THE

HOLY BIBLE,

CONTAINING

THE OLD AND NEW

TESTAMENT;

WITH

NOTES

EXPLANATORY, CRITICAL, and PRACTICAL,

SELECTED FROM THE WORKS OF

SEVERAL EMINENT DIVINES.

VOL. II.

Prove all things; hold fast that which is good. 1. Theſſ. v. 21.
Doing nothing by partiality. 1. Tim. v. 21.

LONDON:

Printed and Sold by I. MOORE and Co. LETTER-FOUNDERS and PRINTERS, in Queen-Street, near Upper-Moorfields.

M.DCC.LXXIV.

BRITISH MUSEUM

THIS VOLUME

CONTAINS,

I. SAMUEL.
II. SAMUEL.
I. KINGS.
II. KINGS.
I. CHRONICLES.
II. CHRONICLES.
EZRA.
NEHEMIAH.
ESTHER.
JOB.
And PSALMS to
LXXXII.

25 SE 60

THE FIRST BOOK OF SAMUEL.

CHAP. I.

1. *Elkanah and his two wives.* 4. *Hannah is insulted by Peninnah on account of her barrenness.* 9. *Her prayer to God for a child.* 19. *Samuel is born.* 24. *And Hannah presenteth him to the* LORD, *according to her vow.*

NOW there was a certain man of Ramathaimzophim of mount Ephraim, and his name *was* Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly, to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD *were* there.

Samuel—This book contains the history of the two last judges, Eli and Samuel, and of Saul the first king of Israel, with the state of the church and commonwealth under their government.

V. 2. *Two wives*—As many had in those ages, though it was a transgression of the original institution of marriage. And it is probable that he took his second wife, namely, *Peninnah*, because *Hannah* was barren.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſons and her daughters, portions.

5 But unto Hannah he gave a worthy portion: for he loved Hannah; but the LORD had ſhut up her womb.

6 And her adverſary alſo provoked her ſore, for to make her fret, becauſe the LORD had ſhut up her womb.

7 And *as* he did ſo year by year, when ſhe went up to the houſe of the LORD; ſo ſhe provoked her; therefore ſhe wept, and did not eat.

8 Then ſaid Elkanah her huſband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thy heart grieved? *am* not I better to thee than ten ſons?

9 ¶ So Hannah roſe up after they had eaten in Shiloh, and after they had drank. Now Eli the prieſt ſat upon a ſeat by a poſt of the temple of the LORD.

10 And ſhe *was* in bitterneſs of ſoul, and prayed unto the LORD, and wept ſore.

11 And ſhe vowed a vow, and ſaid, O LORD of hoſts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine

V. 5. *But unto Hannah he gave a worthy portion* — Or, a double portion, out of that part of the peace-offering which fell to the offerer. *For he loved Hannah, though the LORD had ſhut up her womb*—To abate our juſt regard to any perſon, on account of infirmities which they cannot help, is unjuſtly adding affliction to the afflicted.

V. 7. *So ſhe provoked her*—Peninnah not only upbraided her with her barrenneſs, but alſo quarrelled with her, becauſe ſhe had a greater ſhare in her huſband's affection than herſelf.

V. 8. *Am not I better to thee than ten ſons?*—Oughteſt thou not to value my hearty love to thee, more than the having of as many ſons as Peninnah hath?

handmaid

handmaid a man-child, then I will give him unto the LORD all the days of his life, and there ſhall no razor come upon his head.

12 And it came to paſs as ſhe continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, ſhe ſpake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken.

14 And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah anſwered and ſaid, No, my lord, I *am* a woman of a ſorrowful ſpirit: I have drank neither wine nor ſtrong drink, but have poured out my ſoul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I ſpoken hitherto.

17 Then Eli anſwered and ſaid, Go in peace: and the God of Iſrael grant *thee* thy petition that thou haſt aſked of him.

18 And ſhe ſaid, Let thine handmaid find grace in thy ſight. So the woman went her way, and did eat, and her countenance was no more *ſad*.

19 ¶ And they aroſe up in the morning early and worſhipped before the LORD, and returned, and came to their houſe to Ramah: and Elkanah

V. 11. *I will give him unto the LORD*—i. e. Conſecrate him to God's ſervice in his temple. *Shall no razor*—i. e. He ſhall be a perpetual Nazarite.

V. 12. *She continued praying*—Heb. *multiplied to pray*. By which it appears, that ſhe ſaid much more than is here expreſſed. And the like we are to judge of other prayers and ſermons recorded in the ſcriptures.

V. 16. *Count not thine handmaid, &c.*—Thus when we are unjuſtly cenſured, we ſhould endeavour not only to clear ourſelves, but to ſatisfy our brethren, by giving them a juſt and true account of that which they miſapprehended.

V. 18. *And her countenance was no more ſad*—And her indignation was no more. Waterland.

knew

knew Hannah his wife; and the LORD remembered her.

20 Wherefore it came to paſs, when the time was come about, after Hannah had conceived, that ſhe bare a ſon, and called his name Samuel, *ſaying*, Becauſe I have aſked him of the LORD.

21 And the man Elkanah, and all his houſe, went up to offer unto the LORD the yearly ſacrifice, and his vow.

22 But Hannah went not up: for ſhe ſaid unto her huſband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her huſband ſaid unto her, Do what ſeemeth thee good; tarry until thou have weaned him; only the LORD eſtabliſh his word. So the woman abode, and gave her ſon ſuck until ſhe weaned him.

24 ¶ And when ſhe had weaned him, ſhe took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the houſe of the LORD in Shiloh. And the child *was* young.

25 And they ſlew a bullock, and brought the child to Eli.

26 And ſhe ſaid, O my lord, *as* thy ſoul liv-

V. 19. *The LORD remembered*—Manifeſted his remembrance of her by the effect.

V. 20. *Samuel*—i. e. *Aſked of God.*

V. 21. *And his vow*—It is moſt likely that Elkanah had united with Hannah in the vow ſhe made, ver. 11. and moreover had promiſed, in caſe of its completion to offer ſome extraordinary ſacrifice.

V. 23. *Do what ſeemeth thee good*—It has been obſerved that Elkanah and Hannah treat one another with the greateſt propriety and tenderneſs, and preſent us with a fine example of a ſenſible and affectionate couple.

eth,

eth, my lord, I *am* the woman that ſtood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I aſked of him.

28 Therefore alſo I have lent him to the LORD as long as he liveth; he ſhall be lent to the LORD. And he worſhipped the LORD there.

CHAP. II.

1. *Hannah's ſong in thankfulneſs to God.* 12. *The ſin of of Eli's ſons.* 18. *Samuel's miniſtry.* 20. *Eli bleſſeth Elkanah and his wife, who beareth more children.* 22. *Eli reproveth his ſons.* 27. *A prophecy againſt Eli's houſe.*

AND Hannah prayed, and ſaid, My heart rejoiceth in the LORD: mine horn is exalted in the LORD, my mouth is enlarged over mine enemies: becauſe I rejoice in thy ſalvation.

2 *There is* none holy as the LORD: for *there is* none beſide thee: neither *is there* any rock like our God.

3 Talk no more ſo exceeding proudly: let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that ſtumbled are girded with ſtrength.

5 *They that were* full have hired out themſelves for bread; and *they that were* hungry ceaſed; ſo that the barren hath born ſeven: and ſhe that hath many children is waxed feeble.

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

V. 1. *And Hannah prayed*—This might be rendered with greater propriety, *And Hannah ſang praiſe.* See Pſalm lxxii. 20.

V. 3. *Talk no more*—Thou Peninnah, boaſt no more of thy numerous offſpring, and ſpeak no more ſcornfully of me. She ſpeaks of her in the plural number, becauſe ſhe would not expoſe her name to cenſure.

7 The

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiſeth up the poor out of the duſt, *and* lifteth up the beggar from the dunghill, to ſet *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's; and he hath ſet the world upon them.

9 He will keep the feet of his ſaints, and the wicked ſhall be ſilent in darkneſs: for by ſtrength ſhall no man prevail.

10 The adverſaries of the LORD ſhall be broken to pieces: out of heaven ſhall he thunder upon them: the LORD ſhall judge the ends of the earth; and he ſhall give ſtrength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his houſe: and the child did miniſter unto the LORD before Eli the prieſt.

12 ¶ Now the ſons of Eli *were* ſons of Belial: they knew not the LORD.

13 And the prieſts cuſtom with the people *was, that* when any man offered ſacrifice, the prieſt's ſervant came, while the fleſh was in ſeething, with a fleſh-hook of three teeth in his hand:

14 And he ſtruck *it* into the pan, or kettle, or caldron, or pot: all that the fleſh-hook

V. 8. *The pillars of the earth*—The foundations of the earth, which God created, and upholds, and wherewith he ſuſtains the earth, and all its inhabitants, as a houſe is ſupported with pillars; and therfore it is not ſtrange if he diſpoſeth of perſons and things therein as he pleaſeth.

V. 12. *They knew not the LORD*—i. e. ſays Mr. Locke, "They did not acknowledge the Lord by a dutiful regard to his ſervice: they were not careful to do him honour."

V. 14. *All that the fleſh-hook brought up*—Not contented with the breaſt and ſhoulder which were allotted them by God, they took alſo part of the offerer's ſhare; beſides which they ſnatched their part before it was heaved and waved; contrary to Lev. vii. 34.

brought

brought up, the prieſt took for himſelf. So they did in Shiloh unto all the Iſraelites that came thither.

15 Alſo before they burned the fat, the prieſt's ſervant came and ſaid to the man that ſacrificed, Give fleſh to roaſt for the prieſt: for he will not have ſodden fleſh of thee, but raw.

16 And *if* any man ſaid unto him, Let them not fail to burn the fat preſently, and *then* take *as much* as thy ſoul deſireth; then he would anſwer him, *Nay;* but thou ſhalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the ſin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel miniſtered before the LORD, *being* a child, girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when ſhe came up with her huſband to offer the yearly ſacrifice.

20 ¶ And Eli bleſſed Elkanah and his wife, and ſaid, The LORD give thee ſeed of this woman, for the loan which is lent to the LORD. And they went unto their own home.

21 And the LORD viſited Hannah, ſo that ſhe conceived and bare three ſons and two daughters. And the child Samuel grew before the LORD.

V. 16. *And if any man ſaid unto him, Let them not fail, &c.* — The great ſin of theſe ſons of Eli conſiſted not only in demanding more than their right; ſee Lev. vii. 32. but in aſſuming what they choſe, before that which belonged to God had been offered to him; ſee Lev. ii. 16. vii. 23, 25.

V. 21. *And the child Samuel grew before the LORD*—Not only in ſtature, but in wiſdom and goodneſs, ſee ver. 26.

22 ¶ Now

22 ¶ Now Eli was very old, and heard all that his ſons did unto all Iſrael; and how they lay with the women that aſſembled at the door of the tabernacle of the congregation.

23 And he ſaid unto them, Why do ye ſuch things? for I heard of your evil dealings by all his people.

24 Nay, my ſons: for *it is* no good report that I hear: ye make the LORD's people to tranſgreſs.

25 If one man ſin againſt another, the judge ſhall judge him: but if a man ſin againſt the LORD, who ſhall intreat for him? notwithſtanding they hearkened not unto the voice of their father, becauſe the LORD would ſlay them.

26 And the child Samuel grew on, and was in favour both with the LORD and alſo with men.

27 ¶ And there came a man of God unto Eli, and ſaid unto him, Thus ſaith the LORD, Did I plainly appear unto the houſe of thy father, when they were in Egypt in Pharaoh's houſe?

28 And did I chooſe him out of all the tribes of Iſrael *to be* my prieſt, to offer upon mine altar, to burn incenſe, to wear an ephod before me? and did I give unto the houſe of thy father all the offerings made by fire of the children of Iſrael?

29 Wherefore kick ye at my ſacrifice and at mine offering, which I have commanded *in my* habitation, and honoureſt thy ſons above me, to

V. 25. *If one man ſin againſt another, the judge ſhall judge him*—If only man be wronged, man can right it, and reconcile the perſons. *But if a man ſin againſt the LORD*—As you have done wilfully and preſumptuouſly; who ſhall interpoſe as umpire, between God him?

V. 29. *Honoureſt thy ſons above me*—By ſuffering them to continue in the prieſt's office, and profanely to feaſt themſelves with the beſt of the

make

make yourſelves fat with the chiefeſt of all the offerings of Iſrael my people?

30 Wherefore the LORD God of Iſrael ſaith, I ſaid indeed *that* thy houſe and the houſe of thy father ſhould walk before me for ever: but now the LORD ſaith, Be it far from me; for them that honour me I will honour, and they that deſpiſe me ſhall be lightly eſteemed.

31 Behold, the days come that I will cut off thine arm, and the arm of thy father's houſe, that there ſhall not be an old man in thine houſe.

32 And thou ſhalt ſee an enemy *in my* habitation, in all *the wealth* which *God* ſhall give Iſrael: and there ſhall not be an old man in thine houſe for ever.

33 And the man of thine *whom* I ſhall not cut off from mine altar, *ſhall be* to conſume thine eyes, and to grieve thine heart: and all the increaſe of thine houſe ſhall die in the flower of their age.

34 And this *ſhall be* a ſign unto thee, that ſhall come upon thy two ſons, on Hophni and Phinehas; in one day they ſhall die both of them.

35 And I will raiſe me up a faithful prieſt, *that* ſhall do according to *that* which *is* in mine heart and in my mind: and I will build him a ſure houſe; and he ſhall walk before mine Anointed for ever.

36 And it ſhall come to paſs, *that* every one

ſacrifices before God was ſerved. Eli's ſin was not only that he reproved them too gently, but that he contented himſelf with a verbal rebuke, and did not reſtrain them, and inflict thoſe puniſhments upon them which ſuch high crimes deſerved by God's law, and which he as judge and high-prieſt ought to have done, without reſpect of perſons.

that is left in thine houſe ſhall come *and* crouch to him for a piece of ſilver, and a morſel of bread, and ſhall ſay, Put me, I pray thee, into one of the prieſt's offices, that I may eat a piece of bread.

CHAP. III.

1. *The manner in which the word of the* LORD *was firſt revealed to Samuel.* 11. *God ſheweth to Samuel the deſtruction of Eli's houſe.* 15. *Samuel adjured by Eli telleth him the viſion.* 19. *Samuel is favoured by God, and acknowledged for a prophet in Iſrael.*

AND the child Samuel miniſtered unto the LORD before Eli. And the word of the LORD was precious in thoſe days; *there was* no open viſion.

2 And it came to paſs at that time, when Eli *was* laid down in his place and his eyes began to wax dim, *that* he could not ſee;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to ſleep*;

4 That the LORD called Samuel. And he anſwered, Here *am* I.

5 And he ran unto Eli, and ſaid, Here *am* I; for thou calledſt me. And he ſaid, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel aroſe, and went to Eli, and ſaid, Here *am* I; for thou didſt call me. And he anſwered, I called not, my ſon; lie down again.

V. 1. *There was no open viſion*— God did not at that time impart his mind to any public perſon, to whom others might reſort for ſatisfaction.

V. 4. *The* LORD *called Samuel*— It is likely Eli lay nearer the tabernacle than Samuel, and yet heard nothing.

7 Now

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he aroſe and went to Eli, and ſaid, Here *am* I; for thou didſt call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli ſaid unto Samuel, Go, lie down: and it ſhall be, if he call thee, that thou ſhalt ſay, Speak, LORD, for thy ſervant heareth. So Samuel went and lay down in his place.

10 And the LORD came and ſtood and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speak, for thy ſervant heareth.

11 ¶ And the LORD ſaid to Samuel, Behold, I will do a thing in Iſrael, at which both the ears of every one that heareth it ſhall tingle.

12 In that day I will perform againſt Eli all *things* which I have ſpoken concerning his houſe: when I begin, I will alſo make an end.

13 For I have told him, that I will judge his houſe for ever for the iniquity which he knoweth: becauſe his ſons made themſelves vile, and he reſtrained them not.

14 And therefore I have ſworn unto the houſe of Eli, that the iniquity of Eli's houſe ſhall not be purged with ſacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and

V. 12. *In that day I will perform againſt Eli* — In that time which I have appointed for this work, which was between twenty and thirty years after this threatning. *When I begin, I will alſo make an end*—Though this vengeance ſhall be delayed for a ſeaſon, to manifeſt my patience and long-ſuffering, and to incite them to repentance; yet when once I begin to inflict, I ſhall not deſiſt till I have made a full end.

V. 13. *He reſtrained them not*— See note on chapter ii. 29.

opened

opened the doors of the houſe of the LORD. And Samuel feared to ſhew Eli the viſion.

16 Then Eli called Samuel, and ſaid, Samuel my ſon. And he anſwered, Here *am* I.

17 And he ſaid, What *is* the thing that *the LORD* hath ſaid unto thee? I pray thee hide *it* not from me: God do ſo to thee, and more alſo, if thou hide *any* thing from me of all the things that he ſaid unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he ſaid, It *is* the LORD: let him do what ſeemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did not let one of his words fall to the ground.

20 And all Iſrael from Dan even to Beerſheba, knew that Samuel *was* eſtabliſhed *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himſelf to Samuel in Shiloh by the word of the LORD.

CHAP. IV.

1. *The Iſraelites are ſmitten by the Philiſtines.* 3. *They fetch the ark;* 10. *But are ſmitten again, the ark taken, and Eli's ſons ſlain.* 12. *Eli hearing the news falleth backward, and breaketh his neck.* 19. *The travail and death of Phinehas's wife.*

AND the word of Samuel came to all Iſrael. Now Iſrael went out againſt the Philiſtines

V. 15. *Feared to ſhew Eli the viſion*—The matter of the viſion. From the reverence he bore to his perſon, was loth to be the meſſenger of ſuch ſad tidings.

V. 18. *It is the LORD: let him do what ſeemeth him good*—This ſevere ſentence is from the ſovereign Lord of the world, who hath an abſolute right to diſpoſe of me and all his creatures, and to puniſh all my offences; whoſe chaſtiſement I therefore accept.

to

to battle, and pitched beſide Eben-ezer: and the Philiſtines pitched in Aphek.

2 And the Philiſtines put themſelves in array againſt Iſrael: and *when* they joined battle, Iſrael was ſmitten before the Philiſtines: and they ſlew of the army in the field about four thouſand men.

3 ¶ And when the people were come into the camp, the elders of Iſrael ſaid, Wherefore hath the LORD ſmitten us to-day before the Philiſtines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that when it cometh among us, it may ſave us out of the hand of our enemies.

4 So the people ſent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hoſts, which dwelleth *between* the cherubims: and the two ſons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang again.

6 And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What *meaneth* the noiſe of this great ſhout in the camp of the Hebrews? and they underſtood that the ark of the LORD was come into the camp.

7 And the Philiſtines were afraid: for they

V. 3. *Wherefore hath the LORD ſmitten us to-day?*—This was ſtrange blindneſs, that when there was ſo great a corruption in their worſhip and manners, they could not ſee ſufficient reaſon why God ſhould ſuffer them to fall by the hands of their enemies.

V. 5. *All Iſrael ſhouted*—From their great joy and confidence of ſucceſs, by having the ark in the camp. So formal Chriſtians triumph in external privileges and promiſes, as if they would bring them to heaven, though the world and the fleſh reign in their heart.

ſaid,

ſaid, God is come into the camp. And they ſaid, Wo unto us! for there hath not been ſuch a thing heretofore.

8 Wo unto us! who ſhall deliver us out of the hand of theſe mighty gods? theſe *are* the gods that ſmote the Egyptians with all the plagues in the wilderneſs.

9 Be ſtrong, and quit yourſelves like men, O ye Philiſtines, that ye be not ſervants unto the Hebrews, as they have been to you: quit yourſelves like men, and fight.

10 ¶ And the Philiſtines fought, and Iſrael was ſmitten, and they fled every man into his tent: and there was a very great ſlaughter; for there fell of Iſrael thirty thouſand footmen.

11 And the ark of God was taken; and the two ſons of Eli, Hophni and Phinehas, were ſlain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli ſat upon a ſeat by the way-ſide, watching: for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

14 And when Eli heard the noiſe of the crying, he ſaid, What *meaneth* the noiſe of this tumult? And the man came in haſtily, and told Eli.

15 Now Eli *was* ninety and eight years old;

V. 8. *Theſe mighty gods*—They ſecretly confeſs the Lord to be greater than their gods, and yet preſume to oppoſe him.

V. 10. *There fell of Iſrael thirty thouſand footmen*—Before, they loſt but four thouſand; now, in the preſence of the ark, thirty thouſand, to teach them that the ark and ordinances of God were never deſigned as a refuge to impenitent ſinners, but only for the comfort of thoſe that repent.

and

and his eyes were dim, that he could not ſee.

16 And the man ſaid unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he ſaid, What is there done, my ſon?

17 And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſons alſo, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to paſs when he made mention of the ark of God, that he fell from off the ſeat backward by the ſide of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Iſrael forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child *near* to be delivered: and when ſhe heard the tidings that the ark of God was taken, and that her father-in-law, and her huſband were dead, ſhe bowed herſelf and travailed; for her pains came upon her.

20 And about the time of her death, the women that ſtood by her, ſaid unto her, Fear not; for thou haſt born a ſon. But ſhe anſwered not, neither did ſhe regard *it*.

21 And ſhe named the child I-chabod, ſaying, The glory is departed from Iſrael. Becauſe the ark of God was taken, and becauſe of her father-in-law, and her huſband.

V. 18. *When he made mention of the ark of God*—When Eli heard of the loſs of the ark, then his heart failed him, and his concern for religion affected him in the deepeſt manner; for except that he was too indulgent a father, he appears to have been a worthy man.

22 And

22 And ſhe ſaid, The glory is departed from Iſrael: for the ark of God is taken.

CHAP. V.

1. The Philiſtines bring the ark into the houſe of Dagon. 3. *Dagon falleth down.* 6. *The men of Aſhdod,* 8. *of Gath,* 10. *and of Ekron are ſmitten with emerods.*

AND the Philiſtines took the ark of God, and brought it from Eben-ezer unto Aſhdod.

2 When the Philiſtines took the ark of God, they brought it into the houſe of Dagon, and ſet it by Dagon.

3 ¶ And when they of Aſhdod aroſe early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and ſet him in his place again.

4 And when they aroſe early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD: and the head of Dagon and both the palms of his hands *were* cut off upon the threſhold: only *the ſtump of* Dagon was left to him.

5 Therefore neither the prieſts of Dagon, nor any that come into Dagon's houſe, tread on the threſhold of Dagon in Aſhdod unto this day.

6 ¶ But the hand of the LORD was heavy upon them of Aſhdod, and he deſtroyed them, and ſmote them with emerods, *even* Aſhdod and the coaſt thereof.

7 And when the men of Aſhdod ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us: for his hand is ſore upon us, and upon Dagon our god.

8 ¶ They

8 ¶ They ſent therefore, and gathered all the lords of the Philiſtines unto them, and ſaid, What ſhall we do with the ark of the God of Iſrael? And they anſwered, Let the ark of the God of Iſrael be carried about unto Gath. And they carried the ark of the God of Iſrael about *thither*.

9 And it was *ſo*, that after they had carried it about, the hand of the LORD was againſt the city with a very great deſtruction: and he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts.

10 ¶ Therefore they ſent the ark of God to Ekron. And it came to paſs, as the ark of God came to Ekron, that the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us and our people.

11 So they ſent and gathered together all the lords of the Philiſtines, and ſaid, Send away the ark of the God of Iſrael, and let it go again to his own place, that it ſlay us not, and our people: for there was a deadly deſtruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not, were ſmitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

1. *The Philiſtines counſel how to ſend back the ark.* 10. *They bring it on a new cart to Beth-ſhemeſh.* 19. *The Beth-ſhemites are ſmitten for looking into the ark.* 21. *They ſend to the inhabitants of Kirjath-jearim to fetch it.*

AND the ark of the LORD was in the country of the Philiſtines ſeven months.

V. 9. *Emerods*—i. e. The piles. *In their ſecret parts*—Which is the worſt kind of emerods, as all phyſicians allow, becauſe its pains are far more ſharp than the other, and becauſe the malady is more out of the reach of remedies.

2 And the Philiſtines called for the prieſts and the diviners, ſaying, What ſhall we do to the ark of the LORD? tell us wherewith we ſhall ſend it to his place.

3 And they ſaid, If ye ſend away the ark of the God of Iſrael, ſend it not empty; but in any wiſe return him a treſpaſs-offering: then ye ſhall be healed, and it ſhall be known to you why his hand is not removed from you.

4 Then ſaid they, What *ſhall be* the treſpaſs-offering which we ſhall return to him? They anſwered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philiſtines: for one plague *was* on you all, and on your lords.

5 Wherefore ye ſhall make images of your emerods, and images of your mice that mar the land; and ye ſhall give glory unto the God of Iſrael: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it

V. 5. *Give glory unto the God of Iſrael*—The glory of his power in conquering you, who ſeemed to have conquered him.

upon

upon the cart: and put the jewels of gold, which ye return him *for* a treſpaſs-offering, in a coffer by the ſide thereof; and ſend it away, that it may go.

9 And ſee, if it goeth up by the way of his own coaſt to Beth-ſhemeſh, *then* he hath done us this great evil: but if not, then we ſhall know that *it is* not his hand *that* ſmote us; it *was* a chance *that* happened to us.

10 ¶ And the men did ſo: and took two milch-kine, and tied them to the cart and ſhut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the ſtraight way to the way of Beth-ſhemeſh, *and* went along the highway, lowing as they went, and turned not aſide to the right hand or to the left; and the lords of the Philiſtines went after them unto the border of Beth-ſhemeſh.

13 And *they of* Beth-ſhemeſh *were* reaping their wheat-harveſt in the valley; and they lifted up their eyes, and ſaw the ark, and rejoiced to ſee *it*.

14 And the cart came into the field of Joſhua a Beth-ſhemite, and ſtood there, where *there was* a great ſtone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

V. 9. *Then he hath done us this great evil* — Which they might well conclude, if ſuch heifers ſhould againſt their common uſe, and natural inſtinct, go directly unto a ſtrange place, without any guide: and being ſet (as Joſephus ſaith) in a place where three ways met.

V. 12. *The lords of the Philiſtines went after them* — To prevent all impoſture, and to get aſſurance of the truth of the event, which circumſtance tended to the greater illuſtration of God's glory.

15 And

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great ſtone: and the men of Beth-ſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the LORD.

16 And when the five lords of the Philiſtines had ſeen *it*, they returned to Ekron the ſame day.

17 And theſe *are* the golden emerods which the Philiſtines returned *for* a treſpaſs-offering unto the LORD; for Aſhdod one, for Gaza one, for Aſkelon one, for Gath one, for Ekron one:

18 And the golden mice, *according to* the number of all the cities of the Philiſtines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the great *ſtone of* Abel, whereon they ſet down the ark of the LORD: *which ſtone remaineth* unto this day in the field of Joſhua the Beth-ſhemite.

19 ¶ And he ſmote the men of Beth-ſhemeſh, becauſe they had looked into the ark of the LORD, even he ſmote of the people fifty thouſand and threeſcore and ten men. And the people lamented, becauſe the LORD had ſmitten *many* of the people with a great ſlaughter.

20 And the men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy LORD God? and to whom ſhall he go up from us?

21 And they ſent meſſengers to the inhabitants of Kirjath-jearim, ſaying, The Philiſtines have

V. 19. *And he ſmote the men of Beth-ſhemeſh*— The people of Beth-ſhemeſh could not but know that God had forbidden not only the common people, but even the Levites, to look into the ark, on pain of death. But their curioſity made them forget their duty, and they were puniſhed for it.

brought

brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAP. VII.

1. *The ark remains at Kirjath-jearim twenty years.* 3. *At the exhortation of Samuel the Iſraelites repent at Mizpeh.* 7. *The people are alarmed with an irruption of the Philiſtines.* 9. *Samuel prayeth and ſacrificeth.* 13. *The Philiſtines are ſubdued.* 15. *Samuel judgeth Iſrael.*

AND the men of Kirjath-jearim came and fetched up the ark of the LORD, and brought it into the houſe of Abinadab in the hill, and ſanctified Eleazar his ſon to keep the ark of the LORD.

2 And it came to paſs while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the houſe of Iſrael lamented after the LORD.

3 ¶ And Samuel ſpake unto all the houſe of Iſrael, ſaying, If ye do return unto the LORD with all your hearts, *then* put away the ſtrange gods and Aſhtaroth from among you, and prepare your hearts unto the LORD, and ſerve him only: and he will deliver you out of the hand of the Philiſtines.

4 Then the children of Iſrael did put away Baalim and Aſhtaroth, and ſerved the LORD only.

5 And Samuel ſaid, Gather all Iſrael to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and faſted on that day, and ſaid there, We have

V. 6. *Drew water, and poured it out* — As an external ſign, whereby they teſtified, both their own filthineſs and need of waſhing by the grace and Spirit of God, and blood of the covenant, and their ſincere deſire to pour out their hearts before the Lord, in true repentance.

ſinned

ſinned againſt the LORD. And Samuel judged the children of Iſrael in Mizpeh.

7 ¶ And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtines went up againſt Iſrael. And when the children of Iſrael heard *it*, they were afraid of the Philiſtines.

8 And the children of Iſrael ſaid to Samuel, Ceaſe not to cry unto the LORD our God for us, that he will ſave us out of the hand of the Philiſtines.

9 ¶ And Samuel took a ſucking lamb, and offered *it for* a burnt-offering wholly unto the LORD. And Samuel cried unto the LORD for Iſrael; and the LORD heard him.

10 And as Samuel was offering up the burnt-offering, the Philiſtines drew near to battle againſt Iſrael: but the LORD thundered with a great thunder on that day upon the Philiſtines, and diſcomfited them, and they were ſmitten before Iſrael.

11 And the men of Iſrael went out of Mizpeh, and purſued the Philiſtines, and ſmote them, until *they came* under Beth-car.

12 Then Samuel took a ſtone, and ſet *it* between Mizpeh and Shen, and called the name of it Eben-ezer, ſaying, Hitherto hath the LORD helped us.

13 ¶ So the Philiſtines were ſubdued, and they came no more into the coaſt of Iſrael. And the

V. 10. *The LORD thundered with a great thunder*—Together with this horrible tempeſt, Joſephus ſaith there was an earthquake, and that the earth opened in ſeveral places, and ſwallowed up ſome of them; who, like blind men, ran into thoſe gaps, and the earth cloſed upon them.

hand

hand of the LORD was againſt the Philiſtines all the days of Samuel.

14 And the cities which the Philiſtines had taken from Iſrael were reſtored to Iſrael, from Ekron even unto Gath, and the coaſts thereof did Iſrael deliver out of the hands of the Philiſtines. And there was peace between Iſrael and the Amorites.

15 ¶ And Samuel judged Iſrael all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places.

17 And his return *was* to Ramah: for there *was* his houſe: and there he judged Iſrael: and there he built an altar unto the LORD.

CHAP. VIII.

1. *By the occaſion of the ill government of Samuel's ſons the Iſraelites aſk a king.* 6. *Samuel is diſpleaſed.* 10. *He ſetteth before them by God's command the manner of a king.* 19. *The people ſtill continue their importunity.*

AND it came to paſs when Samuel was old, that he made his ſons judges over Iſrael.

2 Now the name of his firſt-born was Joel: and the name of his ſecond Abiah: *they were* judges in Beer-ſheba.

3 And his ſons walked not in his ways; but turned aſide after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Iſrael gathered themſelves

V. 14. *Amorites*—i. e. The Canaanites, often called the Amorites, becauſe theſe were formerly the moſt valiant of all thoſe nations.

V. 3. *Took bribes, and perverted judgment*—It has often been the grief of holy men, that their children did not tread in their ſteps. So far from it, that the ſons of eminently good men, have been often eminently wicked.

ſelves together, and came to Samuel unto Ramah,

5 And ſaid unto him, Behold, thou art old, and thy ſons walk not in thy ways: now make us a king to judge us like all the nations.

6 ¶ But the thing diſpleaſed Samuel, when they ſaid, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD ſaid unto Samuel, Hearken unto the voice of the people in all that they ſay unto thee: for they have not rejected thee, but they have rejected me, that I ſhould not reign over them.

8 According to all the works which they have done ſince the day that I brought them up out of Egypt even unto this day, wherewith they have forſaken me, and ſerved other gods; ſo do they alſo unto thee.

9 Now therefore hearken unto their voice: howbeit, yet proteſt ſolemnly unto them, and ſhew them the manner of the king that ſhall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that aſked of him a king.

11 And he ſaid, This will be the manner of the king that ſhall reign over you: he will take your ſons, and appoint *them* for himſelf, for his chariots, and *to be* his horſemen; and *ſome* ſhall run before his chariots.

V. 6. *But the thing diſpleaſed Samuel*—Becauſe God was hereby diſhonoured by that diſtruſt of him, and that ambition, and itch after changes, which were the manifeſt cauſes of this deſire.

V. 11. *This will be the manner of the king*—They had deſired ſuch a king to judge or rule over them, as all the nations had. Now it is very well known, that all the eaſtern nations were under deſpotic government. It is therefore ſuch a kind of government which Samuel ſets forth in the following verſes, in order to diſſuade them from their purpoſe.

12 And

12 And he will appoint him captains over thouſands, and captains over fifties; and *will ſet them* to ear his ground, and to reap his harveſt, and to make his inſtruments of war, and inſtruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your olive-yards, *even* the beſt *of them*, and give *them* to his ſervants.

15 And he will take the tenth of your ſeed, and of your vineyards, and give to his officers, and to his ſervants.

16 And he will take your men-ſervants, and your maid-ſervants, and your goodlieſt young men, and your aſſes, and put *them* to his work.

17 He will take the tenth of your ſheep: and ye ſhall be his ſervants.

18 And ye ſhall cry out in that day becauſe of your king which ye ſhall have choſen you: and the LORD will not hear you in that day.

19 ¶ Nevertheleſs, the people refuſed to obey the voice of Samuel; and they ſaid, Nay; but we will have a king over us;

20 That we alſo may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearſed them in the ears of the LORD.

22 And the LORD ſaid to Samuel, Hearken

V. 20. *That we may be like all other nations* — What ſtupidity! not to perceive that their happineſs conſiſted in not being like other nations, but under the immediate government of that Almighty king, who had choſen them for his own peculiar people and poſſeſſion.

unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go ye every man unto his city.

CHAP. IX.

1. *Saul deſpairing to find his father's aſſes,* 6. *by the counſel of his ſervant,* 11. *and direction of young maidens,* 15. *according to God's revelation,* 18. *cometh to Samuel.* 19. *Samuel entertaineth Saul.*

NOW there was a man of Benjamin, whoſe name *was* Kiſh, the ſon of Abiel, the ſon of Zeror, the ſon of Bechorath, the ſon of Aphiah, a Benjamite, a mighty man of power.

2 And he had a ſon whoſe name *was* Saul, a choice young man, and a goodly; and *there was* not among the children of Iſrael a goodlier perſon than he: from his ſhoulders and upward *he was* higher than any of the people.

3 And the aſſes of Kiſh, Saul's father were loſt. And Kiſh ſaid to Saul his ſon, Take now one of the ſervants with thee, and ariſe, go ſeek the aſſes.

4 And he paſſed through mount Ephraim, and paſſed through the land of Shaliſha; but they found them not: then they paſſed through the land of Shalim; and *there they were* not: and he paſſed through the land of the Benjamites; but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul ſaid to his ſervant that *was* with him,

V. 22. *Go ye every man unto his city* —Betake yourſelves to your ſeveral occaſions, till you hear more from me in this matter.

V. 3. *Go ſeek the aſſes* — Which were there of great price, becauſe of the ſcarcity of horſes, and therefore not held unworthy of Saul's ſeeking, at leaſt in thoſe ancient times, when ſimplicity, humility, and induſtry were in faſhion among perſons of the greateſt diſtinction.

Come,

Come, and let us return; leſt my father leave *caring* for the aſſes, and take thought for us.

6 ¶ And he ſaid unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man: all that he ſaith cometh ſurely to paſs: now let us go thither; peradventure he can ſhew us our way that we ſhould go.

7 Then ſaid Saul to his ſervant, But behold, *if* we go, what ſhall we bring the man? for the bread is ſpent in our veſſels, and *there is* not a preſent to bring to the man of God: what have we?

8 And the ſervant anſwered Saul again, and ſaid, Behold I have here at hand the fourth part of a ſhekel of ſilver: *that* will I give to the man of God, to tell us our way.

9 (Before-time in Iſrael, when a man went to enquire of God, thus he ſpake, Come, and let us go to the ſeer: for *he that is* now *called* a Prophet, was before-time called a Seer.)

10 Then ſaid Saul to his ſervant, Well ſaid; come let us go; ſo they went unto the city where the man of God *was*.

11 ¶ *And* as they went up the hill to the city, they found young maidens going out to draw water, and ſaid unto them, Is the ſeer here?

12 And they anſwered them, and ſaid, He is; behold, *he is* before you; make haſte now: for he came to day to the city: for *there is* a ſacrifice of the people to day in the high-place.

13 As ſoon as ye be come into the city, ye

V. 7. *A preſent to bring to the man of God*—Preſents were then made to the prophets, as tokens of reſpect; and not a price of divination.

ſhall

ſhall ſtraightway find him before he go up to the high place to eat: for the people will not eat until he come, becauſe he doth bleſs the ſacrifice; *and* afterwards they eat that be bidden. Now therefore get ye up; for about this time ye ſhall find him.

14 And they went up to the city: *and* when they were come into the city, behold, Samuel came out againſt them for to go up to the high place.

15 ¶ Now the LORD had told Samuel, in his ear, a day before Saul came, ſaying,

16 To-morrow about this time I will ſend thee a man out of the land of Benjamin, and thou ſhalt anoint him *to be* captain over my people Iſrael, that he may ſave my people out of the hand of the Philiſtines: for I have looked upon my people, becauſe their cry is come unto me.

17 And when Samuel ſaw Saul, the LORD ſaid unto him, Behold the man whom I ſpake to thee of: this ſame ſhall reign over my people.

18 ¶ Then Saul drew near to Samuel in the gate, and ſaid, Tell me, I pray thee, where the ſeer's houſe *is*.

19 ¶ And Samuel anſwered Saul, and ſaid, I *am* the ſeer; go up before me unto the high place: for ye ſhall eat with me to-day: and to-morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine aſſes that were loſt three days ago, ſet not thy mind on them; for they are

V. 15. *Now the LORD had told Samuel in his ear* — i. e. Secretly; uſing, in all probability, a ſtill ſmall voice.

found.

found. And on whom *is* all the deſire of Iſrael? *is it* not on thee, and on all thy father's houſe?

21 And Saul anſwered and ſaid, *Am* not I a Benjamite, of the ſmalleſt of the tribes of Iſrael? and my family the leaſt of all the families of the tribe of Benjamin? wherefore then ſpeakeſt thou ſo to me?

22 And Samuel took Saul and his ſervant, and brought them into the parlour, and made them ſit in the chiefeſt place, among them that were bidden, which *were* about thirty perſons.

23 And Samuel ſaid unto the cook, Bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee.

24 And the cook took up the ſhoulder, and *that* which *was* upon it, and ſet *it* before Saul. And *Samuel* ſaid, Behold, that which is left; ſet *it* before thee, *and* eat: for unto this time hath it been kept for thee, *ſince* I ſaid, I have invited the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the houſe.

26 And they aroſe early: and it came to paſs about the ſpring of the day, that Samuel called Saul to the top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, and they went out both of them, he and Samuel abroad.

27 *And* as they were going down to the end of

V. 20. *On whom is all the deſire of Iſrael? is it not on thee?* — Not that all the deſire of Iſrael was on Saul perſonally, for all Iſrael did not know him; but the meaning is, all Iſrael deſire a king, and there is none fitter for it than thyſelf.

V. 25. *Samuel communed with Saul* —Concerning the kingdom deſigned for him by God.

the

the city, Samuel ſaid to Saul, Bid the ſervant paſs on before us, (and he paſſed on,) but ſtand thou ſtill awhile, that I may ſhew thee the word of God.

CHAP. X.

1. Samuel anointeth Saul, and giveth him three ſigns in confirmation of what he had told him. 9. Saul's heart is changed: the ſigns come to paſs; and he propheſieth. 14. On his return he concealeth from his uncle the matter of the kingdom. 17. At Mizpeh, Saul is choſen king by lot. 26. He returneth home.

THEN Samuel took a vial of oil, and poured *it* upon his head, and kiſſed him, and ſaid, *Is it* not becauſe the LORD hath anointed thee *to be* captain over his inheritance?

2 When thou art departed from me to-day, then thou ſhalt find two men by Rachel's ſepulchre, in the border of Benjamin, at Zelzah; and they will ſay unto thee, The aſſes which thou wenteſt to ſeek are found: and lo, thy father hath left the care of the aſſes, and ſorroweth for you, ſaying, What ſhall I do for my ſon?

3 Then ſhalt thou go on forward from thence, and thou ſhalt come to the plain of Tabor, and there ſhall meet thee three men going up to God to Bethel, one carrying three kids and another carrying three loaves of bread, and another carrying a bottle of wine.

4 And they will ſalute thee, and give thee two *loaves* of bread; which thou ſhalt receive of their hands.

5 After that thou ſhalt come to the hill of God, where *is* the garriſon of the Philiſtines: and it ſhall come to paſs when thou art come thither to

to the city, that thou ſhalt meet a company of prophets coming down from the high place, with a pſaltery, and a tabret, and a pipe, and a harp before them; and they ſhall propheſy.

6 And the Spirit of the LORD will come upon thee, and thou ſhalt propheſy with them, and ſhalt be turned into another man.

7 And let it be when theſe ſigns are come unto thee, *that* thou do as occaſion ſhall ſerve thee, for God *is* with thee.

8 And thou ſhalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to ſacrifice ſacrifices of peace-offerings: ſeven days ſhalt thou tarry, till I come to thee and ſhew thee what thou ſhalt do.

9 ¶ And it was *ſo*, that when he had turned his back to go from Samuel, God gave him another heart: and all thoſe ſigns came to paſs that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he propheſied among them.

11 And it came to paſs when all that knew him before-time ſaw, that behold, he propheſied among the prophets, then the people ſaid one to another, What *is* this *that* is come unto the ſon of Kiſh? *is* Saul alſo among the prophets?

V. 5. *A company of prophets*— By *prophets* he underſtands perſons that wholly devoted themſelves to religious ſtudies and exerciſes. For the term of *propheſying* is not only given to the moſt eminent act of it, foretelling things to come; but alſo to preaching, and to the making or ſinging of pſalms, or ſongs of praiſe to God.

V. 9. *God gave him another heart*— The meaning ſeems to be, that God gave Saul the ſpirit of wiſdom, and fortitude, to qualify him for the government of God's own peculiar people.

12 And

12 And one of the ſame place anſwered and ſaid, But who *is* their father? therefore it became a proverb, *Is* Saul alſo among the prophets?

13 And when he had made an end of prophefying, he came to the high place.

14 ¶ And Saul's uncle ſaid unto him, and to his ſervant, Whither went ye? And he ſaid, To ſeek the aſſes: and when we ſaw that *they were* no where, we came to Samuel.

15 And Saul's uncle ſaid, Tell me, I pray thee what Samuel ſaid unto you.

16 And Saul ſaid unto his uncle, He told us plainly that the aſſes were found. But of the matter of the kingdom, whereof Samuel ſpake, he told him not.

17 ¶ And Samuel called the people together, unto the LORD to Mizpeh:

18 And ſaid unto the children of Iſrael, Thus ſaith the LORD God of Iſrael, I brought up Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppreſſed you.

19 And ye have this day rejected your God, who himſelf ſaved you out of all your adverſities and your tribulations: and ye have ſaid unto him, *Nay*, but ſet a king over us. Now therefore preſent yourſelves before the LORD by your tribes and by your thouſands.

20 And when Samuel had cauſed all the tribes

V. 12. *Therefore it became a proverb*—Uſed when any ſtrange or unexpected thing happened. *Is Saul alſo among the prophets?*—A man never inſtructed in theſe matters.

V. 16. *But of the matter of the kingdom—he told him not*— In obedience to the inſtructions of Samuel, who obliged him to ſecrecy; and from an humble modeſty.

of

of Iſrael to come near, the tribe of Benjamin was taken.

21 When he had cauſed the tribe of Benjamin to come near by their families, the family of Matri was taken: and Saul the ſon of Kiſh was taken, and when they ſought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man ſhould yet come thither: and the LORD anſwered, Behold, he hath hid himſelf among the ſtuff.

23 And they ran and fetched him thence. And when he ſtood among the people, he was higher than any of the people from his ſhoulders and upward.

24 And Samuel ſaid to the people, See ye him whom the LORD hath choſen, that *there is* none like him among all the people? And all the people ſhouted, and ſaid, God ſave the king.

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel ſent all the people away, every man to his houſe.

26 ¶ And Saul alſo went home to Gibeah, and there went with him a band of men whoſe hearts God had touched.

27 But the children of Belial ſaid, How ſhall this man ſave us? and they deſpiſed him and brought him no preſents. But he held his peace.

V. 20. *The tribe of Benjamin was taken*—i. e. By caſting lots. He puts them upon chooſing their king by lot, that all might know, God had choſen Saul, and to prevent all diſpute and exception.

V. 24. *All the people ſhouted*—i. e. The greateſt part of the people.

V. 27. *But he held his peace*— This was an evidence both of his humility, and the great mercifulneſs of his diſpoſition.

CHAP. XI.

1. *Nahaſh the Ammonite maketh war againſt Jabeſh-gilead.* 4. *They ſend to Saul and are delivered.* 12. *The people call for the death of thoſe who had vilified Saul.* 14. *His kingdom is joyfully renewed to him at Gilgal.*

THEN Nahaſh the Ammonite came up, and encamped againſt Jabeſh-gilead, and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us, and we will ſerve thee.

2 And Nahaſh the Ammonite anſwered them, On this *condition* will I make *a covenant* with you, that I may thruſt out all your right eyes, and lay it *for* a reproach upon all Iſrael.

3 And the elders of Jabeſh ſaid unto him, Give us ſeven days reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then if *there be* no man to ſave us, we will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lift up their voices, and wept.

5 And behold, Saul came after the herd out of the field, and Saul ſaid, What *aileth* the people that they weep? and they told him the tidings of the men of Jabeſh.

6 And the Spirit of God came upon Saul when he heard theſe tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and ſent *them* throughout all the

V. 1. *Then Nahaſh the Ammonite came up* — Saul had not long time to wait for an occaſion to ſhew himſelf worthy of the kingdom of Iſrael.

coaſts

coaſts of Iſrael by the hands of meſſengers, ſaying, Whoſoever cometh not forth after Saul and after Samuel, ſo ſhall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one conſent.

8 And when he numbered them in Bezek, the children of Iſrael were three hundred thouſand, and the men of Judah thirty thouſand.

9 And they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To-morrow by *that time* the ſun be hot, ye ſhall have help. And the meſſengers came and ſhewed *it* to the men of Jabeſh: and they were glad.

10 Therefore the men of Jabeſh ſaid, To-morrow we will come out unto you, and ye ſhall do with us all that ſeemeth good unto you.

11 And it was *ſo* on the morrow, that Saul put the people in three companies, and they came into the midſt of the hoſt in the morning-watch, and ſlew the Ammonites until the heat of the day: and it came to paſs that they which remained were ſcattered, ſo that two of them were not left together.

12 ¶ And the people ſaid unto Samuel, Who *is* he that ſaid, Shall Saul reign over us? bring the men that we may put them to death.

V. 8. *Men of Judah*— Who are numbered apart to their honour, to ſhew how readily they, to whom the kingdom was promiſed, Gen. xlix. 10. ſubmitted to their king, though of another tribe.

V. 12. *And the people ſaid unto Samuel, &c.* — We have here a fine picture of the capricious diſpoſition of the common people, and of the prodigious alteration which great ſucceſs makes in their affections. The moderation of Saul, verſe 13, deſerves as much praiſe, as their precipitate thirſt for revenge deſerves condemnation.

13 And

13 And Saul ſaid, There ſhall not a man be put to death this day: for to-day the LORD hath wrought ſalvation in Iſrael.

14 ¶ Then ſaid Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal: and there they ſacrificed ſacrifices of peace-offerings before the LORD: and there Saul and all the men of Iſrael rejoiced greatly.

CHAP. XII.

1. *Samuel teſtifieth his integrity.* 6. *He reproveth the people of ingratitude.* 16. *He terrifieth them with thunder in harveſt-time;* 20. *and comforteth them in God's mercy.*

AND Samuel ſaid unto all Iſrael, Behold, I have hearkened unto your voice in all that ye ſaid unto me, and have made a king over you.

2 And now behold, the king walketh before you: and I am old, and gray-headed; and behold, my ſons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am:* witneſs againſt me before the LORD, and before his anointed; whoſe ox

V. 15. *There they made Saul king*—They owned and accepted him for their king by common conſent, after this ſignal token of God's preſence with him, in the victory recited in the eleventh verſe.

V. 2. *My ſons are with you*—Meaning, that his ſons of whom they complained, are now in their hands, deprived of their public ſtation, reduced to the rank of ſubjects to the king, like the reſt of the people, and puniſhable before his tribunal, according to their ſeveral deſerts.

V. 3. *Behold, here I am, &c.*—Here I am, not as your ſupreme magiſtrate, but as a private perſon preſent myſelf before the Lord, and before your king, ready to give an account of all my adminiſtrations. And this proteſtation Samuel makes of his integrity, not out of oſtentation; but for his own juſt vindication, that the people might not hereafter for the defence of their own irregularities, reproach his government.

have

have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received *any* bribe to blind mine eyes therewith? and I will reſtore it to you.

4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any man's hand.

5 And he ſaid unto them, The LORD *is* witneſs againſt you, and his anointed *is* witneſs this day, that ye have not found ought in my hand. And they anſwered, *He is* witneſs.

6 ¶ And Samuel ſaid unto the people, *It is* the LORD that advanced Moſes and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore ſtand ſtill, that I may reaſon with you before the LORD of all the righteous acts of the LORD which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the LORD their God, he ſold them into the hand of Siſera captain of the hoſt of Hazor, and into the hand of the Philiſtines, and into the hand of the king of Moab, and they fought againſt them.

10 And they cried unto the LORD, and ſaid, We have ſinned, becauſe we have forſaken the LORD, and have ſerved Baalim and Aſhtaroth: but

but now deliver us out of the hand of our enemies, and we will ſerve thee.

11 And the LORD ſent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe.

12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, Nay; but a king ſhall reign over us; when the LORD your God *was* your king.

13 Now therefore, behold the king whom ye have choſen, *and* whom ye have deſired: and behold the LORD hath ſet a king over you.

14 If ye will fear the LORD, and ſerve him, and obey his voice, and not rebel againſt the commandment of the LORD, then ſhall both ye, and alſo the king that reigneth over you, continue following the LORD your God.

15 But if ye will not obey the voice of the LORD, but rebel againſt the commandment of the LORD, then ſhall the hand of the LORD be againſt you, as *it was* againſt your fathers.

16 ¶ Now therefore ſtand and ſee this great thing which the LORD will do before your eyes.

17 *Is it* not wheat-harveſt to-day? I will call unto the LORD, and he ſhall ſend thunder and rain: that ye may perceive and ſee that your

V. 11. *Bedan*—This was *Samſon*, as moſt interpreters believe, who is called *Bedan*; i. e. in Dan, or of Dan, one of that tribe, to ſignify that they had no reaſon to diſtruſt that God, who could raiſe ſo eminent a ſaviour out of ſo obſcure a tribe.

V. 13. *Behold the king whom ye have choſen*—Though God choſe him by lot, yet the people are ſaid to chooſe him; either generally, becauſe they choſe that form of government; or particularly, becauſe they approved of God's choice, and confirmed it. *The LORD hath ſet a king over you*—He hath yielded to your inordinate deſire.

wickedneſs

wickedneſs *is* great which ye have done in the ſight of the LORD in aſking you a king.

18 So Samuel called unto the LORD, and the LORD ſent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the LORD thy God, that we die not: for we have added unto all our ſins *this* evil, to aſk us a king.

20 ¶ And Samuel ſaid unto the people, Fear not: ye have done all this wickedneſs: yet turn not aſide from following the LORD, but ſerve the LORD with all your heart;

21 And turn ye not aſide: for then *ſhould ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain.

22 For the LORD will not forſake his people, for his great name's ſake: becauſe it hath pleaſed the LORD to make you his people.

23 Moreover, as for me, God forbid that I ſhould ſin againſt the LORD, in ceaſing to pray for you: but I will teach you the good and the right way:

24 Only fear the LORD, and ſerve him in truth with all your heart: for conſider how great *things* he hath done for you.

V. 18. *Samuel called unto the LORD, and the LORD ſent thunder and rain*—By this thunder and rain, God ſhewed them their folly in deſiring a king to ſave them, rather than God or Samuel, expecting more from an arm of fleſh than from the arm of God, or from the power of prayer. Could their king *thunder with a voice like God?* Or, could he command ſuch forces as the prophet could by his prayers?

V. 19. *Pray for thy ſervants unto the LORD thy God*—Whom thou haſt ſo great an intereſt in, while we, on account of our wickedneſs, are aſhamed and afraid to call him our God.

V. 20. *Fear not*—With a deſponding fear, as if there were no hope left for you.

25 But

25 But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your king.

CHAP. XIII.

1. *Saul's ſelect band.* 5. *The Philiſtines great hoſt.* 6. *The Iſraelites diſtreſs.* 8. *Saul weary of ſtaying for Samuel, ſacrificeth.* 11. *Samuel reproveth him.* 17. *The Philiſtines ſend out three bands of ſpoilers.* 19. *The policy of the Philiſtines in ſuffering no ſmith in Iſrael.*

SAUL reigned one year; and when he had reigned two years over Iſrael,

2 Saul choſe him three thouſand *men* of Iſrael; *whereof* two thouſand were with Saul in Michmaſh and in mount Beth-el, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every man to his tent.

3 And Jonathan ſmote the garriſon of the Philiſtines that *was* in Geba; and the Philiſtines heard *of it.* And Saul blew the trumpet throughout all the land, ſaying, Let the Hebrews hear.

4 And all Iſrael heard ſay, *that* Saul had ſmitten a garriſon of the Philiſtines, and *that* Iſrael alſo was had in abomination with the Philiſtines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philiſtines gathered themſelves together to fight with Iſrael thirty thouſand chariots, and ſix thouſand horſemen, and people as the ſand which *is* on the ſea-ſhore in multitude:

V. 25. *But if ye do wickedly*—It is not your king that ſhall be able to ſave you, as you have fooliſhly imagined.

V. 3. *Saul blew the trumpet throughout all the land*—i. e. He ſent meſſengers to publiſh by ſound of trumpet, what Jonathan had done, and how the Philiſtines were enraged at it, and therefore what neceſſity there was of gathering themſelves together for their own defence.

and

and they came up, and pitched in Michmaſh, eaſtward from Beth-aven.

6 ¶ When the men of Iſrael ſaw that they were in a ſtrait, for the people were diſtreſſed, then the people did hide themſelves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *ſome of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul he *was* in Gilgal, and all the people followed him trembling.

8 ¶ And he tarried ſeven days, according to the ſet time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were ſcattered from him.

9 And Saul ſaid, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to paſs, that as ſoon as he had made an end of offering the burnt-offering, behold, Samuel came: and Saul went out to meet him, that he might ſalute him.

11 ¶ And Samuel ſaid, What haſt thou done? and Saul ſaid, Becauſe I ſaw that the people were ſcattered from me, and *that* thou cameſt not within the days appointed, and *that* the Philiſtines gathered themſelves together to Michmaſh;

12 Therefore ſaid I, the Philiſtines will come

V. 6. *Strait*—Notwithſtanding their former preſumption, that if they had a king, they ſhould be free from all ſuch ſtraits. And probably they were the more diſcouraged, becauſe they did not find Samuel with Saul. Sooner or later men will be made to ſee, that God and his prophets are their beſt friends.

V. 8. *And he tarried ſeven days*—Not ſeven complete days, according to Samuel's appointment, chapter x. 8. for the laſt day was not finiſhed.

down now upon me to Gilgal, and I have not made ſupplication unto the LORD: I forced myſelf therefore, and offered a burnt-offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandment of the LORD thy God which he commanded thee: for now would the LORD have eſtabliſhed thy kingdom upon Iſrael for ever.

14 But now thy kingdom ſhall not continue: the LORD hath ſought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, becauſe thou haſt not kept *that* which the LORD commanded thee.

15 And Samuel aroſe, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* preſent with him, about ſix hundred men.

16 And Saul and Jonathan his ſon, and the people *that were* preſent with them, abode in Gibeah of Benjamin: but the Philiſtines encamped in Michmaſh.

17 ¶ And the ſpoilers came out of the camp of the Philiſtines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

V. 13. *Thou haſt done fooliſhly* — Here Samuel ſpeaks, not as a ſubject to his king, but as God's prophet. *Thou haſt not kept the commandment of the LORD* — What was this commandment? Why, not only to wait ſeven days till Samuel came to aſſiſt at the ſacrifice, but to receive God's direction by the prophet, *what he ſhould do*, or what meaſures he was to take upon the invaſion of the Philiſtines, and not to act in ſo critical a conjuncture without his orders. Saul, under a pretence of piety, *and making ſupplication to the LORD*, abſolutely contradicts the command, thinks himſelf above waiting for the prophet, takes upon himſelf the ordinance of an affair that no way belonged to him; and, as though God's direction by the prophet was of no conſequence to him, reſolves to act for himſelf, and deal with the Philiſtines as well as he could.

18 And

18 And another company turned the way *to* Beth-horon: and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderneſs.

19 ¶ Now there was no ſmith found throughout all the land of Iſrael: for the Philiſtines ſaid, Leſt the Hebrews make *them* ſwords or ſpears.

20 But all the Iſraelites went down to the Philiſtines to ſharpen every man his ſhare, and his coulter, and his ax, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to ſharpen the goads.

22 So it came to paſs in the day of battle, that there was neither ſword nor ſpear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his ſon was there found.

23 And the garriſon of the Philiſtines went out to the paſſage of Michmaſh.

CHAP. XIV.

1. *Jonathan miraculouſly ſmiteth the Philiſtine garriſon.* 15. *The Philiſtines ſeized with a panic beat down one another.* 17. *Saul perceiving the tumult enquireth of God.* 24. *Saul's unadviſed adjuration hindereth the victory.* 38. *Jonathan taken by lot, and ſentenced to die, is reſcued by the people.* 47. *Saul's victories.* 49. *His family.*

NOW it came to paſs upon a day, that Jonathan the ſon of Saul ſaid unto the young man that bare his armour, Come, and let us go

V. 19. *Now there was no ſmith found throughout all the land*—To this miſerable condition the Philiſtines had reduced them.

V. 20. *The Iſraelites went down to the Philiſtines*—Not to the land of the Philiſtines, but to the ſtations and garriſons which the Philiſtines retained in ſeveral parts of the land of Iſrael.

over

over to the Philiſtines garriſon, that *is* on the other ſide. But he told not his father.

2 And Saul tarried in the uttermoſt part of Gibeah, under a pomegranate-tree which *is* in Migron: and the people that *were* with him *were* about ſix hundred men;

3 And Ahiah the ſon of Ahitub, I-chabod's brother, the ſon of Phinehas, the ſon of Eli, the LORD's prieſt in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 And between the paſſages, by which Jonathan ſought to go over unto the Philiſtines garriſon, *there was* a ſharp rock on the one ſide, and a ſharp rock on the other ſide: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The forefront of the one *was* ſituate northward over-againſt Michmaſh, and the other ſouthward over-againſt Gibeah.

6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the garriſon of theſe uncircumciſed: it may be that the LORD will work for us; for *there is* no reſtraint to the LORD, to ſave by many or by few.

7 And his armour-bearer ſaid unto him, Do all that *is* in thine heart: turn thee: behold, I *am* with thee according to thy heart.

8 Then ſaid Jonathan, Behold, we will paſs over unto *theſe* men, and we will diſcover ourſelves unto them.

9 If they ſay thus unto us, Tarry until we

V. 6. *Jonathan ſaid to the young man that bare his armour*—We are to conſider this whole exploit, as undertaken, and carried on by divine impulſe.

come

come to you; then we will ſtand ſtill in our place, and will not go up unto them.

10 But if they ſay thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this *ſhall be* a ſign unto us.

11 And both of them diſcovered themſelves unto the garriſon of the Philiſtines: and the Philiſtines ſaid, Behold, the Hebrews come forth out of their holes where they had hid themſelves.

12 And the men of the garriſon anſwered Jonathan and his armour-bearer, and ſaid, Come up to us, and we will ſhew you a thing. And Jonathan ſaid unto his armour-bearer, Come up after me: for the LORD hath delivered them into the hand of Iſrael.

13 And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him. And they fell before Jonathan; and his armour-bearer ſlew after him.

14 And that firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were an half-acre of land, *which* a yoke *of oxen might plow.*

15 ¶ And there was trembling in the hoſt, in the field, and among all the people: the garriſon, and the ſpoilers, they alſo trembled; and the earth quaked: ſo it was a very great trembling.

16 And the watchmen of Saul in Gibeah of

V. 10. *And this ſhall be a ſign unto us* — Jonathan not being aſſured of the ſucceſs of this exploit, deſires a ſign; and by the inſtinct of God's Spirit, pitches upon this. Divers ſuch motions and extraordinary impulſes there were among great and good men in ancient times.

V. 15. *A very great trembling* — Hence it is clear, that thoſe who will not fear the eternal God, he can, and often doth, make afraid of a ſhadow.

Benjamin

Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another*.

17 ¶ Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there*.

18 And Saul ſaid unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Iſrael.

19 And it came to paſs while Saul talked unto the prieſt, that the noiſe that *was* in the hoſt of the Philiſtines went on and increaſed: and Saul ſaid unto the prieſt, Withdraw thine hand.

20 And Saul and all the people that *were* with him aſſembled themſelves, and they came to the battle: and behold, every man's ſword was againſt his fellow, *and there was* a very great diſcomfiture.

21 Moreover, the Hebrews *that* were with the Philiſtines before that time, which went up with them into the camp *from the country* round about, even they alſo *turned* to be with the Iſraelites that *were* with Saul and Jonathan.

22 Likewiſe all the men of Iſrael which had hid themſelves in mount Ephraim, *when* they heard that the Philiſtines fled, even they alſo followed hard after them in the battle.

23 So the LORD ſaved Iſrael that day: and the battle paſſed over unto Beth-aven.

V. 17. *Then ſaid Saul—number now, &c.*—Though Saul muſt eaſily have miſſed Jonathan, he could not ſuppoſe that he would fall upon the Philiſtines without a number of reſolute perſons to accompany him.

V. 19. *Saul ſaid unto the prieſt, Withdraw thine had*—Trouble not thyſelf to enquire; for I now plainly diſcern the matter.

24 ¶ And

24 ¶ And the men of Iſrael were diſtreſſed that day: for Saul had adjured the people, ſaying, Curſed *be* the man that eateth *any* food until evening; that I may be avenged on mine enemies. So none of the people taſted *any* food.

25 And all *they of* the land came to a wood; and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened.

28 Then anſwered one of the people, and ſaid, Thy father ſtraitly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were faint.

29 Then ſaid Jonathan, My father hath troubled the land: ſee, I pray you, how mine eyes have been enlightened, becauſe I taſted a little of this honey:

30 How much more, if haply the people had eaten freely to-day of the ſpoil of their enemies which they found? for had there not been now a much greater ſlaughter among the Philiſtines?

31 And they ſmote the Philiſtines that day

V. 24. *Diſtreſſed* — With hunger and faintneſs, by reaſon of the following adjuration. *Curſed, &c.*—As Saul's intention was good, ſo the matter of the obligation was not ſimply unlawful, if it had not been ſo rigorous in excluding all kinds of food.

V. 27. *His eyes were enlightened*—He was refreſhed, and recovered his loſt ſpirits. This cleared his ſight, which was grown dim by hunger and faintneſs.

from

from Michmaſh to Aijalon: and the people were very faint.

32 And the people flew upon the ſpoil, and took ſheep, and oxen, and calves, and ſlew *them* on the ground: and the people did eat *them* with the blood.

33 Then they told Saul, ſaying, Behold the people ſin againſt the LORD, in that they eat with the blood. And he ſaid, Ye have tranſgreſſed; roll a great ſtone unto me this day.

34 And Saul ſaid, Diſperſe yourſelves among the people, and ſay unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here, and eat; and ſin not againſt the LORD, in eating with the blood. And all the people brought every man his ox with him that night, and ſlew *them* there.

35 And Saul built an altar unto the LORD: the ſame was the firſt altar that he built unto the LORD.

36 And Saul ſaid, Let us go down after the Philiſtines by night, and ſpoil them until the morning light, and let us not leave a man of them. And they ſaid, Do whatſoever ſeemeth good unto thee. Then ſaid the prieſt, Let us draw near hither unto God.

37 And Saul aſked counſel of God, Shall I go down after the Philiſtines? wilt thou deliver them into the hand of Iſrael? but he anſwered him not that day.

V. 32. *The people flew upon the ſpoil*—Like a ravenous bird upon his prey. In the evening, after the time prefixed by Saul was expired. *Eat them with the blood*—Not having patience to tarry till the blood was perfectly gone out of them, as they ſhould have done. So they who made conſcience of the king's commandment for fear of the curſe, make no ſcruple of tranſgreſſing God's command, Gen. ix. 4. Lev. vii. 26.

38 ¶ And

38 ¶ And Saul ſaid, Draw ye near hither all the chief of the people: and know and ſee wherein this ſin hath been this day.

39 For *as* the LORD liveth, which ſaveth Iſrael, though it be in Jonathan my ſon, he ſhall ſurely die. But *there was* not a man among all the people that anſwered him.

40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide. And the people ſaid unto Saul, Do what ſeemeth good unto thee.

41 Therefore Saul ſaid unto the LORD God of Iſrael, Give a perfect *lot*. And Saul and Jonathan were taken: but the people eſcaped.

42 And Saul ſaid, Caſt *lots* between me and Jonathan my ſon. And Jonathan was taken.

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him and ſaid, I did but taſte a little honey with the end of the rod that *was* in mine hand, *and* lo, I muſt die.

44 And Saul anſwered, God do ſo, and more alſo: for thou ſhalt ſurely die, Jonathan.

45 And the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid: *as* the LORD liveth, there ſhall not one hair of his head fall to the ground;

V. 39. *But there was not a man that anſwered him*—None of thoſe who ſaw Jonathan eating, informed againſt him; becauſe they were ſatisfied that his ignorance excuſed him; and from their great love to Jonathan, whom they would not expoſe to death for ſo ſmall an offence.

V. 42. *Jonathan was taken*—God ſo ordered the lot; not that he approved Saul's execration, ver. 24. or his oath that the tranſgreſſor ſhould die, ver. 39. nor that he would expoſe Jonathan to death; but that Saul's folly might be chaſtiſed, when he ſaw what danger it had brought upon his eldeſt and excellent ſon; and that Jonathan's innocency might be cleared.

for he hath wrought with God this day. So the people reſcued Jonathan, that he died not.

46 Then Saul went up from following the Philiſtines: and the Philiſtines went to their own place.

47 ¶ So Saul took the kingdom over Iſrael, and fought againſt all his enemies on every ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zobah, and againſt the Philiſtines: and whitherſoever he turned himſelf, he vexed *them*,

48 And he gathered an hoſt, and ſmote the Amalekites, and delivered Iſrael out of the hand of them that ſpoiled them.

49 ¶ Now the ſons of Saul were Jonathan, and Iſhui, and Malchi-ſhua: and the names of his two daughters *were theſe*; the name of the firſtborn Merab, and the name of the younger Michal.

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz; and the name of the captain of his hoſt *was* Abner the ſon of Ner, Saul's uncle.

51 And Kiſh *was* the father of Saul; and Ner the father of Abner *was* the ſon of Abiel.

52 And there was ſore war againſt the Philiſtines all the days of Saul: and when Saul ſaw any ſtrong man, or any valiant man, he took him unto him.

V. 47. *So Saul took the kingdom over Iſrael, and fought againſt all his enemies*—i. e. Reſumed the adminiſtration of it, after he had in a manner loſt it by the Philiſtines, who had almoſt turned him out of it.

CHAP.

CHAP. XV.

1. *Saul is ſent to deſtroy Amalek.* 6. *He favoureth the Kenites;* 7. *ſmiteth the Amalekites; but ſpareth Agag, and the beſt of the ſpoil.* 10. *His diſobedience diſpleaſeth the* LORD. 12. *Samuel denounceth to him God's rejection of him.* 24. *Saul's fruitleſs humiliation.* 32. *Samuel heweth Agag in pieces.* 34. *He and Saul part, and meet no more.*

SAMUEL alſo ſaid unto Saul, The LORD ſent me to anoint thee *to be* king over his people, over Iſrael: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus ſaith the LORD of hoſts, I remember *that* which Amalek did to Iſrael, how he laid *wait* for him in the way when he came up from Egypt.

3 Now go, and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not; but ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſs.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah.

5 And Saul came to a city of Amalek and laid wait in the valley.

6 ¶ And Saul ſaid unto the Kenites, Go, depart,

V. 2. *I remember that which Amalek did to Iſrael*—Now I will revenge thoſe old injuries of the Amalekites on their children, who continue in their parents practices.

V. 3. *Slay both man and woman, infant and ſuckling*—Which was not unjuſt, becauſe God is the ſupreme Lord of life, and can require his own when he pleaſeth; to puniſh infants with death was rather a mercy than a curſe, as being the occaſion of preventing their ſin and puniſhment. *Ox, ſheep, &c.*—Which being all made for man's uſe, it is not ſtrange if they ſtand or fall with him, See Romans viii. 20, 22.

V. 6. *Kenites*—A people deſcending from, or nearly related to Jethro. When deſtroying judgments are abroad, God takes care to ſeparate the precious from the vile.

get

get ye down from among the Amalekites, leſt I deſtroy you with them; for ye ſhewed kindneſs to all the children of Iſrael when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 ¶ And Saul ſmote the Amalekites from Havilah *until* thou comeſt to Shur, that *is* over-againſt Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly deſtroyed all the people with the edge of the ſword.

9 But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly deſtroy them: but every thing *that was* vile and refuſe, that they deſtroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, ſaying,

11 It repenteth me that I have ſet up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 ¶ And when Samuel roſe early to meet Saul in the morning, it was told Samuel, ſaying, Saul came to Carmel, and behold, he ſet him up a place, and is gone about and paſſed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul ſaid unto him, Bleſſed *be* thou of the LORD: I have performed the commandment of the LORD.

V. 11. *It repenteth*—See note on ver. 29.

14 And

14 And Samuel ſaid, What *meaneth* then this bleating of the ſheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul ſaid, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheep and of the oxen to ſacrifice unto the LORD thy God, and the reſt we have utterly deſtroyed.

16 Then Samuel ſaid unto Saul, Stay, and I will tell thee what the LORD hath ſaid to me this night. And he ſaid unto him, Say on.

17 And Samuel ſaid, When thou *waſt* little in thine own ſight, *was* thou not *made* the head of the tribes of Iſrael, and the LORD anointed thee king over Iſrael?

18 And the LORD ſent thee on a journey, and ſaid, Go, and utterly deſtroy the ſinners the Amalekites, and fight againſt them until they be conſumed.

19 Wherefore then didſt thou not obey the voice of the LORD, but didſt fly upon the ſpoil, and didſt evil in the ſight of the LORD?

20 And Saul ſaid unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites.

21 But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed, to ſacrifice unto the LORD thy God in Gilgal.

V. 15. *Saul ſaid, They have brought them from the Amalekites*—Thus, he lays the blame upon the people; whereas they could not do it without his conſent; and he ſhould have uſed his power to over-rule them.

22 And

22 And Samuel ſaid, Hath the LORD *as great* delight in burnt-offerings and ſacrifices as in obeying the voice of the LORD? Behold, to obey *is* better than ſacrifice: and to hearken, than the fat of rams.

23 For rebellion *is as* the ſin of witchcraft, and ſtubbornneſs *is as* iniquity and idolatry. Becauſe thou haſt rejected the word of the LORD, he hath alſo rejected thee from *being* king.

24 ¶ And Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the commandment of the LORD, and thy words; becauſe I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my ſin, and turn again with me, that I may worſhip the LORD.

26 And Samuel ſaid unto Saul, I will not return with thee: for thou haſt rejected the word of the LORD, and the LORD hath rejected thee from being king over Iſrael.

27 And as Samuel turned about to go away, he laid hold upon the ſkirt of his mantle, and it rent.

28 And Samuel ſaid unto him, The LORD hath rent the kingdom of Iſrael from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

V. 22. *To obey is better than ſacrifice*—Becauſe obedience to God is a moral duty, conſtantly and indiſpenſably neceſſary: but ſacrifice is only a ceremonial inſtitution, ſometimes unneceſſary, as it was in the wilderneſs; and ſometimes ſinful, when it is offered by a polluted hand, or in a manner contrary to God's command.

V. 26. *I will not return with thee*—This was no lie, though he afterwards returned, ver. 31. becauſe he ſpoke what he meant; his words and intentions agreed together, though afterwards he ſaw reaſon to change his intentions. Compare Gen. xix. 2, 3.

29 And

29 And alſo the Strength of Iſrael will not lie nor repent: for he is not a man, that he ſhould repent.

30 Then he ſaid, I have ſinned; *yet* honour me now, I pray thee, before the elders of my people, and before Iſrael, and turn again with me, that I may worſhip the LORD thy God.

31 So Samuel turned again after Saul; and Saul worſhipped the LORD.

32 ¶ Then ſaid Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag ſaid, Surely the bitterneſs of death is paſt.

33 And Samuel ſaid, As thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his houſe to Gibeah of Saul.

35 And Samuel came no more to ſee Saul until the day of his death: nevertheleſs, Samuel mourned for Saul: and the LORD repented that he had made Saul king over Iſrael.

V. 29. *The Strength of Iſrael will not lie*—God neither will nor can lie; becauſe lying proceeds from the ſenſe of a man's weakneſs, who cannot many times accompliſh his deſign without lying and diſſimulation; therefore many princes have uſed it for this very end. But God needs no ſuch artifices; he can do whatſoever he pleaſeth by his abſolute power. *For he is not a man that he ſhould repent*—i. e. Change his counſel; through weakneſs and imperfection, either of widom or power, as men frequently do. It is ſaid, ver. 11, 35. Gen. vi. 6. that *the LORD repented, &c.* Yet this cannot be underſtood in the ſame ſenſe as man's repentance, neither can it ſpring from the ſame cauſes.

V. 33. *As thy ſword hath made women childleſs*—This ſhews that he had been a bloody tyrant; and was now cut off, not merely for the ſins of his anceſtors four hundred years before, but for his own mercileſs injuſtice and cruelty.

V. 35. *The LORD repented*—See note on ver. 29.

CHAP.

CHAP. XVI.

1. *Samuel by God's direction goeth to Beth-lehem, under pretence of a ſacrifice.* 6. *Jeſſe's ſeven ſons paſs before him, but are not approved by God.* 11. *David is ſent for, approved, and anointed.* 14. *An evil ſpirit troubleth Saul, who is relieved by David's muſic.*

AND the LORD ſaid unto Samuel, How long wilt thou mourn for Saul, ſeeing I have rejected him from reigning over Iſrael? fill thine horn with oil, and go, and I will ſend thee to Jeſſe the Beth-lehemite: for I have provided me a king among his ſons.

2 And Samuel ſaid, How can I go? If Saul hear *it*, he will kill me. And the LORD ſaid, Take an heifer with thee, and ſay, I am come to ſacrifice to the LORD;

3 And call Jeſſe to the ſacrifice, and I will ſhew thee what thou ſhalt do: and thou ſhalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD ſpake, and came to Beth-lehem. And the elders of the town trembled at his coming, and ſaid, Comeſt thou peaceably?

5 And he ſaid, Peaceably: I am come to ſacrifice unto the LORD: ſanctify yourſelves, and come with me to the ſacrifice. And he ſanctified Jeſſe and his ſons, and called them to the ſacrifice.

6 ¶ And it came to paſs when they were come, that he looked on Eliab, and ſaid, Surely the LORD's anointed *is* before him.

V. 4. *Trembled* — Becauſe it was ſtrange and unexpected to them, this being but an obſcure town, and remote from Samuel, and therefore they juſtly thought there was ſome extraordinary reaſon for it. *Peaceably*— The Hebrew phraſe, *Comeſt thou in peace*, means with us, *Is all well?*

7 But

7 But the LORD ſaid unto Samuel, Look not on his countenance, or on the height of his ſtature; becauſe I have refuſed him. For *the LORD ſeeth* not as man ſeeth: for man looketh on the outward appearance, but the LORD looketh on the heart.

8 Then Jeſſe called Abinadab, and made him paſs before Samuel. And he ſaid, Neither hath the LORD choſen this.

9 Then Jeſſe made Shammah to paſs by. And he ſaid, Neither hath the LORD choſen this.

10 Again Jeſſe made ſeven of his ſons to paſs before Samuel. And Samuel ſaid unto Jeſſe, The LORD hath not choſen theſe.

11 ¶ And Samuel ſaid unto Jeſſe, Are here all *thy* children? And he ſaid, There remaineth yet the youngeſt, and behold, he keepeth the ſheep. And Samuel ſaid unto Jeſſe, Send and fetch him: for we will not ſit down till he come hither.

12 And he ſent, and brought him in. Now he *was* ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD ſaid, Ariſe, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midſt of his brethren. And the Spirit of the LORD came upon David from that day forward. So Samuel roſe up, and went to Ramah.

V. 13. *Anointed him in the midſt of his brethren* — David's brethren ſaw David's unction, yet did not underſtand that he was anointed to the kingdom; but were only told by Samuel, that he was anointed to ſome great ſervice, which hereafter they ſhould know. *The Spirit of the LORD, &c.*—i. e. He was immediately endowed with the ſpirit of wiſdom, and other qualities which fitted him for, and put him upon noble attempts.

14 ¶ But the Spirit of the LORD departed from Saul, and an evil ſpirit from the LORD troubled him.

15 And Saul's ſervants ſaid unto him, Behold now, an evil ſpirit from God troubled thee.

16 Let our lord now command thy ſervants *which are* before thee to ſeek out a man *who is* a cunning player on an harp: and it ſhall come to paſs when the evil ſpirit from God is upon thee, that he ſhall play with his hand, and thou ſhalt be well.

17 And Saul ſaid unto his ſervants, Provide me now a man that can play well, and bring *him* to me.

18 Then anſwered one of the ſervants, and ſaid, Behold, I have ſeen a ſon of Jeſſe, the Bethlehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely perſon, and the LORD *is* with him.

19 Wherefore Saul ſent meſſengers unto Jeſſe, and ſaid, Send me David thy ſon, which *is* with the ſheep.

20 And Jeſſe took an aſs *laden* with bread, and a bottle of wine, and a kid, and ſent *them* by David his ſon unto Saul.

21 And David came to Saul, and ſtood before him: and he loved him greatly, and he became his armour-bearer.

V. 14. *The Spirit of the LORD departed from Saul*—i. e. That ſpirit which God gave him, chap. x. 9. xi. 6. *And an evil ſpirit from the LORD*—i. e. By God's permiſſion, *troubled him*—Took advantage of Saul's melancholy, dejected, timorous ſtate of mind.

V. 21. *Stood before him*—Waited on him. *Loved him greatly*--There was ſomething good in Saul ſtill: he had not loſt all, tho' he had loſt the kingdom.

22 And

22 And Saul ſent to Jeſſe, ſaying, Let David, I pray thee, ſtand before me: for he hath found favour in my ſight.

23 And it came to paſs when the *evil* ſpirit from God was upon Saul, that David took an harp, and played with his hand: ſo Saul was refreſhed, and was well, and the evil ſpirit departed from him.

CHAP. XVII.

1. *The armies of the Iſraelites and Philiſtines being ready to battle,* 4. *Goliath cometh proudly forth to challenge a combat.* 12. *David accepteth the challenge.* 38. *He refuſeth Saul's armour, and with a ſling and a ſtone ſlayeth the giant.* 55. *Saul enquireth, and taketh notice of him.*

NOW the Philiſtines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh, and Azekah, in Epheſ-dammim.

2 And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah, and ſet the battle in array againſt the Philiſtines.

3 And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philiſtines, named Goliath, of Gath, whoſe height *was* ſix cubits and a ſpan.

5 And *he had* an helmet of braſs upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thouſand ſhekels of braſs.

V. 4. *Six cubits and a ſpan*—At leaſt nine feet nine inches high.

V. 5. *Coat of mail*—Made of braſs-plates laid over one another, like the ſcales of a fiſh. *The weight, &c.*—Seventy-eight pounds two ounces.

6 And

6 And *he had* greaves of braſs upon his legs, and a target of braſs between his ſhoulders.

7 And the ſtaff of his ſpear *was* like a weaver's beam; and his ſpear's head *weighed* ſix hundred ſhekels of iron: and one bearing a ſhield went before him.

8 And he ſtood and cried unto the armies of Iſrael, and ſaid unto them, Why are ye come out to ſet *your* battle in array? *am* not I a Philiſtine, and ye ſervants to Saul? chooſe ye a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your ſervants: but if I prevail againſt him, and kill him; then ſhall ye be our ſervants and ſerve us.

10 And the Philiſtine ſaid, I defy the armies of Iſrael this day; give me a man that we may fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtine, they were diſmayed and greatly afraid.

12 ¶ Now David *was* the ſon of that Ephrathite of Beth-lehem-judah, whoſe name *was* Jeſſe; and he had eight ſons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldeſt ſons of Jeſſe went, *and* followed Saul to the battle: and the name of his three ſons that went to the battle, *were* Eliab

V. 11. *They were diſmayed, and greatly afraid*--This may ſeem ſtrange, conſidering the glorious promiſes, and their late experience of divine aſſiſtance. And where was Jonathan, who in the laſt war had ſo bravely engaged an whole army of the Philiſtines? Doubtleſs he did not feel himſelf ſo ſtirred up of God as he did at that time. As the beſt, ſo the braveſt of men, are no more than what God makes them. Jonathan muſt ſit ſtill now, becauſe this honour is reſerved for David.

the

the firſt-born; and next unto him, Abinadab: and the third Shammah.

14 And David *was* the youngeſt: and the three eldeſt followed Saul.

15 But David went and returned from Saul, to feed his father's ſheep at Beth-lehem.

16 And the Philiſtine drew near morning and evening, and preſented himſelf forty days.

17 And Jeſſe ſaid unto David his ſon, Take now for thy brethren an ephah of this parched *corn*, and theſe ten loaves, and run to the camp to thy brethren.

18 And carry theſe ten cheeſes unto the captain of *their* thouſand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtines.

20 And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went, as Jeſſe had commanded him; and he came to the trench as the hoſt was going forth to the fight, and ſhouted for the battle.

21 For Iſrael and the Philiſtines had put the battle in array, army againſt army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and ſaluted his brethren.

23 And as he talked with them, Behold, there came up the champion, the Philiſtine of Gath, Goliath by name, out of the armies of the Philiſtines, and ſpake according to the ſame words: and David heard *them*.

24 And

24 And all the men of Iſrael, when they ſaw the man, fled from him, and were ſore afraid.

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defy Iſrael he is come up? And it ſhall be *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's houſe free in Iſrael.

26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtine, and taketh away the reproach from Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defy the armies of the living God?

27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him.

28 And Eliab his eldeſt brother heard when he ſpake unto the men: and Eliab's anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down that thou mighteſt ſee the battle.

29 And David ſaid, What have I now done? *is there* not a cauſe?

30 And he turned from him towards another, and ſpake after the ſame manner. And the people anſwered him again after the former manner.

31 And when the words were heard which

V. 28. *I know thy pride, and the naughtineſs of thine heart*—Thy falſe confidence, vain-glory, and curioſity. See the folly and wickedneſs of envy! How groundleſs its jealouſies, how unjuſt its cenſures, and how unfair its repreſentations are? God preſerve us from ſuch a ſpirit!

David

David ſpake, they rehearſed *them* before Saul. And he ſent for him.

32 And David ſaid to Saul, Let no man's heart fail becauſe of him; thy ſervant will go and fight with this Philiſtine.

33 And Saul ſaid to David, Thou art not able to go againſt this Philiſtine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David ſaid unto Saul, Thy ſervant kept his father's ſheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and ſmote him, and delivered *it* out of his mouth: and when he aroſe againſt me I caught *him* by his beard, and ſmote him, and ſlew him.

36 Thy ſervant ſlew both the lion, and the bear: and this uncircumciſed Philiſtine ſhall be as one of them, ſeeing he hath defied the armies of the living God.

37 David ſaid moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine. And Saul ſaid unto David, Go, and the LORD be with thee.

38 ¶ And Saul armed David with his armour, and he put an helmet of braſs upon his head, alſo he armed him with a coat of mail.

39 And David girded his ſword upon his armour,

V. 32. *Let no man's heart fail, &c.* —It would have reflected upon his prince to ſay, *Let not thy heart fail:* therefore he ſpeaks in general terms, *Let no man's heart fail.* A poor ſhepherd, come but this morning from keeping ſheep, has more courage than all the mighty men of Iſrael! Thus God often doth great things for his people by the weak things of the world.

mour, and he aſſayed to go; for he had not proved *it*. And David ſaid unto Saul, I cannot go with theſe: for I have not proved *them*. And David put them off him.

40 And he took his ſtaff in his hand, and choſe him five ſmooth ſtones out of the brook, and put them in a ſhepherd's bag which he had, even in a ſcrip; and his ſling *was* in his hand: and he drew near to the Philiſtine.

41 And the Philiſtine came on and drew near unto David; and the man that bare the ſhield *went* before him.

42 And when the Philiſtine looked about and ſaw David, he diſdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philiſtine ſaid unto David, *Am* I a dog, that thou comeſt to me with ſtaves? and the Philiſtine curſed David by his gods.

44 And the Philiſtine ſaid to David, Come to me, and I will give thy fleſh unto the fowls of the air, and to the beaſts of the field.

45 Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield; but I come to thee in the name of the LORD of hoſts, the God of the armies of Iſrael, whom thou haſt defied.

46 This day will the LORD deliver thee into mine hand, and I will ſmite thee, and take thine head from thee, and I will give the carcaſes of the hoſt of the Philiſtines this day unto the fowls

V. 40. *Choſe him five ſmooth ſtones* —That if one failed, he might make uſe of another. Though David had inward aſſurance of the victory, he was not certain that the firſt ſtone would gain it.

of

of the air, and to the wild beaſts of the earth; that all the earth may know that there is a God in Iſrael.

47 And all this aſſembly ſhall know that the LORD ſaveth not with ſword and ſpear: for the battle *is* the LORD's, and he will give you into our hands.

48 And it came to paſs when the Philiſtine aroſe, and came and drew nigh to meet David, that David haſted and ran toward the army to meet the Philiſtine.

49 And David put his hand in his bag, and took thence a ſtone, and ſlang *it*, and ſmote the Philiſtine in his forehead, that the ſtone ſunk into his forehead; and he fell with his face to the earth.

50 So David prevailed over the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine and ſlew him; but *there was* no ſword in the hand of David.

51 Therefore David ran and ſtood upon the Philiſtine, and took his ſword, and drew it out of the ſheath thereof, and ſlew him, and cut off his head therewith. And when the Philiſtines ſaw their champion was dead, they fled.

52 And the men of Iſrael and of Judah aroſe, and ſhouted, and purſued the Philiſtines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philiſtines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Iſrael returned from

V. 49. *Smote the Philiſtine in his forehead*--Probably the proud giant had lift up that part of his helmet which covered his forehead; in contempt of David and his weapons, and by the ſingular direction of providence.

chaſing after the Philiſtines, and they ſpoiled their tents.

54 And David took the head of the Philiſtine, and brought it to Jeruſalem; but he put his armour in his tent.

55 ¶ And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of the hoſt, Abner, whoſe ſon *is* this youth? And Abner ſaid, *As* thy ſoul liveth, O king, I cannot tell.

56 And the king ſaid, Enquire thou whoſe ſon the ſtripling *is*.

57 And as David returned from the ſlaughter of the Philiſtine, Abner took him and brought him before Saul, with the head of the Philiſtine in his hand.

58 And Saul ſaid to him, Whoſe ſon *art* thou, *thou* young man? And David anſwered, I *am* the ſon of thy ſervant Jeſſe the Beth-lehemite.

CHAP. XVIII.

1. *Jonathan loveth David.* 6. *The women's ſong in honour of David's victory exciteth Saul's envy;* 10. *who in his fury ſeeketh to kill him.* 12. *Saul feareth David for his wiſdom and good ſucceſs.* 17. *He offereth him his eldeſt daughter for a ſnare, but giveth her to another.* 27. *David bringeth two hundred foreſkins of the Philiſtines, and has Michal given him to wife.*

AND it came to paſs when he had made an end of ſpeaking unto Saul, that the ſoul of

V. 55. *Abner, whoſe ſon is this youth*—David had been ſome conſiderable time diſmiſſed from Saul's court, and was returned home. And therefore it is not ſtrange, if Saul for the preſent had forgot David. Beſides the diſtemper of Saul's mind might make him forgetful; and that David might be now much changed, both in his countenance and in his habit. *And Abner ſaid—I cannot tell*—Abner's employment was generally in the camp, when David was at the court; and when Abner was there, he took little notice of a perſon ſo much inferior to him as David was.

Jonathan

Jonathan was knit with the ſoul of David, and Jonathan loved him as his own ſoul.

2 And Saul took him that day, and would let him go no more home to his father's houſe.

3 Then Jonathan and David made a covenant, becauſe he loved him as his own ſoul.

4 And Jonathan ſtripped himſelf of the robe that *was* upon him, and gave it to David, and his garments, even to his ſword, and to his bow, and to his girdle.

5 And David went out whitherſoever Saul ſent him, *and* behaved himſelf wiſely: and Saul ſet him over the men of war, and he was accepted in the ſight of all the people, and alſo in the ſight of Saul's ſervants.

6 ¶ And it came to paſs as they came when David was returned from the ſlaughter of the Philiſtine, that the women came out of all the cities of Iſrael, ſinging and dancing, to meet king Saul, with tabrets, with joy, and with inſtruments of muſic.

7 And the women anſwered *one another* as they played, and ſaid, Saul hath ſlain his thouſands, and David his ten thouſands.

8 And Saul was very wroth, and the ſaying diſpleaſed him; and he ſaid, They have aſcribed unto David ten thouſands; and to me they have aſcribed *but* thouſands: and *what* can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to paſs on the morrow, that the

the evil ſpirit from God came upon Saul, and he propheſied in the midſt of the houſe: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul caſt the javelin; for he ſaid, I will ſmite David even to the wall *with it*. And David avoided out of his preſence twice.

12 ¶ And Saul was afraid of David, becauſe the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thouſand; and he went out and came in before the people.

14 And David behaved himſelf wiſely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him.

16 But all Iſrael and Judah loved David, becauſe he went out and came in before them.

17 ¶ And Saul ſaid to David, Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD's battles. For Saul ſaid, Let not mine hand be upon him, but let the hand of the Philiſtines be upon him.

18 And David ſaid unto Saul, Who *am* I? and what *is* my life, *or* my father's family in Iſrael, that I ſhould be ſon-in-law to the king?

19 But it came to paſs at the time when Merab Saul's daughter ſhould have been given to David,

V. 10. *And he propheſied*—i. e. Saul uſed uncouth geſtures and ſigns, as the prophets often did.

V. 11. *And Saul caſt the javelin*—Being now quite under the power of that evil ſpirit. *Twice*—Once now, and another time upon a like occaſion, ch. xix. 10.

V. 18. *What is my life*—How little is my life worth, that by the expoſing of that to ſome hazard, I ſhould purchaſe a king's daughter!

that

that ſhe was given unto Adriel the Meholathite to wife.

20 And Michal Saul's daughter loved David; and they told Saul, and the thing pleaſed him.

21 And Saul ſaid, I will give him her, that ſhe may be a ſnare to him, and that the hand of the Philiſtines may be againſt him. Wherefore Saul ſaid to David, Thou ſhalt this day be my ſon-in-law in *the one of* the twain.

22 And Saul commanded his ſervants, *ſaying*, Commune with David ſecretly, and ſay, Behold, the king hath delight in thee, and all his ſervants love thee: now therefore be the king's ſon-in-law.

23 And Saul's ſervants ſpake thoſe words in the ears of David. And David ſaid, Seemeth it to you *a* light *thing* to be a king's ſon-in-law, ſeeing that I *am* a poor man, and lightly eſteemed?

24 And the ſervants of Saul told him, ſaying, On this manner ſpake David.

25 And Saul ſaid, Thus ſhall ye ſay to David, The king deſireth not any dowry, but an hundred foreſkins of the Philiſtines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philiſtines.

26 And when his ſervants told David theſe words, it pleaſed David well to be the king's ſon-in-law: and the days were not expired.

27 ¶ Wherefore David aroſe and went, he and his men, and ſlew of the Philiſtines two hundred men; and David brought their foreſkins, and they gave them in full tale to the king, that he

V. 27. *David—ſlew of the Philiſtines two hundred men*—He doubled the number required; to oblige Saul the more to the performance of his promiſe; and to ſhew his great reſpect and affection to Saul's daughter.

might

might be the king's ſon-in-law. And Saul gave him Michal his daughter to wife.

28 And Saul ſaw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philiſtines went forth: and it came to paſs, after they went forth, *that* David behaved himſelf more wiſely than all the ſervants of Saul; ſo that his name was much ſet by.

CHAP. XIX.

1. *Jonathan diſcloſeth his father's purpoſe to kill David.* 4. *He perſuadeth his father to reconciliation.* 8. *Saul's malicious rage breaketh out again.* 12. *Michal's ſtratagem to ſave David, by putting an image in the bed.* 18. *David cometh to Samuel.*

AND Saul ſpake to Jonathan his ſon, and to all his ſervants, that they ſhould kill David.

2 But Jonathan Saul's ſon delighted much in David: and Jonathan told David, ſaying, Saul my father ſeeketh to kill thee: now therefore, I pray thee, take heed to thyſelf until the morning, and abide in a ſecret *place*, and hide thyſelf.

3 And I will go out and ſtand beſide my father in the field where thou *art*, and I will commune with my father of thee; and what I ſee, that will I tell thee.

4 ¶ And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the

V. 4. *And Jonathan ſpake good, &c.*—Which he could not do without hazard to himſelf. Herein therefore he performed the part of a true friend.

king

king ſin againſt his ſervant, againſt David: becauſe he hath not ſinned againſt thee, and becauſe his works *have been* to thee-ward very good.

5 For he did put his life in his hand, and ſlew the Philiſtine, and the LORD wrought a great ſalvation for all Iſrael; thou ſaweſt *it*, and didſt rejoice: wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?

6 And Saul hearkened unto the voice of Jonathan; and Saul ſware, *As* the LORD liveth, he ſhall not be ſlain.

7 And Jonathan called David, and Jonathan ſhewed him all thoſe things. And Jonathan brought David to Saul, and he was in his preſence, as in times paſt.

8 ¶ And there was war again: and David went out, and fought with the Philiſtines, and ſlew them with a great ſlaughter; and they fled from him.

9 And the evil ſpirit from the LORD was upon Saul, as he ſat in his houſe with his javelin in his hand: and David played with *his* hand.

10 And Saul ſought to ſmite David even to the wall with the javelin; but he ſlipped away out of Saul's preſence, and he ſmote the javelin into the wall: and David fled, and eſcaped that night.

11 Saul alſo ſent meſſengers unto David's houſe, to watch him, and to ſlay him in the morning: and Michal David's wife told him, ſaying, If thou ſave not thy life to-night, to-morrow thou ſhalt be ſlain.

V. 6. *And Saul ſware, As the LORD liveth, he ſhall not be ſlain* — And in all probability he intended what he now ſaid, feeling a real change in himſelf for the preſent. "God, ſays Mr. Henry, inclined the heart of Saul to hearken to the voice of Jonathan."

12 ¶ So

12 ¶ So Michal let David down through a window: and he went and fled, and eſcaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolſter, and covered *it* with a cloth.

14 And when Saul ſent meſſengers to take David, ſhe ſaid, He *is* ſick.

15 And Saul ſent the meſſengers *again* to ſee David, ſaying, Bring him up to me in the bed, that I may ſlay him.

16 And when the meſſengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolſter.

17 And Saul ſaid unto Michal, Why haſt thou deceived me ſo, and ſent away mine enemy, that he is eſcaped? And Michal anſwered Saul, He ſaid unto me, Let me go: why ſhould I kill thee?

18 ¶ So David fled, and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, ſaying, Behold, David *is* at Naioth in Ramah.

20 And Saul ſent meſſengers to take David: and when they ſaw the company of the prophets propheſying, and Samuel ſtanding *as* appointed over them, the Spirit of God was upon the meſſengers of Saul, and they alſo propheſied.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe. And

V. 18. *So David fled, and eſcaped, and came to Samuel* — Both for comfort and direction in his diſtreſs; and for ſafety, ſuppoſing that Saul would be aſhamed and afraid to execute his bloody deſigns, in the preſence of ſo venerable a perſon as Samuel.

Saul

Saul ſent meſſengers again the third time, and they propheſied alſo.

22 Then went he alſo to Ramah, and came to a great well that *is* in Sechu: and he aſked and ſaid, Where *are* Samuel and David? And *one* ſaid, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him alſo, and he went on and propheſied, until he came to Naioth in Ramah.

24 And he ſtripped off his clothes alſo, and propheſied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they ſay, *Is* Saul alſo among the prophets?

CHAP. XX.

1. *David conſulteth with Jonathan how to provide for his ſafety.* 11. *The friendly league between them confirmed by oath.* 18. *They agree upon a token.* 24. *David abſenting himſelf from the king's table is excuſed by Jonathan; Saul being enraged ſeeketh to kill Jonathan.* 35. *Jonathan informeth David of his danger by the token agreed on.* 41. *The two friends take a loving leave of each other.*

AND David fled from Naioth in Ramah, and came and ſaid before Jonathan, What have I done? what *is* mine iniquity? and what *is* my ſin before thy father, that he ſeeketh my life?

2 And he ſaid unto him, God forbid; thou

V. 23. *The Spirit of God was upon him alſo*—It came upon him in the way; whereas it came not upon his meſſengers till they came to the place. Hereby God would convince Saul of the vanity of his deſigns againſt David, and that in them he fought againſt God himſelf.

V. 24. *Lay down*—Heb. *fell*, down upon the earth; for his mind being in an extacy, he had not the uſe of his ſenſes: God ſo ordering it, that David might have an opportunity to eſcape. *Naked*—i. e. Stript of his upper garments, as the word *naked* is often uſed; and it is here repeated to ſignify how long he lay in that poſture. *Is Saul alſo among the prophets?*—See note upon chapter x. ver. 12.

ſhalt not die: behold, my father will do nothing either great or ſmall, but that he will ſhew it me: and why ſhould my father hide this thing from me? it *is* not *ſo*.

3 And David ſware moreover, and ſaid, Thy father certainly knoweth that I have found grace in thine eyes; and he ſaith, Let not Jonathan know this, leſt he be grieved. But truly *as* the LORD liveth, and *as* thy ſoul liveth, *there is* but a ſtep between me and death.

4 Then ſaid Jonathan unto David, Whatſoever thy ſoul deſireth, I will even do *it* for thee.

5 And David ſaid unto Jonathan, Behold, tomorrow *is* the new moon, and I ſhould not fail to ſit with the king at meat: but let me go, that I may hide myſelf in the field until the third *day* at even.

6 If thy father at all miſs me, then ſay, David earneſtly aſked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly ſacrifice there for all the family.

7 If he ſay thus, *It is* well; thy ſervant ſhall have peace: but if he be very wroth, *then* be ſure that evil is determined by him.

8 Therefore thou ſhalt deal kindly with thy ſervant; for thou haſt brought thy ſervant into a covenant of the LORD with thee: notwithſtanding, if there be in me iniquity, ſlay me thyſelf; for why ſhouldeſt thou bring me to thy father?

V. 2. *It is not ſo*—For Jonathan gave credit to his father's oath, ch. xix. 6.

V. 3. *David ſware*—The matter being of great moment, and Jonathan doubting the truth of it, he confirms his word with this oath, *As thy ſoul liveth, there is but a ſtep between me and death.*

9 And

9 And Jonathan ſaid, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then ſaid David to Jonathan, Who ſhall tell me? or what *if* thy father anſwer thee roughly?

11 ¶ And Jonathan ſaid unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan ſaid unto David, O LORD God of Iſrael, when I have ſounded my father about to-morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then ſend not unto thee, and ſhew it thee;

13 The LORD do ſo and much more to Jonathan. But if it pleaſe my father *to do* thee evil, then I will ſhew it thee, and ſend thee away, that thou mayeſt go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou ſhalt not only while yet I live ſhew me the kindneſs of the LORD, that I die not:

15 But *alſo* thou ſhalt not cut off thy kindneſs from my houſe for ever; no not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made *a covenant* with the houſe of David, *ſaying*, let the LORD even require *it* at the hand of David's enemies.

17 And Jonathan cauſed David to ſwear again, becauſe he loved him: for he loved him as he loved his own ſoul.

V. 16. *So Jonathan made a covenant, &c.*—The covenant which before was perſonal, he now extends to the whole houſe of David, expecting a reciprocal enlargement of it on David's ſide, which doubtleſs he obtained.

18 ¶ Then

18 ¶ Then Jonathan ſaid to David, To-morrow *is* the new moon: and thou ſhalt be miſſed, becauſe thy ſeat will be empty.

19 And *when* thou haſt ſtayed three days, *then* thou ſhalt go down quickly, and come to the place where thou didſt hide thyſelf when the buſineſs was *in hand*, and ſhalt remain by the ſtone Ezel.

20 And I will ſhoot three arrows on the ſide *thereof*, as though I ſhot at a mark.

21 And behold, I will ſend a lad, *ſaying*, Go, find out the arrows. If I expreſly ſay unto the lad, Behold, the arrows *are* on this ſide of thee, take them; then come thou: for *there is* peace to thee, and no hurt; *as* the LORD liveth.

22 But if I ſay thus unto the young man, Behold, the arrows *are* beyond thee, go thy way: for the LORD hath ſent thee away.

23 And *as touching* the matter which thou and I have ſpoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himſelf in the field: and when the new moon was come, the king ſat him down to eat meat.

25 And the king ſat upon his ſeat as at other times, *even* upon a ſeat by the wall: and Jonathan aroſe, and Abner ſat by Saul's ſide, and David's place was empty.

26 Nevertheleſs, Saul ſpake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; ſurely he *is* not clean.

27 And it came to paſs on the morrow, *which*

V. 24. *So David hid himſelf in the field* —Namely, at the time appointed by Jonathan: for it ſeems probable, that David went firſt to Beth-lehem, and thence returned to the field, when the occaſion required.

was

was the ſecond *day* of the month, that David's place was empty. And Saul ſaid unto Jonathan his ſon, Wherefore cometh not the ſon of Jeſſe to meat, neither yeſterday nor to-day?

28 And Jonathan anſwered Saul, David earneſtly aſked *leave* of me, *to go* to Beth-lehem:

29 And he ſaid, Let me go, I pray thee: for our family hath a ſacrifice in the city; and my brother, he hath commanded me *to be there*: and now if I have found favour in thine eyes let me get away, I pray thee, and ſee my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled againſt Jonathan, and he ſaid unto him, Thou ſon of the perverſe rebellious *woman*, do not I know that thou haſt choſen the ſon of Jeſſe to thine own confuſion, and unto the confuſion of thy mother's nakedneſs?

31 For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed, nor thy kingdom. Wherefore now ſend and fetch him unto me: for he ſhall ſurely die.

32 And Jonathan anſwered Saul his father, and ſaid unto him, Wherefore ſhall he be ſlain? what hath he done?

33 And Saul caſt a javelin at him to ſmite him: whereby Jonathan knew that it was determined of his father to ſlay David.

34 So Jonathan aroſe from the table in fierce

V. 27. *Son of Jeſſe*—So he calls him in ſcorn, to note the meanneſs of his original; and as not deigning to call him by his proper name.

V. 33. *And Saul caſt a javelin at him to ſmite him* — Saul one minute ſeemed to be in great care, that Jonathan ſhould be *eſtabliſhed in his kingdom*, and the next takes the moſt likely method to prevent it! What fools, what worſe than ſavage beaſts, does anger make us?

anger,

anger, and did eat no meat the ſecond day of the month: for he was grieved for David, becauſe his father had done him ſhame.

35 ¶ And it came to paſs in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he ſaid unto his lad, Run, find out now the arrows which I ſhoot, *and* as the lad ran, he ſhot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make ſpeed, haſte, ſtay not. And Jonathan's lad gathered up the arrows, and came to his maſter.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and ſaid unto him, Go, carry them to the city.

41 ¶ *And* as ſoon as the lad was gone, David aroſe out of *a place* toward the ſouth, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another, until David exceeded.

42 And Jonathan ſaid to David, Go in peace, foraſmuch as we have ſworn both of us in the name of the LORD, ſaying, The LORD be between me and thee, and between my ſeed and thy ſeed for ever, And he aroſe and departed. And Jonathan went into the city.

V. 40. *Artillery*—His bow, and arrows, and quiver.

CHAP.

CHAP. XXI.

1. *David cometh to Nob, and obtaineth of Ahimelech hallowed bread: Doeg is preſent.* 8. *David aſketh for a ſword, and receiveth the ſword of Goliath.* 10. *He fleeth to Gath, where to ſave his life he feigneth himſelf mad.*

THEN came David to Nob, to Ahimelech the prieſt: and Ahimelech was afraid at the meeting of David, and ſaid unto him, Why *art* thou alone, and no man with thee?

2 And David ſaid unto Ahimelech the prieſt, The king hath commanded me a buſineſs, and hath ſaid unto me, Let no man know any thing of the buſineſs whereabout I ſend thee, and what I have commanded thee: and I have appointed *my* ſervants to ſuch and ſuch a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is preſent.

4 And the prieſt anſwered David, and ſaid, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themſelves at leaſt from women.

5 And David anſwered the prieſt, and ſaid unto him, Of a truth women *have been* kept from us about theſe three days, ſince I came out, and the veſſels of the young men are holy, and *the bread is* in a manner common, yea, though it were ſanctified this day in the veſſel.

6 So the prieſt gave him hallowed *bread*; for there was no bread there, but the ſhew-bread that

V. 2. *The king, &c.*—This ſeems to be a plain lie, extorted from him by fear. But it was pernicious to all the prieſts there. Whence David afterwards declares his repentance for this ſin of lying, Pſalm cxix. 29.

was

was taken from before the LORD, to put hot bread in the day that it was taken away.

7 Now a certain man of the ſervants of Saul *was* there that day, detained before the LORD; and his name *was* Doeg, an Edomite, the chiefeſt of the herd-men that *belonged* to Saul.

8 ¶ And David ſaid unto Ahimelech, And is there not here under thine hand ſpear or ſword? for I have neither brought my ſword nor my weapons with me, becauſe the king's buſineſs required haſte.

9 And the prieſt ſaid, The ſword of Goliath the Philiſtine, whom thou ſleweſt in the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other ſave that here. And David ſaid, *There is* none like that; give it me.

10 ¶ And David aroſe, and fled that day for fear of Saul, and went to Achiſh the king of Gath.

11 And the ſervants of Achiſh ſaid unto him, *Is* not this David the king of the land? did they not ſing one to another of him in dances, ſaying, Saul hath ſlain his thouſands, and David his ten thouſands?

12 And David laid up theſe words in his heart, and was ſore afraid of Achiſh the king of Gath.

13 And he changed his behaviour before them, and feigned himſelf mad in their hands, and

V. 9. *And David ſaid, There is none like that* — Becauſe whenever he looked upon it, it would be a ſupport of his faith, by reminding him of what God had already done for him.

V. 10. *And David went to Achiſh the king of Gath*—David was now in a miſerable condition! to be forced to flee to thoſe people for protection, who, he had reaſon to think, were his greateſt enemies. For this was the city of Goliath, whom he had ſlain, and whoſe ſword he had now on him.

ſcrabbled

ſcrabbled on the doors of the gate, and let his ſpittle fall down upon his beard.

14 Then ſaid Achiſh unto his ſervants, Lo, ye ſee the man is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my preſence? ſhall this *fellow* come into my houſe?

CHAP. XXII.

1. *Men reſort to David at Adullam.* 9. *Doeg accuſeth Ahimelech.* 11. *Saul commandeth to kill the prieſts.* 20. *Abiathar eſcapeth after David.*

DAVID therefore departed thence, and eſcaped to the cave Adullam; and when his brethren and all his father's houſe heard *it*, they went down thither to him.

2 And every one *that was* in diſtreſs, and every one that *was* in debt, and every one *that was* diſcontented, gathered themſelves unto him; and he became a captain over them: and there were with him about four hundred men.

3 And David went thence to Mizpeh of Moab: and he ſaid unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

V. 15. *Have I need of mad-men?*—It is highly probable, Achiſh was aware, that this madneſs was counterfeit. But being deſirous to preſerve David, he ſpeaks as if he thought it real.

V. 2. *And he became a captain over them*—He did not maintain any injuſtice or wickedneſs, which ſome of them poſſibly might be guilty of; but on the contrary, he obliged them to the practice of all juſtice and honeſty.

V. 4. *All the while David was in the hold*—i. e. As long as David was forced to go from place to place, and from hold to hold, to ſecure himſelf from the fury of Saul.

5 And the prophet Gad ſaid unto David, Abide not in the hold; depart and get thee into the land of Judah. Then David departed, and came into the foreſt of Hareth.

6 When Saul heard that David was diſcovered, and the men that *were* with him, (now Saul abode in Gibeah under a tree in Ramah, having his ſpear in his hand, and all his ſervants *were* ſtanding about him)

7 Then Saul ſaid unto his ſervants that ſtood about him, Hear now, ye Benjamites, will the ſon of Jeſſe give every one of you fields and vineyards, *and* make you all captains of thouſands, and captains of hundreds:

8 That all of you have conſpired againſt me, and *there is* none that ſheweth me that my ſon hath made a league with the ſon of Jeſſe, and *there is* none of you that is ſorry for me, or ſheweth unto me that my ſon hath ſtirred up my ſervant againſt me, to lie in wait, as at this day?

9 ¶ Then anſwered Doeg the Edomite, which was ſet over the ſervants of Saul, and ſaid, I ſaw the ſon of Jeſſe coming to Nob, to Ahimelech the ſon of Ahitub,

10 And he enquired of the LORD for him, and gave him victuals, and gave him the ſword of Goliath the Philiſtine.

11 ¶ Then the king ſent to call Ahimelech the

V. 10. *And he enquired of the LORD for him*—David chargeth Doeg with the ſin of lying, Pſal. lii. 3. and it is not improbable, that he told many lies not here expreſſed; and withal, he was guilty of concealing part of the truth, which in this caſe he was obliged to declare for Ahimelech's juſt defence, namely, the artifice whereby David circumvented Ahimelech: making him believe, that he was then going upon the king's buſineſs, ſo that the ſervice he did to David, was deſigned in honour to Saul.

prieſt

prieſt the ſon of Ahitub, and all his father's houſe, the prieſts that *were* in Nob. And they came all of them to the king.

12 And Saul ſaid, Hear now, thou ſon of Ahitub. And he anſwered, Here I *am*, my lord.

13 And Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Jeſſe in that thou haſt given him bread, and a ſword, and haſt enquired of God for him, that he ſhould riſe againſt me, to lie in wait, as at this day?

14 Then Ahimelech anſwered the king, and ſaid, And who *is ſo* faithful among all thy ſervants as David, which is the king's ſon-in-law, and goeth at thy bidding, and is honourable in thine houſe?

15 Did I then begin to enquire of God for him? be it far from me. Let not the king impute *any* thing unto his ſervant, *nor* to all the houſe of my father: for thy ſervant knew nothing of all this, leſs or more.

16 And the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou, and all thy father's houſe.

17 And the king ſaid unto the footmen that ſtood about him, Turn and ſlay the prieſts of the LORD; becauſe their hand alſo *is* with David, and becauſe they knew when he fled, and did not ſhew it to me. But the ſervants of the king would not put forth their hand to fall upon the prieſts of the LORD.

18 And the king ſaid to Doeg, Turn thou and fall upon the prieſts. And Doeg the Edomite turned, and he fell upon the prieſts, and ſlew

on

on that day fourſcore and five perſons that did wear a linen ephod.

19 And Nob, the city of the prieſts, ſmote he with the edge of the ſword, both men and women, children and ſucklings, and oxen, and aſſes, and ſheep, with the edge of the ſword.

20 ¶ And one of the ſons of Ahimelech the ſon of Ahitub, named Abiathar, eſcaped and fled after David.

21 And Abiathar ſhewed David that Saul had ſlain the LORD's prieſt.

22 And David ſaid unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would ſurely tell Saul. I have occaſioned *the death* of all the perſons of thy father's houſe.

23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life: but with me thou *ſhalt be* in ſafeguard.

CHAP. XXIII.

1. *David enquiring of the LORD reſcueth Keilah.* 7. *Saul purpoſeth to beſiege him at Keilah.* 9. *God ſheweth him of Saul's coming, and the treachery of the Keilites.* 13. *He eſcapeth to Ziph, whither Jonathan cometh and comforteth him.* 19. *The Ziphites diſcover him to Saul, who purſueth him cloſely in Maon,* 27. *but is called off by an invaſion of the Philiſtines.* 29. *David dwelleth at En-gedi.*

THEN they told David, ſaying, Behold, the Philiſtines fight againſt Keilah, and they rob the threſhing-floors.

V. 19. *Both men and women, children and ſucklings, &c.* — In all the life of Saul, there is no wickedneſs to be compared to this. He appears now to have been wholly under the power of that evil ſpirit which had long tormented him. And this deſtruction could not but go to the heart of every pious Iſraelite, and make them wiſh a thouſand times, they had been content with the government of Samuel.

2 Therefore

2 Therefore David enquired of the LORD, ſaying, Shall I go and ſmite theſe Philiſtines? And the LORD ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah.

3 And David's men ſaid unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah againſt the armies of the Philiſtines?

4 Then David enquired of the LORD yet again. And the LORD anſwered him and ſaid, Ariſe, go down to Keilah; for I will deliver the Philiſtines into thine hand.

5 So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattle, and ſmote them with a great ſlaughter. So David ſaved the inhabitants of Keilah.

6 And it came to paſs when Abiathar the ſon of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul ſaid, God hath delivered him into mine hand: for he is ſhut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to beſiege David and his men.

9 ¶ And David knew that Saul ſecretly practiſed miſchief againſt him; and he ſaid unto Abiathar the prieſt, Bring hither the ephod.

10 Then ſaid David, O LORD God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh

V. 2. *David enquired of the LORD* —It is probable by the prophet Gad; for Abiathar came not to him with the ephod, till he was at Keilah, ver. 6.

to

to come to Keilah, to deſtroy the city for my ſake.

11 Will the men of Keilah deliver me into his hand? will Saul come down, as thy ſervant hath heard? O LORD God of Iſrael, I beſeech thee, tell thy ſervant. And the LORD ſaid, He will come down.

12 Then ſaid David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD ſaid, They will deliver *thee* up.

13 ¶ Then David and his men, *which were* about ſix hundred, aroſe and departed out of Keilah, and went whitherſoever they could go. And it was told Saul that David was eſcaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderneſs in ſtrong holds, and remained in a mountain in the wilderneſs of Ziph. And Saul ſought him every day, but God delivered him not into his hand.

15 And David ſaw that Saul was come out to ſeek his life. And David *was* in the wilderneſs of Ziph in a wood.

16 And Jonathan Saul's ſon aroſe, and went to David into the wood, and ſtrengthened his hand in God.

17 And he ſaid unto him, Fear not: for the hand of Saul my father ſhall not find thee; and thou ſhalt be king over Iſrael, and I ſhall be next

V. 11. *And the LORD ſaid*—From this appears, that God's anſwer by Urim and Thummim, was not by any change in the colour or ſituation of the precious ſtones in the breaſt-plate of the Ephod, but by a voice or ſuggeſtion from God to the high-prieſt. See on Exodus xxviii. 30.

V. 16. *Jonathan—went to David—and ſtrengthened his hand in God*—He comforted and ſupported him againſt all his fears, by reminding him of the promiſes which God had made to him, and his ſingular providence which hitherto had and ſtill would be with him.

unto

unto thee: and that alſo Saul my father knoweth.

18 And they two made a covenant before the LORD. And David abode in the wood, and Jonathan went to his houſe.

19 ¶ Then came up the Ziphites to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the wood, in the hill of Hachilah, which *is* on the ſouth of Jeſhimon?

20 Now therefore, O king, come down according to all the deſire of thy ſoul to come down; and our part *ſhall be* to deliver him into the king's hand.

21 And Saul ſaid, Bleſſed *be* ye of the LORD; for ye have compaſſion on me.

22 Go, I pray you, prepare ye, and know and ſee the place where his haunt is, *and* who hath ſeen him there: for it is told me, *that* he dealeth very ſubtilly.

23 See therefore, and take knowledge of all the lurking-places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and it ſhall come to paſs, if he be in the land, that I will ſearch him out throughout all the thouſands of Judah.

24 And they aroſe and went to Ziph before Saul: but David and his men *were* in the wilderneſs of Maon, in the plain, on the ſouth of Jeſhimon.

25 Saul alſo and his men went to ſeek *him*. And they told David; wherefore he came down into a rock, and abode in the wilderneſs of Maon. And when Saul heard *that* he purſued after David in the wilderneſs of Maon.

26 And

26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: and David made haſte to get away for fear of Saul: for Saul and his men compaſſed David and his men round about to take them.

27 ¶ But there came a meſſenger unto Saul, ſaying, Haſte thee, and come: for the Philiſtines have invaded the land.

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines. Therefore they called that place Sela-hamahlekoth.

29 ¶ And David went up from thence, and dwelt in ſtrong holds at En-gedi.

CHAP. XXIV.

1. *David in a cave at En-gedi cutteth off Saul's ſkirt, but ſpareth his life.* 8. *He urgeth this as a proof of his innocency.* 16. *Saul acknowledgeth his fault, taketh an oath of David, and departeth.*

AND it came to paſs when Saul was returned from following the Philiſtines, that it was told him, ſaying, Behold, David *is* in the wilderneſs of En-gedi.

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon the rocks of the wild goats.

3 And he came to the ſheep-cotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained *in* the ſides of the cave.

V. 27. *There came a meſſenger to Saul, &c.*—The wiſdom of God is never at a loſs for ways and means to preſerve his people.

V. 28. *Called that place Sela-hamahlekoth*—i. e. The *rock of diviſions.*

V. 3. *In the ſides of the cave*—For that there were vaſt caves in thoſe parts is affirmed, not only by Joſephus, but alſo by Heathen authors: Strabo writes of one which could receive four thouſand men.

4 And

4 And the men of David ſaid unto him, Behold, the day of which the LORD ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayeſt do to him as it ſhall ſeem good unto thee. Then David aroſe, and cut off the ſkirt of Saul's robe privily.

5 And it came to paſs afterward, that David's heart ſmote him, becauſe he had cut off Saul's ſkirt.

6 And he ſaid unto his men, The LORD forbid that I ſhould do this thing unto my maſter the LORD's anointed, to ſtretch forth mine hand againſt him, ſeeing, he *is* the anointed of the LORD.

7 So David ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul. But Saul roſe up out of the cave, and went on *his* way.

8 ¶ David alſo aroſe afterward, and went out of the cave, and cried after Saul, ſaying, My lord the king. And when Saul looked behind him, David ſtooped with his face to the earth, and bowed himſelf.

9 And David ſaid to Saul, Wherefore heareſt thou men's words, ſaying, Behold, David ſeeketh thy hurt?

10 Behold, this day thine eyes have ſeen how that the LORD had delivered thee to-day into mine hand in the cave: and *ſome* bade *me* kill thee; but *mine eye* ſpared thee: and I ſaid, I will not put forth mine hand againſt my lord; for he *is* the LORD's anointed.

11 Moreover, my father, ſee, yea, ſee the ſkirt of thy robe in my hand: for in that I cut off the ſkirt of thy robe, and killed thee not; know thou and ſee that *there is* neither evil nor tranſgreſſion

in mine hand, and I have not ſinned againſt thee: yet thou hunteſt my ſoul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand ſhall not be upon thee.

13 As ſaith the proverbs of the ancients, Wickedneſs proceedeth from the wicked: but mine hand ſhall not be upon thee.

14 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and ſee, and plead my cauſe, and deliver me out of thine hand.

16 ¶ And it came to paſs when David had made an end of ſpeaking theſe words unto Saul, that Saul ſaid, *Is* this thy voice, my ſon David? And Saul lift up his voice and wept.

17 And he ſaid to David, Thou *art* more righteous than I: for thou haſt rewarded me good, whereas I have rewarded thee evil.

18 And thou haſt ſhewed this day how that thou haſt dealt well with me: foraſmuch as when the LORD had delivered me into thine hand, thou killedſt me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou haſt done unto me this day.

20 And now behold, I know well that thou

V. 13. *Wickedneſs proceedeth from the wicked* — i. e. Wicked men will do wicked actions; and therefore if I were ſo wicked a perſon as thy courtiers repreſent me, I ſhould make no conſcience of laying violent hands upon thee.

V. 17. *More righteous than I*—He ingenuonſly acknowledges David's integrity, and his own iniquity.

ſhalt

ſhalt ſurely be king, and that the kingdom of Iſrael ſhall be eſtabliſhed in thine hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my father's houſe.

22 And David ſware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

CHAP. XXV.

1. *Samuel dieth.* 10. *David provoked to deſtroy Nabal.* 14. *Abigail by her wiſdom preventeth him.* 36. *Nabal dieth.* 39. *David taketh Abigail and Ahinoam to be his wives.*

AND Samuel died, and all the Iſraelites were gathered together and lamented him, and buried him in his houſe at Ramah. And David aroſe, and went down to the wilderneſs of Paran.

2 And *there was* a man in Maon, whoſe poſſeſſions *were* in Carmel; and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats; and he was ſhearing his ſheep in Carmel.

3 Now the name of the man *was* Nabal; and the name of his wife, Abigail: and ſhe *was* a woman of good underſtanding and of a beautiful countenance: but the man *was* churliſh and evil in his doings, and he *was* of the houſe of Caleb.

4 And David heard in the wilderneſs that Nabal did ſhear his ſheep.

V. 22. *David and his men gat them up unto the hold*—Of *En-gedi*, ver. 1. for having had ſo frequent experience of Saul's inconſtancy, he would truſt him no more.

V. 1. *Lamented him*—Thoſe have hard hearts, that can bury their faithful miniſters with dry eyes. *Buried him in his houſe*—For the Jews had no place of public ſepulture. Each family had its private ſepulchres; which appears to have been the caſe from Abraham to the time of Joſeph of Arimathea.

5 And

5 And David ſent out ten young men, and David ſaid unto the young men, Get ye up to Carmel, and go to Nabal, and greet him in my name.

6 And thus ſhall ye ſay to him that liveth *in proſperity*, Peace *be* both to thee, and peace *be* to thine houſe, and peace *be* unto all that thou haſt.

7 And now I have heard that thou haſt ſhearers: now thy ſhepherds which were with us, we hurt them not, neither was there ought miſſing unto them, all the while they were in Carmel.

8 Aſk thy young men, and they will ſhew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give I pray thee, whatſoever cometh to thine hand, unto thy ſervants, and to thy ſon David.

9 And when David's young men came, they ſpake to Nabal according to all thoſe words in the name of David, and ceaſed.

10 ¶ And Nabal anſwered David's ſervants, and ſaid, Who *is* David? and who *is* the ſon of Jeſſe? there be many ſervants now a days that break away every man from his maſter.

11 Shall I then take my bread and my water, and my fleſh that I have killed for my ſhearers, and give *it* unto men whom I know not whence they *be?*

12 So David's young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird ye on

V. 6. *Thus ſhall ye ſay to him that liveth in proſperity*—Here David both congratulates Nabal's felicity, and tacitly reminds him of the great diſtreſs in which he and his men were.

V. 10. *And Nabal anſwered*—A moſt rude and brutiſh anſwer, to ſuch a civil meſſage, and humble requeſt.

every

every man his ſword. And they girded on every man his ſword; and David alſo girded on his ſword: and there went up after David about four hundred men; and two hundred abode by the ſtuff.

14 ¶ But one of the young men told Abigail Nabal's wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he railed on them.

15 But the men *were* very good unto us, and we were not hurt, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.

16 They were a wall unto us both by night and day, all the while we were with them keeping the ſheep.

17 Now therefore know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſon of Belial that *a man* cannot ſpeak to him.

18 Then Abigail made haſte, and took two hundred loaves, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes.

19 And ſhe ſaid unto her ſervants, Go on before me; behold, I come after you. But ſhe told not her huſband Nabal.

20 And it was *ſo*, as ſhe rode on the aſs, that

V. 16. *They were a wall unto us both by night and day*—Which is more than David's men had ſaid of themſelves, that they not only did them *no hurt*, but were a guard and defence to them againſt robbers, and againſt wild beaſts; for which ſervice, Nabal was bound, in juſtice and gratitude, to requite David. See ver. 21.

V. 18. *Then Abigail took, &c.*—This ſhe did without his leave, becauſe it was a caſe of apparent neceſſity, for the preſervation of herſelf and family from imminent ruin.

ſhe

ſhe came down by the covert of the hill, and behold, David and his men came down againſt her; and ſhe met them.

21 Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſs, ſo that nothing was miſſed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more alſo do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that piſſeth againſt the wall.

23 And when Abigail ſaw David, ſhe haſted and lighted off the aſs, and fell before David on her face, and bowed herſelf to the ground,

24 And fell at his feet, and ſaid, Upon me, my lord, *upon* me *let this* iniquity *be:* and let thine handmaid, I pray thee, ſpeak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, ſo *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid ſaw not the young men of my lord, whom thou didſt ſend.

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy ſoul liveth, ſeeing the LORD hath withholden thee from coming to *ſhed* blood, and

V. 22. *Enemies of David* — i. e. Unto David himſelf. But becauſe it might ſeem ominous to curſe himſelf, therefore inſtead of David, he mentions *David's enemies*. But is this the voice of David? Can he ſpeak ſo unadviſedly with his lips? Has he been ſo long in the ſchool of affliction, and learned no more patience therein? *Lord, what is man?* And what need have we to pray, *Lead us not into temptation?*

V. 23, 24. *And when Abigail ſaw David ſhe—ſaid, &c.* — This whole ſpeech of Abigail ſhews great wiſdom, by an abſolute ſubmitting to mercy, without any pretence of juſtification of what was done, (but rather with aggravation of it) ſhe endeavours to work upon David's generoſity, to pardon it. And there is hardly any head of argument, whence the greateſt orator might argue in this caſe, which ſhe does not manage to the beſt advantage.

from

from avenging thyſelf with thine own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

27 And now this bleſſing which thine handmaid hath brought unto my lord, let it be even given unto the young men that follow my lord.

28 I pray thee, forgive the treſpaſs of thine handmaid. For the LORD will certainly make my lord a ſure houſe; becauſe my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days.

29 Yet a man is riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord ſhall be bound in the bundle of life with the LORD thy God; and the ſouls of thine enemies, them ſhall he ſling out, *as out* of the middle of a ſling.

30 And it ſhall come to paſs when the LORD ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed blood cauſeleſs, or that my lord hath avenged himſelf: but when the LORD ſhall have dealt well with my lord, then remember thine handmaid.

32 And David ſaid to Abigail, Bleſſed *be* the LORD God of Iſrael, which ſent thee this day to meet me:

33 And bleſſed *be* thy advice, and bleſſed *be* thou, which haſt kept me this day from coming to *ſhed* blood, and from avenging myſelf with mine own hand.

34 For

34 For in very deed *as* the LORD God of Iſrael liveth, which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal by the morning light any that piſſeth againſt the wall.

35 So David received of her hand *that* which ſhe had brought him, and ſaid unto her, Go up in peace to thine houſe; ſee, I have hearkened to thy voice, and have accepted thy perſon.

36 ¶ And Abigail came to Nabal; and behold he held a feaſt in his houſe like the feaſt of a king: and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore ſhe told him nothing, leſs or more until the morning light.

37 But it came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* a ſtone.

38 And it came to paſs about ten days *after*, that the LORD ſmote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the LORD, that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the LORD hath returned the wickedneſs of Nabal upon his own head. And David ſent and communed with Abigail to take her to him to wife.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying,

V. 36. *A feaſt—like the feaſt of a king*—Sordid covetouſneſs and vain prodigality were met together in him.

V. 37. *His heart died*—He fainted away through the fear and horror of ſo great a miſchief, though it was paſt. As one, who having in the night galloped over a narrow plank, laid upon a broken bridge, over a deep river; when in the morning he came to review it, was ſtruck dead with the horror of the danger he had been in.

David

David ſent us unto thee to take thee to him to wife.

41 And ſhe aroſe and bowed herſelf on *her* face to the earth, and ſaid, Behold, *let* thine handmaid *be* a ſervant to waſh the feet of the ſervants of my lord.

42 And Abigail haſted, and aroſe, and rode upon an aſs, with five damſels of hers that went after her; and ſhe went after the meſſengers of David, and became his wife.

43 David alſo took Ahinoam of Jezreel; and they were alſo both of them his wives.

44 But Saul had given Michal his daughter, David's wife, to Phalti the ſon of Laiſh, which *was* of Gallim.

CHAP. XXVI.

1. *Saul cometh to Hachilah againſt David.* 5. *David in the trench ſtayeth Abiſhai from killing Saul, but taketh his ſpear and cruſe.* 13. *David reproveth Abner's negligence.* 21. *Saul confeſſes his ſin, and returns home.*

AND the Ziphites came unto Saul to Gibeah, ſaying, Doth not David hide himſelf in the hill of Hachilah, *which is* before Jeſhimon?

2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand choſen men of Iſrael with him, to ſeek David in the wilderneſs of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon, by the way. But David abode in the wilderneſs, and he ſaw that Saul came after him into the wilderneſs.

4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed.

5 ¶ And David aroſe, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the ſon of Ner, the captain of his hoſt. And Saul lay in the trench, and the people pitched round about him.

6 Then anſwered David, and ſaid to Ahimelech the Hittite, and to Abiſhai the ſon of Zeruiah, brother to Joab, ſaying, Who will go down with me to Saul to the camp? And Abiſhai ſaid, I will go down with thee.

7 So David and Abiſhai came to the people by night. And behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.

8 Then ſaid Abiſhai to David, God hath delivered thine enemy into thine hand this day: now therefore let me ſmite him, I pray thee, with the ſpear even to the earth at once, and I will not *ſmite* him the ſecond time.

9 And David ſaid to Abiſhai, Deſtroy him not: for who can ſtretch forth his hand againſt the LORD's anointed, and be guiltleſs?

10 David ſaid furthermore, *As* the LORD liveth, the LORD ſhall ſmite him: or his day ſhall come to die; or he ſhall deſcend into battle, and periſh.

11 The LORD forbid that I ſhould ſtretch forth mine hand againſt the LORD's anointed: but I pray thee, take thou now the ſpear that *is* at his bolſter, and the cruſe of water, and let us go.

V. 9. *Deſtroy him not, &c.*—Though Saul be a tyrant, yet he is our lord and king; and I, though deſigned king, as yet am his ſubject, and therefore cannot kill him without ſin, nor will I conſent that thou ſhouldſt do it.

V. 11. *Take thou now the ſpear that is at his bolſter* — Which will ſhew where we have been, and what we could have done.

12 So

12 So David took the ſpear, and the cruſe of water from Saul's bolſter; and they gat them away, and no man ſaw *it*, nor knew *it*, neither awaked: for they *were* all aſleep; becauſe a deep ſleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other ſide, and ſtood on the top of an hill afar off; a great ſpace *being* between them:

14 And David cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt thou not, Abner? Then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king?

15 And David ſaid to Abner, *Art* not thou a valiant man? and who *is* like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord.

16 This thing *is* not good that thou haſt done. *As* the LORD liveth, ye *are* worthy to die, becauſe ye have not kept your maſter, the LORD's anointed. And now ſee where the king's ſpear *is*, and the cruſe of water that *was* at his bolſter.

17 And Saul knew David's voice, and ſaid, *Is* this thy voice, my ſon David? And David ſaid, *It is* my voice, my lord, O king.

18 And he ſaid, Wherefore doth my lord thus purſue after his ſervant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his ſervant. If the LORD have ſtirred thee up againſt me, let him

V. 14. *And David cried to the people, and to Abner the ſon of Ner* — It is probable this was early in the morning.

accept

accept an offering: but if *they be* the children of men, curſed *be* they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, ſaying, Go, ſerve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Iſrael is come out to ſeek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then ſaid Saul, I have ſinned: return, my ſon David: for I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David anſwered and ſaid, Behold the king's ſpear; and let one of the young men come over and fetch it.

23 The LORD render to every man his righteouſneſs and his faithfulneſs: for the LORD delivered thee into *my* hand to-day, but I would not ſtretch forth mine hand againſt the LORD's anointed.

24 And behold, as thy life was much ſet by this day in mine eyes, ſo let my life be much ſet by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed *be* thou, my ſon David: thou ſhalt both do great *things*,

V. 21. *My ſoul was precious in thine eyes, &c.* — This ſecond inſtance of David's tenderneſs wrought more upon Saul than the former.

V. 25. *Bleſſed be thou, my ſon David, &c.*—So ſtrong was his conviction now, that he could not forbear bleſſing him, foretelling his ſucceſs, applauding David, and condemning himſelf, even in the hearing of his own ſoldiers. After this interview, it ſeems they ſaw each other no more.

and

and alſo ſhalt ſtill prevail. So David went on his way, and Saul returned to his place.

CHAP. XXVII.

1. *Saul hearing that David was fled to Gath ſeeketh no more for him.* 5. *David beggeth Ziklag of Achiſh.* 8. *He invadeth ſome other countries, but perſuadeth Achiſh that he warred againſt Judah.*

AND David ſaid in his heart, I ſhall now periſh one day by the hand of Saul: *there is* nothing better for me than that I ſhould ſpeedily eſcape into the land of the Philiſtines; and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael: ſo ſhall I eſcape out of his hand.

2 And David aroſe, and he paſſed over with the ſix hundred men that *were* with him, unto Achiſh the ſon of Maoch king of Gath.

3 And David dwelt with Achiſh at Gath, he and his men, every man with his houſhold, *even* David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmeliteſs, Nabal's wife.

4 And it was told Saul, that David was fled to Gath: and he ſought no more again for him.

5 ¶ And David ſaid unto Achiſh, If I have now found grace in thine eyes, let them give me a place in ſome town in the country that I may dwell there: for why ſhould thy ſervant dwell in the royal city with thee?

V. 1. *David ſaid—I ſhall—periſh—by the hand of Saul*—But was not this a very great fault in David, to diſtruſt God's promiſe and providence, after ſuch repeated demonſtrations of his peculiar care over him?

V. 5. *And David ſaid unto Achiſh—Give me a place*—A prudent deſire. Hereby David deſigned to preſerve his people, both from the vices, which converſation with the Philiſtines would have expoſed them to; and from that envy, and malice, which diverſity of religion might have cauſed.

6 Then

6 Then Achiſh gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philiſtines was a full year and four months.

8 ¶ And David and his men went up and invaded the Geſhurites, and the Gezrites, and the Amalekites: for thoſe *nations were* of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

9 And David ſmote the land, and left neither man nor woman alive, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

10 And Achiſh ſaid, Whither have ye made a road to-day? And David ſaid, Againſt the ſouth of Judah, and againſt the ſouth of the Jerahmeelites, and againſt the ſouth of the Kenites.

11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us, ſaying, So did David, and ſo *will be* his manner all the while he dwelleth in the country of the Philiſtines.

12 And Achiſh believed David, ſaying, He hath made his people Iſrael utterly to abhor him; therefore he ſhall be my ſervant for ever.

V. 6. *Achiſh gave him Ziklag*—Not only to inhabit, but to poſſeſs it as his own. Which he did, to lay the greater obligations upon David, whom he knew ſo able to ſerve him. It was given to the tribe of Judah before, Joſh. xv. 31. but the Philiſtines kept the poſſeſſion of it till this time.

V. 10. *And David ſaid, Againſt the ſouth of Judah, &c.*—The anſwer was true, for all thoſe people actually dwelt on the *ſouth* of Judah, &c. but it was ambiguous, and ſpoken with an intention to make Achiſh believe, that the incurſion was made on Judah, on the Jerahmeelites, and the Kenites themſelves, ver. 12. Is not this contrary to that ſimplicity which became David, as an eminent profeſſor of the true religion?

CHAP.

CHAP. XXVIII.

1. *Achiſh putteth confidence in David.* 3. *Saul, who had before deſtroyed the workers with familiar ſpirits,* 4. *afraid of the hoſt of the Philiſtines, and forſaken of God,* 7. *goeth to a witch at En-dor to raiſe up Samuel.* 15. *Saul, being informed by Samuel of his approaching ruin, fainteth.* 21. *He is prevailed on to take ſome refreſhment.*

AND it came to paſs in thoſe days, that the Philiſtines gathered their armies together for warfare, to fight with Iſrael. And Achiſh ſaid unto David, Know thou aſſuredly that thou ſhalt go out with me to battle, thou and thy men.

2 And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do. And Achiſh ſaid to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now Samuel was dead, and all Iſrael had lamented him, and buried him in Ramah, even in his own city. And Saul had put away thoſe that had familiar ſpirits, and the wizards out of the land.

4 ¶ And the Philiſtines gathered themſelves together, and came and pitched in Shunem; and Saul gathered all Iſrael together, and they pitched in Gilboa.

5 And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD anſwered him not, neither by dreams, nor by Urim, nor by prophets.

V. 5. *When Saul ſaw the hoſt of the Philiſtines, he was afraid*—Had he been obedient to God, he needed not fear all the armies of the Philiſtines; but now God was departed from him, his couraged failed.

V. 6. *When Saul enquired of the LORD*—See note on 1 Chron. x. 14.

7 ¶ Then

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her. And his ſervants ſaid to him, Behold, *there is* a woman that hath a familiar ſpirit at En-dor.

8 And Saul diſguiſed himſelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night. And he ſaid, I pray thee, divine unto me by the familiar ſpirit, and bring me *him* up whom I ſhall name unto thee.

9 And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done, how he hath cut off thoſe that have familiar ſpirits, and the wizards, out of the land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die?

10 And Saul ſware to her by the LORD, ſaying, *As* the LORD liveth, there ſhall no puniſhment happen to thee for this thing.

11 Then ſaid the woman, Whom ſhall I bring up unto thee? And he ſaid, Bring me up Samuel.

12 And when the woman ſaw Samuel, ſhe cried with a loud voice: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou *art* Saul.

V. 7. *Then ſaid Saul—Seek me a woman that hath a familiar ſpirit*—One that converſeth with the devil, or dead men's ghoſts. See Iſa. viii. 19.

V. 11. *And he ſaid, Bring me up Samuel*—Whoſe kindneſs and compaſſion, as he had formerly experienced, ſo now he expected it in his deep diſtreſs.

V. 12. *And when the woman ſaw Samuel*—The words are expreſs, *The woman ſaw Samuel*, inſtead of the ſpirit whom ſhe expected to ſee, God ordering it ſo for his own glory. *She cried with a loud voice*—Terrified and aſtoniſhed, becauſe ſhe knew the prophet, and the veneration Saul had for him: And ſhe likewiſe knew her art, had never exhibited a perſon of that figure to her; and thence ſhe might eaſily conjecture, whom ſhe had been talking with.

13 And

13 And the king ſaid unto her, Be not afraid: for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw gods aſcending out of the earth.

14 And he ſaid unto her, What form *is* he of? And ſhe ſaid, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he ſtooped with *his* face to the ground, and bowed himſelf.

15 ¶ And Samuel ſaid to Saul, Why haſt thou diſquieted me, to bring me up? And Saul anſwered, I am ſore diſtreſſed: for the Philiſtines make war againſt me, and God is departed from me, and anſwereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayeſt make known unto me what I ſhall do.

16 Then ſaid Samuel, Wherefore then doſt thou aſk of me, ſeeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him, as he ſpake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David.

18 Becauſe thou obeyedſt not the voice of the LORD, nor executedſt his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

V. 13. *And the woman ſaid—I ſaw gods*—i. e. A god, a divine perſon, glorious, and full of majeſty and ſplendor, exceeding not only mortal men, but common ghoſts. She uſed the plural number, *gods*, either after the manner of the Hebrew language, which commonly uſes that word of one perſon; or, after the language and uſual cuſtom of the Heathens.

V. 14. *An old man—covered with a mantle*—The uſual habit of prophets, and particularly of Samuel, chap. xv. 27. If it was not Samuel, but another ſpirit in his ſhape, it is not true, that *Saul perceived it was Samuel.* It ſeems Saul's not ſeeing him ſo ſoon as the woman, made him thus enquire.

19 Moreover, the LORD will alſo deliver Iſrael with thee into the hand of the Philiſtines: and to-morrow *ſhalt* thou and thy ſons *be* with me: the LORD alſo ſhall deliver the hoſt of Iſrael into the hand of the Philiſtines.

20 Then Saul fell ſtraightway all along on the earth, and was ſore afraid, becauſe of the words of Samuel: and there was no ſtrength in him; for he had eaten no bread all the day nor all the night.

21 ¶ And the woman came unto Saul, and ſaw that he was ſore troubled, and ſaid unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou ſpakeſt unto me.

22 Now therefore, I pray thee, hearken thou alſo unto the voice of thine handmaid, and let me ſet a morſel of bread before thee; and eat that thou mayeſt have ſtrength, when thou goeſt on thy way.

23 But he refuſed, and ſaid, I will not eat. But his ſervants, together with the woman, compelled him, and he hearkened unto their voice. So he aroſe from the earth, and ſat upon the bed.

24 And the woman had a fat calf in the houſe, and ſhe haſted, and killed it, and took flour, and

V. 19. *To-morrow ſhalt thou and thy ſons be with me—*

"What do theſe ſolemn words portend?
A gleam of hope, when life ſhall end.
Thou and thy ſons, though ſlain, ſhall be
To-morrow in repoſe with me.
Not in a ſtate of helliſh pain
If Saul with Samuel doth remain;
Not in a ſtate of damn'd deſpair
If loving Jonathan is there."

Though theſe words may only mean, Ye ſhall ſurely die, without any reference to the ſtate of their ſouls after death. See note on ch. xxxi. ver. 8.

V. 20. *Then Saul fell ſtraightway all along on the earth*—As if the archers of the Philiſtines had already hit him. *And there was no ſtrength in him*—To bear him up againſt theſe heavy tidings.

V. 21. *The woman came to Saul*—From whom ſhe had departed, that Saul and Samuel might the more freely converſe together.

kneaded

kneaded *it*, and did bake unleavened bread thereof:

25 And ſhe brought *it* before Saul, and before his ſervants; and they did eat. Then they roſe up, and went away that night.

CHAP. XXIX.

1. *David marcheth with the Philiſtines:* 3. *their princes are offended therewith.* 6. *Achiſh diſmiſſeth him with commendations of his fidelity.*

NOW the Philiſtines gathered together all their armies to Aphek: and the Iſraelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philiſtines paſſed on by hundreds, and by thouſands: but David and his men paſſed on in the rereward with Achiſh.

3 ¶ Then ſaid the princes of the Philiſtines, What *do* theſe Hebrews *here?* And Achiſh ſaid unto the princes of the Philiſtines, *Is* not this David the ſervant of Saul the king of Iſrael, which hath been with me theſe days, or theſe years, and I have found no fault in him ſince he fell *unto me* unto this day?

4 And the princes of the Philiſtines were wroth with him; and the princes of the Philiſtines ſaid unto him, Make this fellow return, that he may go again to his place which thou haſt appointed him, and let him not go down with us to battle, leſt in the battle he be an adverſary to us: for wherewith ſhould he reconcile himſelf unto his

V. 4. *Make this fellow return* — Herein the wiſe and gracious providence of God appeared, firſt, in helping him out of difficulties, which no human wit could have extricated him, for he muſt have been ungrateful either to his friend Achiſh, or to his country; and ſecondly, in giving him the happy opportunity of recovering his own from the Amalekites, which had been irrecoverably loſt, if he had gone into this battle.

maſter?

maſter? *ſhould* it not *be* with the heads of theſe men?

5 *Is* not this David, of whom they ſang one to another in dances, ſaying, Saul ſlew his thouſands, and David his ten thouſands?

6 ¶ Then Achiſh called David, and ſaid unto him, Surely, *as* the LORD liveth, thou haſt been upright, and thy going out and thy coming in with me in the hoſt *is* good in my ſight: for I have not found evil in thee, ſince the day of thy coming unto me unto this day: nevertheleſs, the lords favour thee not.

7 Wherefore now return, and go in peace, that thou diſpleaſe not the lords of the Philiſtines.

8 And David ſaid unto Achiſh, But what have I done? and what haſt thou found in thy ſervant, ſo long as I have been with thee unto this day, that I may not go fight againſt the enemies of my lord the king?

9 And Achiſh anſwered and ſaid to David, I know that thou *art* good in my ſight, as an angel of God; notwithſtanding, the princes of the Philiſtines have ſaid, He ſhall not go up with us to the battle.

10 Wherefore now riſe up early in the morning with thy maſter's ſervants that are come with thee: and as ſoon as ye be up early in the morning, and have light, depart.

11 So David and his men roſe up early to depart in the morning, to return into the land of the Philiſtines. And the Philiſtines went up to Jezreel.

CHAP.

CHAP. XXX.

1. *The Amalekites ſpoil Ziklag.* 7. *David encouraged by God, purſueth them,* 11. *and overtaketh them, and recovereth the ſpoil:* 26. *He ſends preſents to his friends.*

AND it came to paſs when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the ſouth and Ziklag, and ſmitten Ziklag, and burned it with fire;

2 And had taken the women captives that *were* therein: they ſlew not any, either great or ſmall, but carried *them* away, and went on their way.

3 So David and his men came to the city, and behold, *it was* burned with fire, and their wives and their ſons and their daughters were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreeliteſs, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly diſtreſſed; for the people ſpake of ſtoning him; becauſe the ſoul of all the people was grieved, every man for his ſons and for his daughters: but David encouraged himſelf in the LORD his God.

7 ¶ And David ſaid to Abiathar the prieſt Ahimelech's ſon, I pray thee, bring me hither

V. 6. *For the people ſpake of ſtoning him*—Grief taking away the uſe of their reaſon, they now looked upon David as the author of all their miſeries.

V. 7. *And David ſaid—Bring me hither the ephod*—And put it upon thyſelf, that thou mayeſt enquire of God according to his ordinance. David was ſenſible of his former error in neglecting to aſk counſel of God by the ephod, when he came to Achiſh, and when he went out with Achiſh to the battle; and his neceſſity now brings him to his duty, and his duty meets with ſucceſs.

the

the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, ſaying, Shall I purſue after this troop? ſhall I overtake them? And he anſwered him, Purſue: for thou ſhalt ſurely overtake *them*, and without fail recover *all*.

9 So David went, he and the ſix hundred men that *were* with him, and came to the brook Beſor, where thoſe that were left behind, ſtayed.

10 But David purſued, he and four hundred men: for two hundred abode behind, which were ſo faint that they could not go over the brook Beſor.

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water.

12 And they gave him a piece of a cake of figs, and two cluſters *of raiſins*. And when he eaten, his ſpirit came again to him: for he had eaten no bread nor drank *any* water three days and three nights.

13 And David ſaid unto him, To whom *belongeſt* thou? and whence *art* thou? And he ſaid, I *am* a young man of Egypt, ſervant to an Amalekite: and my maſter left me, becauſe three days days agone I fell ſick.

14 We made an invaſion *upon* the ſouth of the Cherethites, and upon *the coaſt* which *belong-*

V. 13. *I am a young man of Egypt* —God ſo ordering it, that he was not one of the curſed race of the Amalekites, who were to be utterly deſtroyed, but an Egyptian, who might be ſpared. *My maſter left me*—In this place and condition; which was barbarous and inhuman: for he ought to have carried him away with the prey which they had taken.

eth

eth to Judah, and upon the ſouth of Caleb: and we burnt Ziklag with fire.

15 And David ſaid to him, Canſt thou bring me down to this company? and he ſaid, Swear unto me by God that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee down to this company.

16 And when he had brought him down, behold, *they were* ſpread abroad upon all the earth, eating and drinking, and dancing, becauſe of all the great ſpoil that they had taken out of the land of the Philiſtines, and out of the land of Judah.

17 And David ſmote them from the twilight even unto the evening of the next day: and there eſcaped not a man of them, ſave four hundred young men which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David reſcued his two wives.

19 And there was nothing lacking to them, neither ſmall nor great, neither ſons nor daughters, neither ſpoil, nor any *thing* that they had taken to them. David recovered all.

20 And David took all the flocks, and the herds: *which* they drave before thoſe *other* cattle, and ſaid, This *is* David's ſpoil.

21 And David came to the two hundred men which were ſo faint that they could not follow David, whom they had made alſo to abide at the

V. 20. *Which they drave before thoſe other cattle*—Before thoſe that belonged to Ziklag. *And ſaid, This is David's ſpoil*—The ſoldiers, who lately were ſo incenſed againſt David, that they ſpake of ſtoning him; now upon this ſucceſs magnify him, and triumphantly celebrate his praiſe; and ſay concerning this ſpoil, David purchaſed it by his own valour and conduct, and he may diſpoſe of it as he pleaſeth.

brook

brook Beſor: and they went forth to meet David, and to meet the people that *were* with him. And when David came near to the people, he ſaluted them.

22 Then anſwered all the wicked men, and *men* of Belial, of thoſe that went with David, and ſaid, Becauſe they went not with us, we will not give them *ought* of the ſpoil that we have recovered, ſave to every man his wife and his children, that they may lead *them* away, and depart.

23 Then ſaid David, Ye ſhall not do ſo, my brethren, with that which the LORD hath given us, who hath preſerved us, and delivered the company that came againſt us into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, ſo *ſhall* his part *be* that tarrieth by the ſtuff: they ſhall part alike.

25 And it was *ſo* from that day forward, that he made it a ſtatute and an ordinance for Iſrael unto this day.

26 ¶ And when David came to Ziglag, he ſent of the ſpoil unto the elders of Judah, *even* to his friends, ſaying, Behold, a preſent for you, of the ſpoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in ſouth Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eſhtemoa,

V. 24. *They ſhall part alike*—A prudent and equitable conſtitution, and therefore practiſed by the Romans, as Polybius and others note.

V. 26. *Elders of Judah*—Partly in gratitude for their former favours to him; and partly in policy, to engage their affections to him.

29 And

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-aſhan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himſelf and his men were wont to haunt.

CHAP. XXXI.

1. *Saul having loſt his army, and his ſons, killeth himſelf.* 8. *The Philiſtines triumph over the dead carcaſes.* 11. *They of Jabeſh-gilead recover the bodies by night.*

NOW the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa.

2 And the Philiſtines followed hard upon Saul and upon his ſons; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchi-ſhua, Saul's ſons.

3 And the battle went ſore againſt Saul, and the archers hit him; and he was ſore wounded of the archers.

4 Then ſaid Saul unto his armour-bearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come, and thruſt me through, and abuſe me. But his armour-bearer would not; for he was ſore afraid. Therefore Saul took a ſword, and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſons, and his

armour-bearer, and all his men that ſame day together.

7 And when the men of Iſrael that *were* on the other ſide of the valley, and *they* that *were* on the other ſide Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities and fled; and the Philiſtines came and dwelt in them.

8 ¶ And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.

9 And they cut off his head, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to publiſh *it* in the houſe of their idols, and among the people.

10 And they put his armour in the houſe of Aſhtaroth: and they faſtened his body to the wall of Beth-ſhan.

11 ¶ And when the inhabitants of Jabeſh-gilead heard of that which the Philiſtines had done to Saul;

12 All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons from the wall of Beth-ſhan, and came to Jabeſh, and burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabeſh, and faſted ſeven days.

V. 8. *Saul and his three ſons* — "The ſcripture, as Mr. Henry well obſerves, makes no mention of the ſouls of Saul and his ſons, what became of them after they were dead: ſecret things belong not to us."

V. 13. *And faſted ſeven days*—i. e. Till the evening of each day; and then they did eat but little, and that but mean food, and drank only water for that time. This book began with the birth of Samuel, and ends with the death of Saul: The comparing theſe together will teach us to prefer the honour that comes from God, before all the honours of the world.

THE

THE SECOND BOOK OF SAMUEL.

CHAP. I.

1. An Amalekite bringeth to David the news of the Iſraelites defeat, and chargeth himſelf with Saul's death. 11. David and his men mourn thereat. 13. The Amalekite is ſlain by David's command. 17. David's lamentation over Saul and Jonathan.

NOW it came to paſs after the death of Saul, when David was returned from the ſlaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to paſs on the third day, that behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and *ſo* it was, when he came to David, that he fell to the earth, and did obeiſance.

3 And David ſaid unto him, From whence comeſt thou? And he ſaid unto him, Out of the camp of Iſrael am I eſcaped.

II. *Samuel*—This book is the hiſtory of the reign of David. It gives us an account of his triumphs and of his troubles. In many inſtances he appears as a great and good man. Yet it muſt be confeſſed he had great vices: ſo that his honour ſhines brighter in his pſalms than in his annals. The whole comprehends a period of about forty years; from the beginning of David's reign to his old age.

V. 1. *Ziklag*—Which though burnt, yet was not ſo conſumed, that David and his men could not lodge in it.

4 And

4 And David ſaid unto him, How went the matter? I pray thee, tell me. And he anſwered, That the people are fled from the battle, and many of the people alſo are fallen and dead; and Saul and Jonathan his ſon are dead alſo.

5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſon be dead?

6 And the young man that told him, ſaid, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his ſpear: and lo, the chariots and horſemen followed hard after him.

7 And when he looked behind him, he ſaw me, and called unto me. And I anſwered, Here *am* I.

8 And he ſaid unto me, Who *art* thou? And I anſwered him, I *am* an Amalekite.

9 He ſaid unto me again, Stand, I pray thee, upon me, and ſlay me: for anguiſh is come upon me, becauſe my life *is* yet whole in me.

10 So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and rent them; and likewiſe all the men that *were* with him.

12 And they mourned and wept, and faſted until even, for Saul and for Jonathan his ſon, and for the people of the LORD, and for the houſe of Iſrael; becauſe they were fallen by the ſword.

13 ¶ And David ſaid unto the young man that told

told him, Whence *art* thou? And he anſwered, I *am* the ſon of a ſtranger, an Amalekite.

14 And David ſaid unto him, How waſt thou not afraid to ſtretch forth thine hand to deſtroy the LORD's anointed?

15 And David called one of the young men, and ſaid, Go near, *and* fall upon him. And he ſmote him that he died.

16 And David ſaid unto him, Thy blood *be* upon thy head; for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his ſon:

18 (Alſo he bade them teach the children of Judah *the uſe of* the bow: behold, *it is* written in the book of Jaſher.)

19 The beauty of Iſrael is ſlain upon thy high places: how are the mighty fallen!

20 Tell *it* not in Gath, publiſh *it* not in the ſtreets of Aſkelon: leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the ſhield of the mighty is vilely caſt away, the ſhield of Saul, *as though he had* not *been* anointed with oil.

V. 15. *And David—ſaid, Go near, and fall upon him*—How unexpected was this to the Amalekite! If he had ſaid nothing but the truth, he had ſaved his life, and doubtleſs would have been rewarded by David. See the true account, 1 Sam. xxxi. 3, 4, 5. Learn hence, not to lie for gain, nor to pleaſe man.

V. 18. *Teach—Judah the uſe of the bow*—Theſe he more particularly teacheth the uſe of the bow, becauſe they were the chief, and now the royal tribe, and likely to be the great bulwark to all Iſrael againſt the Philiſtines. *Behold, it is written in the book of Jaſher*—i. e. It is largely and particularly deſcribed in the book of Jaſher. While David lamented the dead, he took care for the living.

22 From

22 From the blood of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back, and the ſword of Saul returned not empty.

23 Saul and Jonathan *were* lovely, and pleaſant in their lives, and in their death they were not divided: they were ſwifter than eagles, they were ſtronger than lions.

24 Ye daughters of Iſrael, weep over Saul, who clothed you in ſcarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midſt of the battle! O Jonathan, *thou waſt* ſlain in thine high places!

26 I am diſtreſſed for thee, my brother Jonathan: very pleaſant haſt thou been unto me: thy love to me was wonderful, paſſing the love of women.

27 How are the mighty fallen, and the weapons of war periſhed!

CHAP. II.

1. *David by God's direction goeth up to Hebron, and is made king of Judah.* 8. *Abner maketh Iſh-boſheth king of Iſrael.* 12. *A ſkirmiſh between Abner's and Joab's men brings on a battle, wherein the men of Iſrael are worſted.* 18. *Aſahel purſuing Abner is ſlain by him.*

AND it came to paſs after this, that David enquired of the LORD, ſaying, Shall I go up

V. 23. *Saul and Jonathan were lovely, &c.*—Amiable and obliging in their converſation, both towards one another, and towards their people: for, as for Saul's fierce behaviour to Jonathan, it was only a ſudden paſſion, by which his ordinary temper was not to be meaſured; and for his carriage towards David, that was from jealouſy, and reaſons of ſtate, which uſually excite even well-natured princes to the ſame hoſtilities. But it is obſervable, that David ſpeaks not a word here of his piety; but only commends him for thoſe things which were truly in him.

V. 26. *Paſſing the love of women*—i. e. Paſſing even that love wherewith they love their huſbands or children. And their affection is uſually more ardent than men's.

into

into any of the cities of Judah? And the LORD ſaid unto him, Go up. And David ſaid, Whither ſhall I go up? And he ſaid, Unto Hebron.

2 So David went up thither, and his two wives alſo, Ahinoam the Jezreeliteſs and Abigail Nabal's wife the Carmelite.

3 And his men that *were* with him did David bring up, every man with his houſhold: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the houſe of Judah. And they told David, ſaying, *That* the men of Jabeſh-gilead *were they* that buried Saul.

5 And David ſent meſſengers unto the men of Jabeſh-gilead, and ſaid unto them, Bleſſed *be* ye of the LORD, that ye have ſhewed this kindneſs unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD ſhew kindneſs and truth unto you: and I alſo will requite you this kindneſs, becauſe ye have done this thing.

7 Therefore now let your hands be ſtrengthened, and be ye valiant: for your maſter Saul is dead, and alſo the houſe of Judah have anointed me king over them.

8 ¶ But Abner the ſon of Ner, captain of Saul's hoſt, took Iſh-boſheth the ſon of Saul, and brought him over to Mahanaim:

9 And he made him king over Gilead, and over the Aſhurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Iſrael.

10 Iſh-boſheth Saul's ſon *was* forty years old

V. 6. *I—will requite you this kindneſs* —So far am I from being offended with you for this kindneſs to my late enemy, that I will reward you for it.

when

when he began to reign over Iſrael, and reigned two years. But the houſe of Judah followed David.

11 And the time that David was king in Hebron over the houſe of Judah, was ſeven years and ſix months.

12 ¶ And Abner the ſon of Ner and the ſervants of Iſh-boſheth the ſon of Saul went out from Mahanaim to Gibeon.

13 And Joab the ſon of Zeruiah and the ſervants of David went out, and met together by the pool of Gibeon: and they ſat down, the one on the one ſide of the pool, and the other on the other ſide of the pool.

14 And Abner ſaid to Joab, Let the young men now ariſe, and play before us. And Joab ſaid, Let them riſe.

15 Then there aroſe, and went over by number twelve of Benjamin, which *pertained* to Iſh-boſheth the ſon of Saul, and twelve of the ſervants of David.

16 And they caught every one his fellow by the head, and *thruſt* his ſword in his fellow's ſide: ſo they fell down together. Wherefore that place was called Helkah-hazzurim, which *is* in Gibeon.

17 And there was a very ſore battle that day; and Abner was beaten, and the men of Iſrael, before the ſervants of David.

V. 14. *Let the young men—play before us*—i. e. Shew their courage and dexterity in fighting together. He ſpeaks like a vain-glorious and cruel ſoldier, that eſteemed it a ſport to ſee men wounding and killing each other.

V. 16. *They caught every one his fellow by the head*—i. e. By the hair of the head, which they wore very long in thoſe days. *Helkath-hazzurim*—Or, *the field of rock*; i. e. of men who ſtood like rocks unmoveable, each one dying upon the ſpot where he fought.

18 ¶ And

18 ¶ And there were three ſons of Zeruiah there, Joab, and Abiſhai, and Aſahel: and Aſahel *was as* light of foot as a wild roe.

19 And Aſahel purſued after Abner, and in going he turned not to the right hand nor to the left from following Abner.

20 Then Abner looked behind him, and ſaid, *Art* thou Aſahel? And he anſwered, I *am.*

21 And Abner ſaid to him, Turn thee aſide to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Aſahel would not turn aſide from following of him.

22 And Abner ſaid again to Aſahel, Turn thee aſide from following me: wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?

23 Howbeit he refuſed to turn aſide. Wherefore Abner with the hinder end of the ſpear ſmote him under the fifth *rib,* that the ſpear came out behind him; and he fell down there, and died in the ſame place: and it came to paſs *that* as many as came to the place where Aſahel fell down and died, ſtood ſtill.

24 Joab alſo and Abiſhai purſued after Abner: and the ſun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderneſs of Gibeon.

25 And the children of Benjamin gathered themſelves

V. 21. *Abner ſaid to him, Turn thee aſide*—Abner ſeems deſirous of ſaving Aſahel, by adviſing him to deſiſt from engaging with an old and experienced captain like himſelf, and to turn againſt one of the *young men,* who would be an eaſy conqueſt, and whoſe armour he might carry off as his ſpoil. Aſahel, however, was not to be perſuaded; and therefore Abner *with the hinder end of the ſpear ſmote him under the fifth rib,* ver. 23.

themſelves together after Abner, and became one troop, and ſtood on the top of an hill.

26 Then Abner called to Joab, and ſaid, Shall the ſword devour for ever? knoweſt thou not that it will be bitterneſs in the latter end? how long ſhall it be then ere thou bid the people return from following their brethren?

27 And Joab ſaid, *As* God liveth, unleſs thou hadſt ſpoken, ſurely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and paſſed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's ſervants nineteen men, and Aſahel.

31 But the ſervants of David had ſmitten of Benjamin and of Abner's men, *ſo that* three hundred and threeſcore men died.

32 And they took up Aſahel, and buried him in the ſepulchre of his father, which *was* in Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

V. 27. *And Joab ſaid—Unleſs thou hadſt ſpoken, &c.*—Unleſs thou hadſt made the motion that they ſhould fight, ver. 14. all things had been ended in an amicable agreement; which might have been made that very morning: q. d. It was thou, not I, that was the occaſion of this fight.

CHAP.

CHAP. III.

1. *During the war David ſtill waxeth ſtronger.* 6. *Abner diſpleaſed with Iſh-boſheth,* 12. *revolteth to David.* 22. *Joab killeth Abner.* 28. *David curſeth Joab,* 31. *and mourneth for Abner.*

NOW there was long war between the houſe of Saul and the houſe of David. But David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker.

2 And unto David were ſons born in Hebron: and his firſt-born was Amnon, of Ahinoam the Jezreeliteſs.

3 And his ſecond, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Abſalom, the ſon of Maachah, the daughter of Talmai king of Geſhur;

4 And the fourth, Adonijah the ſon of Haggith: and the fifth, Shephatiah the ſon of Abital;

5 And the ſixth, Ithream, by Eglah, David's wife. Theſe were born to David in Hebron.

6 ¶ And it came to paſs while there was war between the houſe of Saul and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul.

7 And Saul had a concubine whoſe name *was* Rizpah, the daughter of Aiah: and *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in unto my father's concubine?

V. 1. *There was long war*—About five or ſix years from the firſt battle, ch. ii. 14. to the death of Iſh-boſheth. It is likely there were many ſkirmiſhes, *between the houſe of Saul and the houſe of David*, but no pitched battle that we read of. See ch. ii. 28.

V. 5. *And the ſixth* — Six ſons in ſeven years. Many have had as numerous an offspring by one wife, and with much more honour and comfort. And we know not that any of the ſix were famous: but three were very infamous.

8 Then

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* I a dog's head, which againſt Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargeſt me to-day with a fault concerning this woman?

9 So do God to Abner, and more alſo, except, as the LORD hath ſworn to David, even ſo I do to him,

10 To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of David over Iſrael and over Judah, from Dan even to Beer-ſheba.

11 And he could not anſwer Abner a word again, becauſe he feared him.

12 ¶ And Abner ſent meſſengers to David on his behalf, ſaying, Whoſe *is* the land? ſaying *alſo*, Make thy league with me, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

13 And he ſaid, Well; I will make a league with thee: but one thing I require of thee, that is, Thou ſhalt not ſee my face, except thou firſt bring Michal Saul's daughter when thou comeſt to ſee my face.

14 And David ſent meſſengers to Iſh-boſheth Saul's ſon, ſaying, Deliver *me* my wife Michal, which I eſpouſed to me for an hundred foreſkins of the Philiſtines.

V. 13. *One thing I require—Thou ſhalt—bring Michal Saul's daughter*—This was a very reaſonable condition, if Abner was able to effect it; for whatever may be ſaid of his other wives, he had certainly a claim to this, as ſhe was his firſt and beloved wife; and ſhe was by force given to another man: who could not lawfully enjoy her; David not having divorced her.

15 And

15 And Iſh-boſheth ſent, and took her from *her* huſband, *even* from Phaltiel the ſon of Laiſh.

16 And her huſband went with her along weeping behind her to Bahurim. Then ſaid Abner unto him, Go, return. And he returned.

17 And Abner had communication with the elders of Iſrael, ſaying, Ye ſought for David in times paſt *to be* king over you.

18 Now then do *it:* for the LORD hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies.

19 And Abner alſo ſpake in the ears of Benjamin. And Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner, and the men that *were* with him, a feaſt.

21 And Abner ſaid unto David, I will ariſe, and go, and will gather all Iſrael unto my lord the king, that they make a league with thee, and that thou mayeſt reign over all that thine heart deſireth. And David ſent Abner away; and he went in peace.

22 ¶ And behold, the ſervants of David and Joab came from *purſuing* a troop, and brought in a great ſpoil with them. But Abner *was* not with David in Hebron; for he had ſent him away, and he was gone in peace.

23 When Joab and all the hoſt that *was* with him

him were come, they told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the king, and ſaid, What haſt thou done? behold, Abner came unto thee; why *is* it *that* thou haſt ſent him away, and he is quite gone?

25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doeſt.

26 And when Joab was come out from David, he ſent meſſengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aſide in the gate to ſpeak with him quietly; and ſmote him there under the fifth *rib*, that he died, for the blood of Aſahel his brother.

28 ¶ And afterward when David heard *it*, he ſaid, I and my kingdom *are* guiltleſs before the LORD for ever from the blood of Abner the ſon of Ner.

29 Let it reſt on the head of Joab, and on all his father's houſe; and let there not fail from the houſe of Joab one that hath an iſſue, or that is a leper, or that leaneth on a ſtaff, or that falleth on the ſword, or that lacketh bread.

30 So Joab and Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother Aſahel at Gibeon in the battle.

V. 29. *Let it reſt upon the head of Joab, &c.* — But would not a reſolute puniſhment of the murderer himſelf have become David better, than this imprecation on Joab and his poſterity?

31 ¶ And

31 ¶ And David ſaid to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with ſackcloth, and mourn before Abner. And king David *himſelf* followed the bier.

32 And they buried Abner in Hebron. And the king lift up his voice and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and ſaid, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *ſo* felleſt thou. And all the people wept again over him.

35 And when all the people came to cauſe David to eat meat while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſte bread or ought elſe till the ſun be down.

36 And all the people took notice *of it*, and it pleaſed them: as whatſoever the king did, pleaſed all the people.

37 For all the people and all Iſrael underſtood that day, that it was not of the king to ſlay Abner the ſon of Ner.

38 And the king ſaid unto his ſervants, Know ye not that there is a prince and a great man fallen this day in Iſrael?

39 And I *am* this day weak, though anointed king; although this might give ſome colour to the delay of their puniſhment, yet it was a fault that he did not do it within ſome reaſonable time; both becauſe this indulgence proceeded from a diſtruſt of God's power and faithfulneſs, as if God could not make good his promiſe to him, againſt Joab and all his confederates; and becauſe it was contrary to God's law, Gen. ix. 6. Exod. xxi. 14.

V. 31. *David ſaid to Joab—Rent your clothes, &c.*—Him he eſpecially obliged to it, to bring him to repentance, and expoſe him to ſhame.

V. 39. *I am this day weak, though anointed king*—In the infancy of my kingdom, not well ſettled in it. *And theſe men*—Joab and Abiſhai, the ſons of my ſiſter Zeruiah. *Be too hard for me*—i. e. Too powerful; they being in great favour with the people. But

king; and theſe men the ſons of Zeruiah *be* too hard for me. The LORD ſhall reward the doer of evil according to his wickedneſs.

CHAP. IV.

1. *The Iſraelites being troubled at the death of Abner,* 2. *Baanah and Rechab ſlay Iſh-boſheth.* 9. *David cauſeth them to be ſlain, and Iſh-boſheth's head to be buried.*

AND when Saul's ſon heard that Abner was dead in Hebron, his hands were feeble, and all the Iſraelites were troubled.

2 ¶ And Saul's ſon had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the ſons of Rimmon a Beerothite, of the children of Benjamin. For Beeroth alſo was reckoned to Benjamin.

3 And the Beerothites fled to Gittaim, and were ſojourners there until this day.

4 And Jonathan Saul's ſon had a ſon *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurſe took him up, and fled: and it came to paſs as ſhe made haſte to flee, that he fell, and became lame. And his name *was* Mephiboſheth.

5 And the ſons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the houſe of Iſh-boſheth, who lay on a bed at noon.

6 And they came thither into the midſt of the houſe, *as though* they would have fetched wheat: and they ſmote him under the fifth *rib:* and Rechab and Baanah his brother eſcaped.

7 For

7 For when they came into the houſe, he lay on his bed in his bed-chamber, and they ſmote him and ſlew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Iſh-boſheth unto David to Hebron, and ſaid to the king, Behold the head of Iſh-boſheth the ſon of Saul thine enemy, which ſought thy life: and the LORD hath avenged my lord the king this day of Saul, and of his ſeed.

9 ¶ And David anſwered Rechab and Baanah his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, *As* the LORD liveth, who hath redeemed my ſoul out of all adverſity,

10 When one told me, ſaying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and ſlew him in Ziklag, who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have ſlain a righteous perſon in his own houſe upon his bed? ſhall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they ſlew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Iſh-boſheth, and buried *it* in the ſepulchre of Abner in Hebron.

V. 12. *David commanded—and they ſlew them, &c.* — But what a diſappointment to Baanah and Rechab, was the ſentence which David paſſed upon them! And ſuch they will meet with, who think to ſerve the Son of David by cruelty or injuſtice; who under colour of religion murder their brethren, and *think they do God ſervice.*

CHAP. V.

1. *The tribes come to Hebron, and anoint David king over Iſrael.* 4. *His age and reign.* 6. *He taketh Zion from the Jebuſites, and calleth it the city of David.* 11. *Hiram ſendeth him timber and workmen to build him an houſe.* 13. *Eleven ſons are born to him at Jeruſalem.* 17. *David ſmiteth the Philiſtines at Baal-perazim.*

THEN came all the tribes of Iſrael to David unto Hebron, and ſpake, ſaying, Behold, we *are* thy bone and thy fleſh:

2 Alſo in time paſt, when Saul was king over us, thou waſt he that leddeſt out and broughteſt in Iſrael: and the LORD ſaid to thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be a captain over Iſrael.

3 So all the elders of Iſrael came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Iſrael.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years over all Iſrael and Judah.

6 ¶ And the king and his men went to Jeruſalem, unto the Jebuſites, the inhabitants of the land: which ſpake unto David, ſaying, Except thou take away the blind and the lame, thou ſhalt not come in hither: thinking, David cannot come in hither.

V. 3. *David made a league with them*—It is not ſaid what the contents of this league was: but it is very probable that David obliged himſelf to rule them according to God's law, and the people promiſed obedience to him.

V. 6. *David cannot come in hither*—They confided in the ſtrength of their fortifications, which they thought

7 Nevertheleſs,

7 Nevertheleſs, David took the ſtrong hold of Zion: the ſame *is* the city of David.

8 And David ſaid on that day, Whoſoever getteth up to the gutter, and ſmiteth the Jebuſites, and the lame and the blind, *that are* hated of David's ſoul, *he ſhall be chief and captain.* Wherefore they ſaid, The blind and the lame ſhall not come into the houſe.

9 So David dwelt in the fort, and called it, The city of David. And David built round about, from Millo and inward.

10 And David went on, and grew great, and the LORD God of hoſts *was* with him.

11 ¶ And Hiram king of Tyre ſent meſſengers to David, and cedar-trees, and carpenters, and maſons: and they built David an houſe.

12 And David perceived that the LORD had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſrael's ſake.

13 ¶ And David took *him* more concubines and wives out of Jeruſalem, after he was come from Hebron: and there were yet ſons and daughters born to David.

14 And theſe *be* the names of thoſe that were born unto him in Jeruſalem; Shammuah, and Shobab, and Nathan, and Solomon,

ſo impregnable, that *the blind and the lame* were ſufficient to defend them againſt the moſt powerful aſſailant. And probably they ſet a parcel of blind and lame people, invalids or maimed ſoldiers, to make their appearance on the wall, in contempt of David and his men.

V. 13. *David took him more concubines and wives*—This may well be reckoned among David's miſcarriages, the multiplication of wives being expreſly forbidden to the king, Deut. xvii. 17. But all theſe did not preſerve him from coveting his neighbour's wife; rather they inclined him to it: for men who have once broke the fence, will wander careleſly.

15 Ibhar

15 Ibhar alſo, and Eliſhua, and Nepheg, and Japhia,

16 And Eliſhama, and Eliada, and Eliphalet.

17 ¶ But when the Philiſtines heard that they had anointed David king over Iſrael, all the Philiſtines came up to ſeek David; and David heard *of it*, and went down to the hold.

18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim.

19 And David enquired of the LORD, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand? and the LORD ſaid unto David, Go up: for I will doubtleſs deliver the Philiſtines into thine hand.

20 And David came to Baal-perazim, and David ſmote them there, and ſaid, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

21 And there they left their images, and David and his men burned them.

22 And the Philiſtines came up yet again, and ſpread themſelves in the valley of Rephaim.

23 And when David enquired of the LORD, he ſaid, Thou ſhalt not go up: *but* fetch a compaſs behind them, and come upon them over-againſt the mulberry trees.

24 And let it be when thou heareſt the ſound

V. 17. *And David heard of it, and went down to the hold*—To ſome fortified place, to which the people might conveniently reſort from all places, and where he might intrench his army, which lay towards the Philiſtines.

V. 21. *They left their images, &c.*—When the ark of the Lord fell into the hand of the Philiſtines, it conſumed them: but now when theſe images (the gods of the Philiſtines) fell into the hands of Iſrael, they could not ſave themſelves from being conſumed.

of

of a going in the tops of the mulberry trees, that then thou ſhalt beſtir thyſelf: for then ſhall the LORD go out before thee to ſmite the hoſt of the Philiſtines.

25 And David did ſo as the LORD had commanded him; and ſmote the Philiſtines from Geba until thou come to Gazer.

CHAP. VI.

1. *David fetcheth the ark from Kirjath-jearim on a new cart.* 6. *Uzzah for touching the ark is ſmitten dead.* 12. *David bringeth it into Zion, ſacrificing and dancing before it.* 20. *Michal's barrenneſs.*

AGAIN, David gathered together all *the* choſen *men* of Iſrael, thirty thouſand.

2 And David aroſe, and went with all the people that *were* with him, from Baale of Juda, to bring up from thence the ark of God, whoſe name is called by the name of The LORD of hoſts, that dwelleth *between* the cherubims.

3 And they ſet the ark of God upon a new cart, and brought it out of the houſe of Abinadab that *was* in Gibeah: and Uzzah and Ahio the ſons of Abinadab drave the new cart.

4 And they brought it out of the houſe of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David, and all the houſe of Iſrael played before the LORD on all manner of *inſtruments made of* fir-wood, even on harps, and on pſalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's threſhing-floor, Uzzah put forth *his hand* to the ark of God,

God, and took hold of it: for the oxen ſhook *it*.

7 And the anger of the LORD was kindled againſt Uzzah: and God ſmote him there for *his* error; and there he died by the ark of God.

8 And David was diſpleaſed becauſe the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and ſaid, How ſhall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aſide into the houſe of Obed-edom the Gittite.

11 And the ark of the LORD continued in the houſe of Obed-edom the Gittite three months: and the LORD bleſſed Obed-edom and all his houſhold.

12 ¶ And it was told king David, ſaying, The LORD hath bleſſed the houſe of Obed-edom, and all that *pertaineth* unto him, becauſe of the ark of God. So David went and brought up the ark of God from the houſe of Obed-edom into the city of David with gladneſs.

13 And it was *ſo*, that when they that bare the ark of the LORD had gone ſix paces, he ſacrificed oxen and fatlings.

V. 7. *God ſmote him there for his error, and there he died*—The ark ought not to have been drawn by oxen, but carried by the Levites, as we find it afterwards, ver. 13. And their neglecting their duty on this ſolemn occaſion, was an offence of no ſmall aggravation. Beſides this, the Levites were prohibited from touching the ark, under the expreſs penalty of death, Numb. iv. 15—20.

V. 8. *David was diſpleaſed*—Rather, *grieved*, both for the ſin, and for God's heavy judgment, whereby their hopes were daſhed, and their joys interrupted. *And he called the name of the place Perez-uzzah*—i. e. *The breach of Uzzah.*

14 And

14 And David danced before the LORD with all *his* might; and David *was* girded with a linen ephod.

15 So David and all the houſe of Iſrael brought up the ark of the LORD with ſhouting and with the ſound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and ſaw king David leaping and dancing before the LORD; and ſhe deſpiſed him in her heart.

17 And they brought in the ark of the LORD, and ſet it in his place, in the midſt of the tabernacle that David had pitched for it: and David offered burnt-offerings and peace-offerings before the LORD.

18 And as ſoon as David had made an end of offering burnt-offerings and peace-offerings, he bleſſed the people in the name of the LORD of hoſts.

19 And he dealt among all the people, *even* among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a good piece *of fleſh*, and a flagon *of wine*. So all the people departed every one to his houſe.

20 ¶ Then David returned to bleſs his houſehold. And Michal the daughter of Saul came out to meet David, and ſaid, How glorious was

V. 14. *And David danced, &c.*— To expreſs his thankfulneſs to God by his outward carriage, according to the manner of thoſe times. *And David was girded in a linen ephod* — The uſual habit of the prieſts and Levites. David laid by his royal robes, and put on this robe, to declare, that although he was king of Iſrael, yet he willingly owned himſelf to be the Lord's miniſter and ſervant.

V. 16. *Michal — ſaw king David leaping and dancing — and ſhe deſpiſed him* — As one of a baſe and mean ſpirit, that knew not how to behave himſelf with that majeſty becoming his place.

the

the king of Iſrael to-day, who uncovered himſelf to-day in the eyes of the handmaids of his ſervants, as one of the vain fellows ſhameleſly uncovereth himſelf!

21 And David ſaid unto Michal, *It was* before the LORD, which choſe me before thy father, and before all his houſe, to appoint me ruler over the people of the LORD, over Iſrael: therefore will I play before the LORD.

22 And I will be yet more vile than thus, and will be baſe in mine own ſight: and of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour.

23 Therefore Michal the daughter of Saul had no child until the day of her death.

CHAP. VII.

1. *Nathan, firſt approving David's purpoſe to build God an houſe,* 4. *afterward by the word of the* LORD *forbiddeth it, but with aſſurance of favour,* 12. *and a promiſe of eſpecial bleſſings in his ſeed.* 18. *David's thankſgiving.*

AND it came to paſs, when the king ſat in his houſe, and the LORD had given him reſt round about from all his enemies;

2 That the king ſaid unto Nathan the prophet,

V. 21. *Before the LORD*—In his preſence and ſervice, which, though contemptible to thee, is, and ever ſhall be honourable in mine eyes. *Which choſe me before thy father*—Who took away the honour from him and his, and transferred it unto me, whereby he hath obliged me to love and ſerve him with all my might.

V. 22. *I will yet be more vile than thus*—The more we are vilified for well-doing, the more reſolute therein we ſhould be, binding our religion the cloſer to us.

V. 23. *Therefore Michal—had no child*—After this time, either becauſe of her proud and petulant ſpeech and carriage, David never knew her again as his wife; or God juſtly puniſhed her with barrenneſs.

V. 1. *When the king ſat in his houſe*—i. e. Was ſettled in the houſe which Hiram's men built him, then he reflected on the unſettled ſtate of the ark.

See

See now, I dwell in an houſe of cedar, but the ark of God dwelleth within curtains.

3 And Nathan ſaid to the king, Go, do all that *is* in thine heart: for the LORD *is* with thee.

4 ¶ And it came to paſs that night, that the word of the LORD came unto Nathan, ſaying,

5 Go, and tell my ſervant David, Thus ſaith the LORD, Shalt thou build me an houſe for me to dwell in?

6 Whereas I have not dwelt in *any* houſe, ſince the time that I brought up the children of Iſrael out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Iſrael, ſpake I a word with any of the tribes of Iſrael, whom I commanded to feed my people Iſrael, ſaying, Why build ye not me an houſe of Cedar?

8 Now therefore, ſo ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the ſheep-cote, from following the ſheep, to be ruler over my people, over Iſrael:

9 And I was with thee whitherſoever thou wenteſt, and have cut off all thine enemies out of thy ſight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover, I will appoint a place for my people Iſrael: and will plant them, that they may dwell in a place of their own, and move no more: neither ſhall the children of wickedneſs afflict them any more, as before-time,

V. 10. *I will appoint a place for my people Iſrael*—i. e. I will make room for them; or, I will eſtabliſh them in their place or land.

11 And as ſince the time that I commanded judges *to be* over my people Iſrael, and have cauſed thee to reſt from all thine enemies. Alſo the LORD telleth thee, that he will make thee an houſe.

12 ¶ And when thy days be fulfilled, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his kingdom.

13 He ſhall build an houſe for my name, and I will ſtabliſh the throne of his kingdom for ever.

14 I will be his father, and he ſhall be my ſon. If he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men:

15 But my mercy ſhall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine houſe and thy kingdom ſhall be eſtabliſhed for ever before thee: thy throne ſhall be eſtabliſhed for ever.

17 According to all theſe words, and according to all this viſion ſo did Nathan ſpeak unto David.

18 ¶ Then went king David in, and ſat be-

V. 11. *He will make thee an houſe*—For thy good intentions to make him an houſe, *he will make thee an houſe*, i. e. he will increaſe and uphold thy poſterity, and continue thy kingdom in thy family.

V. 13. *He ſhall build an houſe*—This is meant literally of Solomon, who alone did build the material houſe or temple; but ultimately of Chriſt, who is the builder of God's ſpiritual houſe or temple. *For my name*—i. e. For my ſervice and glory. *And I will eſtabliſh the throne of his kingdom for ever*—This is not meant of Solomon; for his kingdom was not *for ever*. But it is to be underſtood of David's poſterity in general, and with ſpecial reſpect to Chriſt, in whoſe perſon the kingdom was to be lodged for ever.

V. 18. *Then went king David in*—Into the tabernacle. *And ſat before the LORD*—i. e. Before the ark. He might ſit for a ſeaſon whilſt he was meditating upon theſe things, and then alter his poſture, and betake himſelf to prayer. *Who am I, &c.*—How infinitely unworthy am I and my family of this great honour and happineſs!

fore

fore the LORD, and he ſaid, Who *am* I, O Lord GOD? and what *is* my houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lord GOD; but thou haſt ſpoken alſo of thy ſervant's houſe for a great while to come: and *is* this the manner of man, O Lord GOD?

20 And what can David ſay more unto thee? for thou, Lord GOD, knoweſt thy ſervant.

21 For thy word's ſake, and according to thine own heart haſt thou done all theſe great things, to make thy ſervant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beſide thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for you great things and terrible, for thy land before thy people, which thou redeemedſt to thee from Egypt, *from* the nations and their gods?

24 For thou haſt confirmed to thyſelf thy people Iſrael *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh *it* for ever, and do as thou haſt ſaid.

26 And let thy name be magnified for ever, ſaying, The LORD of hoſts *is* the God over Iſrael:

Iſrael: and let the houſe of thy ſervant David be eſtabliſhed before thee.

27 For thou, O LORD of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and thy words be true, and thou haſt promiſed this goodneſs unto thy ſervant:

29 Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord GOD, haſt ſpoken *it:* and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

CHAP. VIII.

1. *David ſubdueth the Philiſtines, and maketh the Moabites tributaries.* 3. *He ſmiteth Hadadezer and the Syrians.* 9. *Toi king of Hamath ſendeth his ſon with preſents unto David, which he dedicateth to God.* 14. *He putteth garriſons in Edom.* 16. *David's principal officers.*

AND after this it came to paſs that David ſmote the Philiſtines, and ſubdued them: and David took Metheg-amma out of the hand of the Philiſtines.

2 And he ſmote Moab, and meaſured them

V. 27. *Thy ſervant found in his heart to pray, &c.* — That prayer that is found in the tongue only will not pleaſe God. It muſt be *found in the heart.* That muſt be lifted up and poured out before God.

V. 29. *That it may continue for ever, &c.*—When Chriſt for ever ſat down on the right hand of God, and received all poſſible aſſurance, that his ſeed and throne ſhould be as the days of heaven, then this prayer was abundantly anſwered.

V. 2. *And he ſmote Moab*—Now was fulfilled the prophecy of Balaam, Numb. xxiv. 17. *And meaſured them as with a line*—Having conquered the country, he took a ſurvey of every part of it. *Caſting them down to the ground* — Laying level their ſtrong holds and fortified places. *Even with two lines meaſured he, to put to death, &c.*—i. e. He divided the country into three parts; condemning two of them to death; but a *full* third part he preſerved alive. This ſeverity, the Jews ſay, he exerciſed becauſe they had ſlain his parents, whom he committed to the care of the king of Moab, 1 Sam. xxii. 3, 4.

with

with a line, caſting them down to the ground; even with two lines meaſured he to put to death, and with one full line to keep alive. And *ſo* the Moabites became David's ſervants, *and* brought gifts.

3 ¶ David ſmote alſo Hadadezer the ſon of Rehob king of Zobah, as he went to recover his border at the river Euphrates.

4 And David took from him a thouſand *chariots*, and ſeven hundred horſemen, and twenty thouſand footmen: and David houghed all the chariot-*horſes*, but reſerved of them, *for* an hundred chariots.

5 And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put garriſons in Syria of Damaſcus: and the Syrians became ſervants to David, *and* brought gifts. And the LORD preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to Jeruſalem.

8 And from Betah and from Berothai, cities of Hadadezer, king David took exceeding much braſs.

9 ¶ When Toi king of Hamath heard that David had ſmitten all the hoſt of Hadadezer,

10 Then Toi ſent Joram his ſon unto king David, to ſalute him, and to bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him:

V. 4. *Seven hundred* — Or, *ſeven hundred* companies of *horſemen*, i. e. in all *ſeven thouſand*; as it is 1 Chron. xviii. 4. there being ten in each company, and each ten had a ruler or captain. *Houghed* — i. e. Cut the ſinews of their legs, that they might be uſeleſs for war.

for

for Hadadezer had wars with Toi. And Joram brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs:

11 Which alſo king David did dedicate unto LORD, with the ſilver and gold that he had dedicated of all nations which he ſubdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſon of Rehob king of Zobah.

13 And David gat *him* a name when he returned from ſmiting of the Syrians, in the valley of ſalt, *being* eighteen thouſand *men*.

14 ¶ And he put garriſons in Edom; throughout all Edom put he garriſons, and all they of Edom became David's ſervants. And the LORD preſerved David whitherſoever he went.

15 And David reigned over all Iſrael, and David executed judgment and juſtice unto all his people.

16 ¶ And Joab the ſon of Zeruiah *was* over the hoſt; and Jehoſhaphat the ſon of Ahilud *was* recorder;

17 And Zadok the ſon of Ahitub, and Ahimelech the ſon of Abiathar, *were* the prieſts; and Seraiah *was* the ſcribe;

18 And Benaiah the ſon of Jehoida *was over* both the Cherethites, and the Pelethites; and David's ſons were chief rulers.

V. 14. *And the LORD preſerved David whitherſoever he went*—All David's victories were typical of the ſucceſs of the goſpel over the kingdom of Satan, in which the Son of David rode forth, *conquering and to conquer*, and will reign till he has brought down all oppoſing *rule, principality, and power.*

CHAP.

CHAP. IX.

1. *David is informed by Ziba of Mephibosheth the son of Jonathan;* 5. *whom he sendeth for, and kindly entertaineth for Jonathan's sake.* 9. *He restoreth him all the family possessions of Saul, and maketh Ziba his farmer.*

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name *was* Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he.*

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* lame on *his* feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of Machir the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent, and fetched him out of the house of Machir the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth the son of Jonathan the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant.

7 And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father: and thou shalt eat bread at my table continually.

8 And

8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a dead dog as I *am?*

9 ¶ Then the king called to Ziba, Saul's ſervant, and ſaid unto him, I have given unto thy maſter's ſon all that pertained to Saul, and to all his houſe.

10 Thou therefore and thy ſons, and thy ſervants ſhall till the land for him, and thou ſhalt bring in *the fruits,* that thy maſter's ſon may have food to eat: but Mephiboſheth thy maſter's ſon ſhall eat bread alway at my table. Now Ziba had fifteen ſons, and twenty ſervants.

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for Mephiboſheth, *ſaid the king,* he ſhall eat at my table, as one of the king's ſons.

12 And Mephiboſheth had a young ſon, whoſe name *was* Micha. And all that dwelt in the houſe of Ziba, *were* ſervants unto Mephiboſheth.

13 So Mephiboſheth dwelt in Jeruſalem: for he did eat continually at the king's table, and was lame on both his feet.

CHAP. X.

1. *David ambaſſadors diſgracefully treated by Hanun.* 6. *Joab and Abiſhai overcome the Ammonites.* 15. *Hadadezer ſendeth a new army of Syrians under Shobach, which is defeated by David, and their general ſlain.*

AND it came to paſs after this, that the king of the children of Ammon died, and Hanun his ſon reigned in his ſtead.

V. 8. *Bowed himſelf*—It is good to have the heart humbled under humbling providences. If when divine providence brings our condition down, divine grace brings our ſpirits down, we ſhall be eaſy.

2 Then

2 Then ſaid David, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, as his father ſhewed kindneſs unto me. And David ſent to comfort him by the hand of his ſervants, for his father. And David's ſervants came into the land of the children of Ammon.

3 And the princes of the children of Ammon ſaid unto Hanun their lord, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? hath not David *rather* ſent his ſervants unto thee to ſearch the city, and to ſpy it out, and to overthrow *it?*

4 Wherefore Hanun took David's ſervants, and ſhaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and ſent them away.

5 When they told *it* unto David, he ſent to meet them, becauſe the men were greatly aſhamed. And the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they ſtank before David, the children of Ammon ſent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thouſand footmen, and of king Maachah a thouſand men, and of Iſh-tob twelve thouſand men.

7 And when David heard of *it*, he ſent Joab, and all the hoſt of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering-in of the

V. 4. *Shaved off the one half of their beards*—To make them look ridiculous and contemptible. *And cut off their garments in the middle* — This was worſe than the former inſult, becauſe the Iſraelites wore no breeches, and ſo their nakedneſs was hereby uncovered.

gate: and the Syrians of Zoba and of Rehob, and Iſh-tob, and Maachah *were* by themſelves in the field.

9 When Joab ſaw that the front of the battle was againſt him before and behind, he choſe of all the choice *men* of Iſrael, and put *them* in array againſt the Syrians.

10 And the reſt of the people he delivered into the hand of Abiſhai his brother, that he might put *them* in array againſt the children of Ammon.

11 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people and for the cities of our God: and the LORD do that which ſeemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle againſt the Syrians: and they fled before him.

14 And when the children of Ammon ſaw that the Syrians were fled, then fled they alſo before Abiſhai, and entered into the city. So Joab returned from the children of Ammon, and came to Jeruſalem.

15 ¶ And when the Syrians ſaw that they were ſmitten before Iſrael, they gathered themſelves together.

16 And Hadarezer ſent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the hoſt of Hadarezer *went* before them.

17 And when it was told David, he gathered all

all Iſrael together, and paſſed over Jordan and came to Helam. And the Syrians ſet themſelves in array againſt David and fought with him.

18 And the Syrians fled before Iſrael; and David ſlew *the men of* ſeven hundred chariots of the Syrians, and forty thouſand horſemen, and ſmote Shobach the captain of their hoſt, who died there.

19 And when all the kings *that were* ſervants to Hadarezer ſaw that they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them. So the Syrians feared to help the children of Ammon any more.

CHAP. XI.

1. *While Joab beſiegeth Rabbah,* 2. *David committeth adultery with Uriah's wife.* 6. *Uriah by David's order is placed in the front of the battle, and ſlain.* 18. *Joab ſendeth the news thereof to David.* 26. *David taketh Bath-ſheba to wife, who beareth a ſon.*

AND it came to paſs after the year was expired, at the time when kings go forth *to battle,* that David ſent Joab and his ſervants with him, and all Iſrael: and they deſtroyed the children of Ammon, and beſieged Rabbah. But David tarried ſtill at Jeruſalem.

2 ¶ And it came to paſs in an evening-tide, that David aroſe from off his bed, and walked upon the roof of the king's houſe: and from the

V. 19. *And ſerved them*—And thus at length was fulfilled the promiſe made to Abraham, and repeated to Joſhua, that the borders of Iſrael ſhould extend as far as the river Euphrates. The Son of David ſent his embaſſadors, his apoſtles and miniſters to the Jewiſh church and nation; but they intreated them ſhamefully, as Hanun did David's, mocked them, abuſed them, ſlew them. And this it was that filled the meaſure of their iniquity, and brought upon them ruin without remedy.

roof

roof he ſaw a woman waſhing herſelf; and the woman *was* very beautiful to look upon.

3 And David ſent and enquired after the woman. And *one* ſaid, *Is* not this Bath-ſheba the daughter of Eliam, the wife of Uriah the Hittite?

4 And David ſent meſſengers and took her. And ſhe came in unto him, and he lay with her, (for ſhe was purified from her uncleanneſs) and ſhe returned unto her houſe,

5 And the woman conceived, and ſent and told David, and ſaid, I *am* with child.

6 ¶ And David ſent to Joab, *ſaying*, Send me Uriah the Hittite. And Joab ſent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war proſpered.

8 And David ſaid to Uriah, Go down to thy houſe, and waſh thy feet. And Uriah departed out of the king's houſe, and there followed him a meſs *of meat* from the king.

9 But Uriah ſlept at the door of the king's houſe, with all the ſervants of his lord, and went not down to his houſe.

10 And when they had told David, ſaying, Uriah went not down to his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journey? why *then* didſt thou not go down unto thine houſe?

11 And Uriah ſaid unto David, The ark, and Iſrael, and Judah abide in tents; and my lord Joab

V. 4. *And took her*—From her own houſe into his palace, not by force, but by perſuaſion. *And he lay with her* — See how all the way to ſin is down hill! When men begin, they cannot ſoon ſtop themſelves.

V. 8. *Go down to thy houſe*—Not doubting but he would there converſe with his wife, and ſo cover their ſin and ſhame.

and

and the ſervants of my lord are encamped in the open fields; ſhall I then go into mine houſe to eat and to drink, and to lie with my wife? *as* thou liveſt, and *as* thy ſoul liveth, I will not do this thing.

12 And David ſaid to Uriah, Tarry here to-day alſo, and to-morrow I will let thee depart. So Uriah abode in Jeruſalem that day and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the ſervants of his lord, but went not down to his houſe.

14 And it came to paſs in the morning, that David wrote a letter to Joab, and ſent *it* by the hand of Uriah.

15 And he wrote in the letter, ſaying, Set ye Uriah in the forefront of the hotteſt battle, and retire ye from him, that he may be ſmitten, and die.

16 And it came to paſs when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *ſome* of the people of the ſervants of David, and Uriah the Hittite died alſo.

18 ¶ Then Joab ſent and told David all the things concerning the war;

V. 15. *And he wrote in the letter, ſaying, &c.*—So far is David from repenting, that he ſeeks to cover one ſin with another. How are the beginnings of ſin to be dreaded! For who knows where it will end? David hath ſinned, therefore Uriah muſt die! That innocent, valiant, gallant man, who was ready to die for his prince's honour, muſt die by his prince's hand! See how *fleſhly luſts war againſt the ſoul*, and what deva-ſtations they make in that war! How they blind the eyes, ſear the conſcience, harden the heart, and deſtroy all ſenſe of honour and juſtice!

19 And

19 And charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the war unto the king,

20 And if ſo be that the king's wrath ariſe, and he ſay unto thee, Wherefore approached ye ſo nigh unto the city when ye did fight? knew ye not that they would ſhoot from the wall?

21 Who ſmote Abimelech the ſon of Jerubbeſheth? did not a woman caſt a piece of a millſtone upon him from the wall that he died in Thebez? why went ye nigh the wall? then ſay thou, Thy ſervant Uriah the Hittite is dead alſo.

22 So the meſſenger went, and came and ſhewed David all that Joab had ſent him for.

23 And the meſſenger ſaid unto David, Surely the men prevailed againſt us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the ſhooters ſhot from off the wall upon thy ſervants; and *ſome* of the king's ſervants be dead; and thy ſervant Uriah the Hittite is dead alſo.

25 Then David ſaid unto the meſſenger, Thus ſhalt thou ſay unto Joab, Let not this thing diſpleaſe thee; for the ſword devoureth one as well as another: make thy battle more ſtrong againſt the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her huſband was dead, ſhe mourned for her huſband.

V. 26. *She mourned for her huſband* —This mourning of Bath ſheba's was neceſſary, in order to hide the infamy of her former commerce with David.

27 And

27 And when the mourning was paſt, David ſent and fetched her to his houſe, and ſhe became his wife, and bare him a ſon. But the thing that David had done diſpleaſed the LORD.

CHAP. XII.

1. *Nathan's parable of the ewe lamb.* 7. *His application of it to David, who humbles himſelf, and is pardoned.* 15. *The death of the new-born child, with David's behaviour thereon.* 24. *Solomon is born.* 26. *Rabbah is taken.*

AND the LORD ſent Nathan unto David. And he came unto him, and ſaid unto him, There were two men in one city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds:

3 But the poor *man* had nothing ſave one little ewe-lamb, which he had bought and nouriſhed up: and it grew up together with him, and with his children; it did eat of his own meat, and drink of his own cup, and lay in his boſom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he ſpared to take of his own flock and of his own herd to dreſs for the wayfaring man that was come unto him, but took the poor man's lamb, and dreſſed it for the man that was come to him.

5 And David's anger was greatly kindled againſt the man; and he ſaid to Nathan, *As* the

V. 27. *And when the mourning was paſt, &c.* — Which was ſeven days. Nor could the nature of the thing admit of longer delay, leſt the too early birth of the child might diſcover David's ſin.

V. 1. *There were two men, &c.*—He prudently uſhers in his reproof with a parable, after the manner of the eaſtern nations, that ſo he might ſurprize David, and cauſe him unawares to give ſentence againſt himſelf.

LORD

LORD liveth, the man that hath done this *thing* ſhall ſurely die.

6 And he ſhall reſtore the lamb four-fold becauſe he did this thing, and becauſe he had no pity.

7 ¶ And Nathan ſaid to David, Thou *art* the man. Thus ſaith the LORD God of Iſrael, I anointed thee king over Iſrael, and I delivered thee out of the hand of Saul:

8 And I gave thee thy maſter's houſe, and thy maſter's wives into thy boſom, and gave thee the houſe of Iſrael and of Judah; and if *that had been* too little, I would moreover have given unto thee ſuch and ſuch things.

9 Wherefore haſt thou deſpiſed the commandment of the LORD, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlain him with the ſword of the children of Ammon.

10 Now therefore the ſword ſhall never depart from thine houſe; becauſe thou haſt deſpiſed me, and haſt taken the wife of Uriah the Hittite to be thy wife.

11 Thus ſaith the LORD, Behold, I will raiſe up evil againſt thee out of thine own houſe, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he ſhall lie with thy wives in the ſight of this ſun.

12 For thou didſt *it* ſecretly: but I will do this thing before all Iſrael, and before the ſun.

13 And David ſaid unto Nathan, I have ſinned

V. 13. *I have ſinned againſt the LORD*—How ſerious this confeſſion was, we may ſee, Pſal. li. *The LORD hath put away thy ſin*—i. e. So far as concerns thy own life. *Thou ſhalt not die*—As by thy own ſentence, ver. 5. thou doſt deſerve, and may expect to be done by an immediate ſtroke.

againſt

againſt the LORD. And Nathan ſaid unto David, The LORD alſo hath put away thy ſin: thou ſhalt not die.

14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the LORD to blaſpheme, the child alſo *that is* born unto thee ſhall ſurely die.

15 ¶ And Nathan departed unto his houſe. And the LORD ſtruck the child that Uriah's wife bare unto David, and it was very ſick.

16 David therefore beſought God for the child; and David faſted and went in, and lay all night upon the earth.

17 And the elders of his houſe aroſe, *and went* to him, to raiſe him up from the earth; but he would not, neither did he eat bread with them.

18 And it came to paſs on the ſeventh day that the child died. And the ſervants of David feared to tell him that the child was dead: for they ſaid, Behold, while the child was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then vex himſelf, if we tell him that the child is dead?

19 But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſaid unto his ſervants, Is the child dead? And they ſaid, He is dead.

20 Then David aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the LORD,

V. 17. *The elders*—The chief officers of his kingdom and houſhold. *Went—to raiſe him from the earth: but he would not*—It is very probable, this exceſſive mourning did not proceed ſimply from the fear of the child's death, but from a deep ſenſe of his own ſin, and God's diſpleaſure.

and worſhipped: then he came to his own houſe; and when he required, they ſet bread before him, and he did eat.

21 Then ſaid his ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the child *while it was* alive; but when the child was dead, thou didſt riſe and eat bread.

22 And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore ſhould I faſt? can I bring him back again? I ſhall go to him, but he ſhall not return to me.

24 ¶ And David comforted Bath-ſheba his wife, and went in unto her, and lay with her: and ſhe bare a ſon, and he called his name Solomon: and the LORD loved him.

25 And he ſent by the hand of Nathan the prophet; and he called his name Jedidiah, becauſe of the LORD.

26 ¶ And Joab fought againſt Rabbah of the children of Ammon, and took the royal city.

27 And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the city of waters.

28 Now therefore gather the reſt of the people together, and encamp againſt the city and

V. 24. *David comforted Bath-ſheba his wife*—Who was now much dejected, both for her former ſin, and for the loſs of the child. *The LORD loved him*—i. e. The Lord declared to David, that he loved his ſon, notwithſtanding the cauſe David had given to God to alienate his affections from him.

V. 25. *Called his name Jedidiah*—i. e. Beloved of the Lord.

take

take it: leſt I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it.

30 And he took their king's crown from off his head; the weight whereof *was* a talent of gold, with the precious ſtones: and it was *ſet* on David's head. And he brought forth the ſpoil of the city in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

CHAP. XIII.

1. *Amnon loving Tamar, and feigning ſickneſs, raviſheth her.* 15. *He hateth her, and turneth her away.* 19. *She retireth to her brother Abſalom's houſe.* 23. *Abſalom cauſeth Amnon to be murdered,* 37. *and fleeth to Geſhur.*

AND it came to paſs after this, that Abſalom the ſon of David had a fair ſiſter whoſe name *was* Tamar, and Amnon the ſon of David loved her.

V. 31. *And he brought forth the people, &c.*—The words are indefinite, and therefore not neceſſarily to be underſtood of all the people; but of the men of war, and eſpecially of thoſe who had been the chief actors of that villainous action againſt David's ambaſſadors, ch. x. 4. and of the dreadful war enſuing upon it; for which they deſerved ſevere puniſhments. Although indeed there ſeems to have been too much rigour uſed; eſpecially becauſe theſe deaths were inflicted not only upon thoſe counſellors, but upon many of the people. It is probable, David exerciſed this cruelty whilſt his heart was hardened and impenitent; and when he was bereaved of that good ſpirit of God, which would have taught him more mercy.

V. 1. *Abſalom — had a fair ſiſter, whoſe name was Tamar* — Tamar was the daughter of Maacah, the daughter of the king of Geſhur, and the uterine ſiſter of Abſalom. Amnon, was David's eldeſt ſon by Ahinoam.

2 And

2 And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar: for ſhe *was* a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend whoſe name *was* Jonadab, the ſon of Shimeah, David's brother: and Jonadab *was* a very ſubtil man.

4 And he ſaid unto him, Why *art* thou, *being* the king's ſon, lean from day to day? wilt thou not tell me? And Amnon ſaid unto him, I love Tamar, my brother Abſalom's ſiſter.

5 And Jonadab ſaid unto him, Lay thee down on thy bed, and make thyſelf ſick. And when thy father cometh to ſee thee, ſay unto him, I pray thee, let my ſiſter Tamar come, and give me meat, and dreſs the meat in my ſight, that I may ſee *it*, and eat *it* at her hand.

6 So Amnon lay down, and made himſelf ſick. And when the king was come to ſee him, Amnon ſaid unto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of cakes in my ſight, that I may eat at her hand.

7 Then David ſent home to Tamar, ſaying, Go now to thy brother Amnon's houſe, and dreſs him meat.

8 So Tamar went to her brother Amnon's houſe; and he was laid down. And ſhe took flour, and kneaded *it*, and made cakes in his ſight, and did bake the cakes.

9 And ſhe took a pan, and poured *them* out before him; but he refuſed to eat. And Amnon ſaid, Have out all men from me. And they went out every man from him.

10 And

10 And Amnon ſaid unto Tamar, Bring the meat into the chamber, that I may eat at thine hand. And Tamar took the cakes which ſhe had made, and brought *them* into the chamber to Amnon her brother.

11 And when ſhe had brought *them* unto him to eat, he took hold of her, and ſaid unto her, Come lie with me, my ſiſter.

12 And ſhe anſwered him, Nay; my brother, do not force me: for no ſuch thing ought to be done in Iſrael: do not thou this folly.

13 And I, whither ſhall I cauſe my ſhame to go? and as for thee, thou ſhalt be as one of the fools in Iſrael. Now therefore, I pray thee, ſpeak unto the king: for he will not with-hold me from thee.

14 Howbeit, he would not hearken unto her voice; but being ſtronger than ſhe, forced her, and lay with her.

15 ¶ Then Amnon hated her exceedingly; ſo that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon ſaid unto her, Ariſe, be gone.

16 And ſhe ſaid unto him, *There is* no cauſe: this evil in ſending me away *is* greater than the

V. 10. *Bring the meat into the chamber*—Amnon firſt ſends the company out of that room, and upon ſome pretence deſireth his ſiſter to follow him into an inner chamber: ſhe ſuſpecting no evil, did as he deſired.

V. 12. *Nay, my brother, do not force me*—Thou ſhouldſt abhor it, if I were willing; but to add violence, is abominable. *For no ſuch thing ought to be done in Iſrael*—Among God's people, who are taught better things; who alſo will be infinitely reproached for ſuch a violent and baſe action.

V. 16. *No cauſe*—For me to go. *This evil in ſending me away is greater than the other* — This ſhe might truly ſay, becauſe though the other was in itſelf a greater ſin, yet this was an act of greater cruelty, and a greater calamity to her, becauſe it expoſed her to publick infamy and contempt; and beſides, it turned a private offence into a publick ſcandal, to the great diſhonour of God and of his people, and eſpecially of all the royal family.

other

other that thou didſt unto me. But he would not hearken unto her.

17 Then he called his ſervant that miniſtered unto him, and ſaid, Put now this *woman* out from me, and bolt the door after her.

18 And *ſhe had* a garment of divers colours upon her; for with ſuch robes were the king's daughters *that were* virgins apparelled. Then his ſervant brought her out, and bolted the door after her.

19 And Tamar put aſhes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my ſiſter: he *is* thy brother: regard not this thing. So Tamar remained deſolate in her brother Abſalom's houſe.

21 But when king David heard of all theſe things, he was very wroth.

22 And Abſalom ſpake unto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And it came to paſs after two full years, that Abſalom had ſheep-ſhearers in Baal-hazor, which *is* beſide Ephraim: and Abſalom invited all the king's ſons.

24 And Abſalom came to the king, and ſaid,

V. 20. *So Tamar remained deſolate in her brother Abſalom's houſe* — Through ſhame and dejection of mind, giving herſelf up to ſolitude and retirement.

V. 23. *It came to paſs after two full years* — This circumſtance of time is noted, as an aggravation of Abſalom's malice, which was ſo implacable: and as an act of policy, that both Amnon and David might the more ſecurely comply with his deſires.

Behold,

Behold now, thy ſervant hath ſheep-ſhearers: let the king, I beſeech thee, and his ſervants go with thy ſervant.

25 And the king ſaid to Abſalom, Nay, my ſon, let us not all now go, leſt we be chargeable unto thee. And he preſſed him: howbeit he would not go, but bleſſed him.

26 Then ſaid Abſalom, If not, I pray thee, let my brother Amnon go with us. And the king ſaid unto him, Why ſhould he go with thee?

27 But Abſalom preſſed him, that he let Amnon and all the king's ſons go with him.

28 Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnon's heart is merry with wine, and when I ſay unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

29 And the ſervants of Abſalom did unto Amnon as Abſalom had commanded. Then all the king's ſons aroſe, and every man gat him up upon his mule, and fled.

30 And it came to paſs while they were in the way, that tidings came to David, ſaying, Abſalom hath ſlain all the king's ſons, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the earth; and all his ſervants ſtood by with their clothes rent.

32 And Jonadab the ſon of Shimeah David's brother anſwered and ſaid, Let not my lord ſuppoſe *that* they have ſlain all the young men the

V. 29. *And the ſervants of Abſalom did unto Amnon as Abſalom had commanded* — Now the threatned ſword is drawn in David's houſe, which was foretold by the prophet Nathan, chap. xii. 10.

king's

king's ſons; for Amnon only is dead: for by the appointment of Abſalom this hath been determined from the day that he forced his ſiſter Tamar.

33 Now therefore let not my lord the king take this thing to his heart, to think that all the king's ſons are dead: for Amnon only is dead.

34 But Abſalom fled. And the young man that kept the watch lift up his eyes, and looked, and behold, there came much people by the way of the hill-ſide behind him.

35 And Jonadab ſaid unto the king, Behold, the king's ſons come: as thy ſervant ſaid, ſo it is.

36 And it came to paſs as ſoon as he had made an end of ſpeaking, that behold, the king's ſons came, and lift up their voice and wept. And the king alſo and all his ſervants wept very ſore.

37 ¶ But Abſalom fled, and went to Talmai the ſon of Ammihud king of Geſhur. And *David* mourned for his ſon every day.

38 So Abſalom fled, and went to Geſhur, and was there three years.

39 And *the ſoul of* king David longed to go forth unto Abſalom: for he was comforted concerning Amnon, ſeeing he was dead.

CHAP. XIV.

1. *Joab ſuborneth a woman of Tekoah to incline the king's heart to fetch home Abſalom.* 21. *Joab bringeth him to Jeruſalem.* 25. *Abſalom's beauty;* 27. *his children.* 28. *After two years he gets admittance to the king.*

NOW Joab the ſon of Zeruiah perceived that the king's heart *was* towards Abſalom,

V. 37. *Abſalom fled, and went to Talmai, the ſon of Ammihud king of Geſhur*—His mother's father, that he might have protection from him; and that by his mediation he might obtain his father's pardon.

2 And

2 And Joab ſent to Tekoah, and fetched thence a wiſe woman, and ſaid unto her, I pray thee, feign thyſelf to be a mourner, and put on now mourning apparel, and anoint not thyſelf with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and ſpeak on this manner unto him. So Joab put the words in her mouth.

4 And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeiſance, and ſaid, Help, O king.

5 And the king ſaid unto her, What aileth thee? And ſhe anſwered, I *am* indeed a widow woman, and mine huſband is dead.

6 And thy handmaid had two ſons, and they two ſtrove together in the field, and *there was* none to part them, but the one ſmote the other, and ſlew him.

7 And behold, the whole family is riſen againſt thine handmaid, and they ſaid, Deliver him that ſmote his brother, that we may kill him for the life of his brother whom he ſlew; and we will deſtroy the heir alſo: and ſo they ſhall quench my coal which is left, and ſhall not leave to my huſband *neither* name nor remainder upon the earth.

8 And the king ſaid unto the woman, Go to thine houſe, and I will give charge concerning thee.

9 And the woman of Tekoah ſaid unto the

V. 7. *So they ſhall quench my coal* —Plato and Lucian call the few men who ſurvived the deluge, *live coals*, who were to re-kindle the vital flame, and continue the human race: which probably they borrowed from hence.

king, My lord, O king, the iniquity *be* on me, and on my father's houſe: and the king and his throne *be* guiltleſs.

10 And the king ſaid, Whoſoever ſaith *ought* unto thee, bring him to me, and he ſhall not touch thee any more.

11 Then ſaid ſhe, I pray thee, let the king remember the LORD thy God, that thou wouldeſt not ſuffer the revengers of blood to deſtroy any more, leſt they deſtroy my ſon. And he ſaid, *As* the LORD liveth, there ſhall not one hair of thy ſon fall to the earth.

12 Then the woman ſaid, Let thine handmaid, I pray thee, ſpeak *one* word unto my lord the king. And he ſaid, Say on.

13 And the woman ſaid, Wherefore then haſt thou thought ſuch a thing againſt the people of God? for the king doth ſpeak this thing as one which is faulty, in that the king doth not fetch home again his baniſhed.

14 For we muſt needs die, and *are* as water ſpilt on the ground, which cannot be gathered up again: neither doth God reſpect *any* perſon; yet doth he deviſe means that his baniſhed be not expelled from him.

15 Now therefore that I come to ſpeak of this thing unto my lord the king, *it is* becauſe the people have made me afraid: and thy handmaid ſaid, I will now ſpeak unto the king; it may be

V. 11. *Remember the Lord thy God* —Remember the Lord, in whoſe preſence thou haſt made me this promiſe, and who will be a witneſs againſt thee if thou breakeſt it.

V. 13. *Wherefore then, &c.*—Tho' Abſalom's caſe was widely different from that which ſhe had ſuppoſed; yet David was too well affected to him, to remark that difference.

that

that the king will perform the requeſt of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* deſtroy me and my ſon together out of the inheritance of God.

17 Then thine handmaid ſaid, The word of my lord the king ſhall now be comfortable: for as an angel of God, ſo *is* my lord the king to diſcern good and bad: therefore the LORD thy God will be with thee.

18 Then the king anſwered and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall aſk thee. And the woman ſaid, Let my lord the king now ſpeak.

19 And the king ſaid, *Is not* the hand of Joab with thee in all this? And the woman anſwered and ſaid, *As* thy ſoul liveth, my lord O king, none can turn to the right hand or to the left from ought that my lord the king hath ſpoken: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine handmaid:

20 To fetch about this form of ſpeech hath thy ſervant Joab done this thing, and my lord *is* wiſe according to the wiſdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king ſaid unto Joab, Behold now, I have done this thing: go therefore, bring the young man Abſalom again.

22 And Joab fell to the ground on his face, and bowed himſelf, and thanked the king. And Joab ſaid, To-day thy ſervant knoweth that I have found grace in thy ſight, my lord O king, in that the

the king hath fulfilled the requeſt of his ſervant.

23 So Joab aroſe and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him turn to his own houſe, and let him not ſee my face. So Abſalom returned to his own houſe, and ſaw not the king's face.

25 ¶ But in all Iſrael there was none to be ſo much praiſed as Abſalom for his beauty: from the ſole of his foot even to the crown of his head there was no blemiſh in him.

26 And when he polled his head, (for it was at every year's end that he polled *it:* becauſe *the hair* was heavy on him, therefore he polled it,) he weighed the hair of his head at two hundred ſhekels after the king's weight.

27 ¶ And unto Abſalom there were born three ſons, and one daughter, whoſe name *was* Tamar: ſhe was a woman of a fair countenance.

28 ¶ So Abſalom dwelt two full years in Jeruſalem, and ſaw not the king's face.

29 Therefore Abſalom ſent for Joab, to have ſent him to the king; but he would not come to him; and when he ſent again the ſecond time, he would not come.

30 Therefore he ſaid unto his ſervants, See, Joab's field is near mine, and he hath barley there; go, and ſet it on fire. And Abſalom's ſervants ſet the field on fire.

V. 22. *Fulfilled the requeſt of his ſervant*—David had no right to diſpenſe with God's laws, nor to ſpare any whom God appointed him to deſtroy: for the laws of God bound the kings and rulers, as well as the ſubjects.

V. 27. *Three ſons*—All which died not long after they were born, as may be gathered from ch. xviii. 18. where it is ſaid, that *Abſalom had no ſon.*

31 Then

31 Then Joab aroſe, and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire?

32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, Come hither, that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? *it had been* good for me *to have been* there ſtill: now therefore let me ſee the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him. And when he had called for Abſalom, he came to the king, and bowed himſelf on his face to the ground before the king. And the king kiſſed Abſalom.

CHAP. XV.

1. *Abſalom ſtealeth the hearts of the people.* 10. *He maketh a conſpiracy.* 13. *David fleeth from Jeruſalem.* 24. *Zadok and Abiathar are ſent back with the ark.* 30. *David and his company go up to mount Olivet weeping.* 31. *He prayeth to God to defeat Ahithophel's counſel.*

AND it came to paſs after this, that Abſalom prepared him chariots and horſes, and fifty men to run before him.

2 And Abſalom roſe up early, and ſtood beſide the way of the gate: and it was *ſo*, that when any man that had a controverſy came to the king for judgment, then Abſalom called unto him, and ſaid, Of what city *art* thou? And he ſaid Thy ſervant *is* of one of the tribes of Iſrael.

V. 32. *Let him kill me* — For it is better for me to die, than to want the ſight and favour of my dear father. Thus he inſinuates himſelf into his father's affections, by pretending ſuch reſpect and love to him.

V. 33. *And the king kiſſed Abſalom* —Did the bowels of a father prevail to reconcile him to an *impenitent* ſon? And ſhall *penitent* ſinners queſtion the compaſſion of Him who is the father of mercy?

3 And

3 And Abſalom ſaid unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee.

4 Abſalom ſaid moreover, Oh, that I were made judge in the land! that every man which hath any ſuit or cauſe might come unto me, and I would do him juſtice.

5 And it was *ſo*, that when any man came nigh *to him* to do him obeiſance, he put forth his hand, and took him, and kiſſed him.

6 And on this manner did Abſalom to all Iſrael that came to the king for judgment. So Abſalom ſtole the hearts of the men of Iſrael.

7 And it came to paſs after forty years, that Abſalom ſaid unto the king, I pray thee, let me go and pay my vow which I have vowed unto the LORD, in Hebron.

8 For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, If the LORD ſhall bring me again indeed to Jeruſalem, then I will ſerve the LORD.

9 And the king ſaid unto him, Go in peace. So he aroſe and went to Hebron.

10 ¶ But Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, As ſoon as ye hear the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron.

11 And with Abſalom went two hundred men out of Jeruſalem, *that were* called: and they went in their ſimplicity, and they knew not any thing.

V. 7 *Forty years*—From the time that David was anointed by Samuel; which was about ten years before David's death.

12 And

12 And Abſalom ſent for Ahithophel the Gilonite, David's counſellor, from his city, *even* from Giloh, while he offered ſacrifices. And the conſpiracy was ſtrong; for the people increaſed continually with Abſalom.

13 ¶ And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom.

14 And David ſaid unto all his ſervants that *were* with him at Jeruſalem, Ariſe, and let us flee: for we ſhall not *elſe* eſcape from Abſalom: make ſpeed to depart, leſt he overtake us ſuddenly, and bring evil upon us, and ſmite the city with the edge of the ſword.

15 And the king's ſervants ſaid unto the king, Behold, thy ſervants *are ready to do* whatſoever my lord the king ſhall appoint.

16 And the king went forth, and all his houſehold after him. And the king left ten women, *which were* concubines, to keep the houſe.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his ſervants paſſed on beſide him: and all the Cherethites, and all the Pelethites, and all the Gittites, ſix hundred men which came after him from Gath, paſſed on before the king.

19 Then ſaid the king to Ittai the Gittite, Wherefore goeſt thou alſo with us? return to thy place, and abide with the king: for thou *art* a ſtranger, and alſo an exile.

20 Whereas thou cameſt *but* yeſterday, ſhould

V. 12. *And Abſalom ſent for Ahithophel—while he offered ſacrifices*— Which he did not in devotion to God; but merely that upon this pretence he might call great numbers of people together.

I this

I this day make thee go up and down with us? ſeeing I go whither I may; return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai anſwered the king, and ſaid, *As* the LORD liveth, and *as* my lord the king liveth, ſurely in what place my lord the king ſhall be, whether in death or life, even there alſo will thy ſervant be.

22 And David ſaid to Ittai, Go, and paſs over. And Ittai the Gittite paſſed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people paſſed over. The king alſo himſelf paſſed over the brook Kidron, and all the people paſſed over, toward the way of the wilderneſs.

24 ¶ And lo, Zadok alſo *was there*, and all the Levites with him, bearing the ark of the covenant of God: and they ſet down the ark of God; and Abiathar went up, until all the people had done paſſing out of the city.

25 And the king ſaid unto Zadok, Carry back the ark of God into the city: if I ſhall find favour in the eyes of the LORD, he will bring me again, and ſhew me *both* it, and his habitation.

26 But if he thus ſay, I have no delight in thee, behold *here am* I, let him do to me as ſeemeth good unto him.

V. 21. *And Ittai anſwered the king, and ſaid — Even there alſo will thy ſervant be* — He is a friend indeed, who will cleave to us in adverſity. Thus ſhould we cleave to the Son of David, that *neither life nor death may ſeparate us from his love.*

V. 23. *Paſſed over the brook Kidron* —Or, *Cedron*, which was near Jeruſalem. The very ſame brook that Chriſt paſſed over when he entered upon his ſufferings, John xviii. 1. *Wilderneſs* —Which was between Jeruſalem and Jericho.

V. 26. *Let him do to me as ſeemeth good unto him* — That we may not complain of what is, let us ſee God's hand in all events. And that we may not be afraid of what ſhall be, let us ſee all events in God's hand.

27 The

27 The king ſaid alſo unto Zadok the prieſt, *Art not* thou a ſeer? return into the city in peace, and your two ſons with you, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar.

28 See, I will tarry in the plain of the wilderneſs, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem; and they tarried there.

30 And David went up by the aſcent of *mount* Olivet, and wept as he went up, and had his head covered, and he went barefoot. And all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And *one* told David, ſaying, Ahithophel *is* among the conſpirators with Abſalom. And David ſaid, O LORD, I pray thee, turn the counſel of Ahithophel into fooliſhneſs.

32 ¶ And it came to paſs, that *when* David was come to the top *of the mount*, where he worſhipped God, behold, Huſhai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me.

34 But if thou return to the city, and ſay unto Abſalom, I will be thy ſervant, O king; *as* I *have been* thy father's ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then mayeſt thou for me defeat the counſel of Ahithophel.

V. 30. *And David went up by the aſcent of mount Olivet—bare-foot*—In teſtimony of his deep ſorrow, and humiliation for his ſins.

35 And *haſt thou* not there with thee Zadok and Abiathar the prieſts? therefore it ſhall be, *that* what thing ſoever thou ſhalt hear out of the king's houſe, thou ſhalt tell *it* to Zadok and Abiathar the prieſts.

36 Behold, *they have* there with them their two ſons, Ahimaaz Zadok's *ſon*, and Jonathan Abiathar's *ſon:* and by them ye ſhall ſend unto me every thing that ye can hear.

37 So Huſhai David's friend came into the city, and Abſalom came into Jeruſalem.

CHAP. XVI.

1. *Ziba by falſe ſuggeſtions obtaineth his maſter's inheritance.* 5. *Shimei curſeth David at Bahurim.* 15. *Huſhai inſinuateth himſelf into Abſalom's counſels.* 20. *By Ahithophel's counſel Abſalom goeth in to his father's concubines.*

AND when David was a little paſt the top *of the hill*, behold, Ziba the ſervant of Mephiboſheth met him with a couple of aſſes ſaddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raiſins, and an hundred of ſummer-fruits, and a bottle of wine.

2 And the king ſaid unto Ziba, What meaneſt thou by theſe? And Ziba ſaid, The aſſes *be* for the king's houſhold to ride on; and the bread and ſummer-fruit for the young men to eat; and the wine, that ſuch as be faint in the wilderneſs may drink.

3 And the king ſaid, And where *is* thy maſter's ſon? And Ziba ſaid unto the king, Behold, he abideth at Jeruſalem; for he ſaid, To-day

V. 37. *And Abſalom came into Jeruſalem*—How ſoon do royal cities change their maſters? But we look for *a kingdom which cannot be moved.*

ſhall

ſhall the houſe of Iſrael reſtore me the kingdom of my father.

4 Then ſaid the king to Ziba, Behold, thine *are* all that *pertained* unto Mephiboſheth. And Ziba ſaid, I humbly beſeech thee, *that* I may find grace in thy ſight, my lord O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei, the ſon of Gera: he came forth, and curſed ſtill as he came.

6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus ſaid Shimei when he curſed, Come out, come out, thou bloody man, and thou man of Belial;

8 The LORD hath returned upon thee all the blood of the houſe of Saul, in whoſe ſtead thou haſt reigned; and the LORD hath delivered the kingdom into the hand of Abſalom thy ſon; and behold, thou *art taken* in thy miſchief, becauſe thou *art* a bloody man.

9 Then ſaid Abiſhai the ſon of Zeruiah unto the king, Why ſhould this dead dog curſe my lord the king? let me go over, I pray thee, and take off his head.

10 And the king ſaid, What have I to do with you, ye ſons of Zeruiah? ſo let him curſe, be-

V. 4. *Behold, thine are all that pertaineth to Mephiboſheth*—A raſh ſentence, and unrighteous, to condemn a man unheard, upon the ſingle teſtimony of his accuſer, and ſervant. See chapter ix. ver. 2.

V. 10. *So let him curſe*—In this inſtance David ſeems to be a type of HIS ſuffering SON; *who when he was reviled, reviled not again*, 1 Pet. ii. 23. But *endured the contradiction of ſinners againſt himſelf*, Heb. xii. 3.

cauſe

cauſe the LORD hath ſaid unto him, Curſe David, Who ſhall then ſay, Wherefore haſt thou done ſo?

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon, which came forth of my bowels, ſeeketh my life: how much more now *may* this Benjamite *do it?* let him alone, and let him curſe: for the LORD hath bidden him.

12 It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his curſing this day.

13 And as David and his men went by the way, Shimei went along on the hill's ſide over-againſt him, and curſed as he went, and threw ſtones at him, and caſt duſt.

14 And the king and all the people that *were* with him came weary, and refreſhed themſelves there.

15 ¶ And Abſalom and all the people the men of Iſrael came to Jeruſalem, and Ahithophel with him.

16 And it came to paſs when Huſhai the Archite, David's friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, God ſave the king, God ſave the king.

17 And Abſalom ſaid to Huſhai, *Is* this thy kindneſs to thy friend? why wenteſt thou not with thy friend?

18 And Huſhai ſaid unto Abſalom, Nay; but whom the LORD and this people and all the men of Iſrael chooſe, his will I be, and with him will I abide.

19 And again, whom ſhould I ſerve? *ſhould I* not *ſerve* in the preſence of his ſon? as I have ſerved

ſerved in thy father's preſence, ſo will I be in thy preſence.

20 ¶ Then ſaid Abſalom to Ahithophel, Give counſel among you what we ſhall do.

21 And Ahithophel ſaid unto Abſalom, Go in unto thy father's concubines which he hath left to keep the houſe; and all Iſrael ſhall hear that thou art abhorred of thy father: then ſhall the hands of all that *are* with thee be ſtrong.

22 So they ſpread Abſalom a tent upon the top of the houſe; and Abſalom went in unto his father's concubines, in the ſight of all Iſrael.

23 And the counſel of Ahithophel which he counſelled in thoſe days *was* as if a man had enquired at the oracle of God: ſo *was* all the counſel of Ahithophel both with David and with Abſalom.

CHAP. XVII.

1. *Ahithophel's counſel is defeated by Huſhai's, according to God's appointment.* 15. *Huſhai ſendeth intelligence ſecretly to David, who in haſte paſſeth over Jordan.* 23. *Ahithophel hangeth himſelf.*

MOREOVER, Ahithophel ſaid unto Abſalom, Let me now chooſe out twelve thouſand men, and I will ariſe and purſue after David this night.

2 And I will come upon him while he *is*

V. 22. *So they ſpread Abſalom a tent on the top of the houſe*—i. e. Of the king's palace, the very place from whence David had gazed upon Bathſheba, ch. xi. 2. *And Abſalom went in—in the ſight of all Iſrael*—Who ſaw him go into the tent; and thence concluded, that he lay with them.

V. 23. *And the counſel of Ahithophel, &c.*—It was received by the people with equal veneration, and was uſually attended with as certain ſucceſs. Which is mentioned as the reaſon why a counſel which had ſo ill a face, ſhould meet with ſuch general approbation.

weary

weary and weak-handed, and will make him afraid: and all the people that *are* with him ſhall flee; and I will ſmite the king only.

3 And I will bring back all the people unto thee: the man whom thou ſeekeſt *is* as if all returned: *ſo* all the people ſhall be in peace.

4 And the ſaying pleaſed Abſalom well, and all the elders of Iſrael.

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us hear likewiſe what he ſaith.

6 And when Huſhai was come to Abſalom, Abſalom ſpake unto him, ſaying, Ahithophel hath ſpoken after this manner: ſhall we do *after* his ſaying? If not; ſpeak thou.

7 And Huſhai ſaid unto Abſalom, The counſel that Ahithophel hath given *is* not good at this time.

8 For, ſaid Huſhai, thou knoweſt thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in ſome pit, or in ſome *other* place: and it will come to paſs, when ſome of them be overthrown at the firſt, that whoſoever heareth it, will ſay, There is a ſlaughter among the people that follow Abſalom.

10 And he alſo *that is* valiant, whoſe heart *is* as the heart of a lion, ſhall utterly melt: for all Iſrael knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

V. 5. *Then ſaid Abſalom, Call now Huſhai*—A wonderful effect of Divine Providence influencing his heart, that he could not reſt in Ahithophel's counſel, though it was evidently the wiſeſt that could be given. But there is no contending with that God who can arm a man againſt himſelf, and deſtroy him by his own miſtakes and paſſions.

11 Therefore

11 Therefore I counſel that all Iſrael be generally gathered unto thee, from Dan even to Beer-ſheba, as the ſand that *is* by the ſea for multitude; and that thou go to battle in thine own perſon.

12 So ſhall we come upon him in ſome place where he ſhall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there ſhall not be left ſo much as one.

13 Moreover, if he be gotten into a city, then ſhall all Iſrael bring ropes to that city, and we will draw it into the river, until there be not one ſmall ſtone found there.

14 And Abſalom and all the men of Iſrael ſaid, The counſel of Huſhai the Archite *is* better than the counſel of Ahithophel. For the LORD had appointed to defeat the good counſel of Ahithophel, to the intent that the LORD might bring evil upon Abſalom.

15 ¶ Then ſaid Huſhai unto Zadok and to Abiathar the prieſts, Thus and thus did Ahithophel counſel Abſalom and the elders of Iſrael; and thus and thus have I counſelled.

16 Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of

V. 11. *I counſel that all Iſrael be—gathered unto thee*—Huſhai's pretence was, that they might make ſure, though ſlow work: but his real deſign was to gain David time, that he might increaſe his army, and make better proviſion for the battle; and that the preſent heat of the people might be cooled, and they might bethink themſelves of their duty, and return to their allegiance to their rightful king.

V. 13. *Then ſhall all Iſrael bring ropes, &c.*—This is an hyperbolical expreſſion, ſuited to the vain-glorious temper of this inſolent young man: implying, that they would certainly do ſo, if they could not deſtroy him any other way: or, that they ſhould be enough to do ſo, if there were occaſion.

the

the wilderneſs, but ſpeedily paſs over; leſt the king be ſwallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz ſtayed by Enrogel: for they might not be ſeen to come into the city: and a wench went and told them: and they went and told king David.

18 Nevertheleſs, a lad ſaw them, and told Abſalom: but they went both of them away quickly, and came to a man's houſe in Bahurim, which had a well in his court, whither they went down.

19 And the woman took and ſpread a covering over the well's mouth, and ſpread ground corn thereon; and the thing was not known.

20 And when Abſalom's ſervants came to the woman to the houſe, they ſaid, Where *is* Ahimaaz and Jonathan? And the woman ſaid unto them, They be gone over the brook of water. And when they had ſought and could not find *them*, they returned to Jeruſalem.

21 And it came to paſs after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, and paſs quickly over the water: for thus hath Ahithophel counſelled againſt you.

22 Then David aroſe and all the people that *were* with him, and they paſſed over Jordan; by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel ſaw that his coun-

V. 23. *When Ahithophel ſaw that his counſel was not followed*— He not doubting that David would ſoon be victorious, and puniſh his perfidy, *gat him to his home, and hanged himſelf*, as Judas did afterwards, when he had betrayed his Divine Maſter, Matt. xxvii. 5.

ſel

ſel was not followed, he ſaddled *his* aſs, and aroſe, and gat him home to his houſe, to his city, and put his houſhold in order, and hanged himſelf, and died, and was buried in the ſepulchre of his father.

24 Then David came to Mahanaim. And Abſalom paſſed over Jordan, he and all the men of Iſrael with him.

25 And Abſalom made Amaſa captain of the hoſt inſtead of Joab. Which Amaſa *was* a man's ſon whoſe name *was* Ithra an Iſraelite, that went in to Abigail the daughter of Nahaſh, ſiſter to Zeruiah Joab's mother.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 And it came to paſs, when David was come to Mahanaim, that Shobi the ſon of Nahaſh of Rabbah of the children of Ammon, and Machir the ſon of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and baſons, and earthen veſſels, and wheat, and barley, and flour, and parched *corn*, and beans and lentiles, and parched *pulſe*,

29 And honey, and butter, and ſheep, and cheeſe of kine for David, and for the people that *were* with him, to eat. For they ſaid, The people *is* hungry and weary and thirſty in the wilderneſs.

CHAP. XVIII.

1. *David viewing the armies, giveth them charge not to hurt Abſalom.* 6. *The men of Iſrael are ſmitten.* 9. *Abſalom is ſlain by Joab.* 33. *David mourneth for Abſalom.*

AND David numbered the people that *were* with him, and ſet captains of thouſands and captains of hundreds over them.

2 And David ſent forth a third part of the people under the hand of Joab, and a third part under the hand of Abiſhai the ſon of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king ſaid unto the people, I will ſurely go forth with you myſelf alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thouſand of us: therefore now *it is* better that thou ſuccour us out of the city.

4 And the king ſaid unto them, What ſeemeth you beſt I will do. And the king ſtood by the gate-ſide, and all the people came out by hundreds and by thouſands.

5 And the king commanded Joab and Abiſhai and Ittai, ſaying, *Deal* gently for my ſake with the young man, *even* with Abſalom. And all the people heard when the king gave all the captains charge concerning Abſalom.

6 ¶ So the people went out into the field againſt Iſrael: and the battle was in the wood of Ephraim;

7 Where the people of Iſrael were ſlain before the ſervants of David, and there was there a great ſlaughter that day of twenty thouſand *men*.

8 For the battle was there ſcattered over the face of all the country: and the wood devoured

V. 5. *Deal gently for my ſake, &c.* — But "what means, ſays Biſhop Hall, this ill-placed mercy? *Deal gently* with a traitor? Of all traitors with a ſon? And all this *for thy ſake*, whoſe crown, whoſe blood he hunts after? Even in the holieſt parents nature may be guilty of an injurious tenderneſs. But was not this done in type of that unmeaſurable mercy of the true King of Iſrael, who prayed for his murderers, Father, forgive them! Deal gently with them *for my ſake!*"

more

more people that day than the ſword devoured.

9 ¶ And Abſalom met the ſervants of David. And Abſalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man ſaw *it*, and told Joab, and ſaid, Behold, I ſaw Abſalom hanged in an oak.

11 And Joab ſaid unto the man that told him, And behold, thou ſaweſt *him*, and why didſt not thou ſmite him there to the ground? and I would have given thee ten *ſhekels* of ſilver, and a girdle.

12 And the man ſaid unto Joab, Though I ſhould receive a thouſand *ſhekels* of ſilver in mine hand, *yet* I would not put forth mine hand againſt the king's ſon; for in our hearing the king charged thee and Abiſhai, and Ittai, ſaying, Beware that none *touch* the young man Abſalom.

13 Otherwiſe, I ſhould have wrought falſhood againſt mine own life; for there is no matter hid from the king, and thou thyſelf wouldeſt have ſet thyſelf againſt *me*.

14 Then ſaid Joab, I may not tarry thus with thee. And he took three darts in his hand, and thruſt them through the heart of Abſalom, while he *was* yet alive in the midſt of the oak.

15 And ten young men that bare Joab's armour compaſſed about and ſmote Abſalom, and ſlew him.

16 And Joab blew the trumpet, and the peo-

V. 9. *And Abſalom met the ſervants of David*—Who, according to David's command, ſpared him, and gave him an opportunity to eſcape.

ple

ple returned from purſuing after Iſrael: for Joab held back the people.

17 And they took Abſalom, and caſt him into a great pit in the wood, and laid a very great heap of ſtones upon him: and all Iſrael fled every one to his tent.

18 Now Abſalom in his life-time had taken and reared up for himſelf a pillar, which *is* in the king's dale: for he ſaid, I have no ſon to keep my name in remembrance: and he called the pillar after his own name. And it is called unto this day, Abſalom's place.

19 Then ſaid Ahimaaz the ſon of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.

20 And Joab ſaid unto him, Thou ſhalt not bear tidings this day, but thou ſhalt bear tidings another day; but this day thou ſhalt bear no tidings, becauſe the king's ſon is dead.

21 Then ſaid Joab to Cuſhi, Go, tell the king what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab, and ran.

22 Then ſaid Ahimaaz the ſon of Zadok yet again to Joab, But howſoever, let me, I pray thee, alſo run after Cuſhi. And Joab ſaid, Wherefore wilt thou run, my ſon, ſeeing that thou haſt no tidings ready?

23 But howſoever, *ſaid he*, let me run. And he ſaid unto him, Run. Then Ahimaaz ran by the way of the plain; and over-ran Cuſhi.

V. 17. *They took Abſalom—and laid a very great heap of ſtones upon him*—Biſhop Patrick here obſerves, that thus he was, after a ſort, ſtoned, as the law ordered a rebellious ſon ſhould be, Deut. xxi. 20, 21.

V. 18. *No ſon*—See note on ch. xiv. 27.

24 And

24 And David ſat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lift up his eyes and looked, and behold, a man running alone.

25 And the watchman cried, and told the king. And the king ſaid, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman ſaw another man running; and the watchman called unto the porter, and ſaid, Behold, *another* man running alone. And the king ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, Me thinketh the running of the foremoſt is like the running of Ahimaaz the ſon of Zadok. And the king ſaid, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and ſaid unto the king, All is well. And he fell down to the earth upon his face before the king, and ſaid, Bleſſed *be* the LORD thy God, which hath delivered up the men that lift up their hand againſt my lord the king.

29 And the king ſaid, Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the king's ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was*.

30 And the king ſaid *unto him*, Turn aſide, *and* ſtand here. And he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that roſe up againſt thee.

32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee

thee to do *thee* hurt, be as that young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſon, my ſon.

CHAP. XIX.

1. *Joab cauſeth David to ceaſe his mourning.* 9. *The Iſraelites are earneſt to bring the king back.* 11. *David ſendeth to the prieſts to incite them of Judah.* 16. *Shimei is pardoned.* 24. *Mephiboſheth cometh to meet David, and half his land is reſtored to him.*

AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom.

2 And the victory that day was *turned* into mourning unto all the people: for the people heard ſay that day how the king was grieved for his ſon.

3 And the people gat them by ſtealth that day into the city, as people being aſhamed ſteal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon.

5 And Joab came into the houſe to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day have ſaved thy life, and the lives of thy ſons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

V. 33. *O my ſon Abſalom, &c.*— This he might ſpeak from a deep ſenſe of his eternal ſtate, becauſe he died in his ſins. But it ſeems rather to be the effect of ſtrong paſſion, cauſing him to *ſpeak unadviſedly with his lips.*

6 In

6 In that thou loveſt thine enemies, and hateſt thy friends. For thou haſt declared this day that thou regardeſt neither princes nor ſervants: for this day I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well.

7 Now therefore ariſe, go forth, and ſpeak comfortably unto thy ſervants: for I ſwear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worſe unto thee than all the evil that befel thee from thy youth until now.

8 Then the king aroſe, and ſat in the gate. And they told unto all the people, ſaying, Behold, the king doth ſit in the gate. And all the people came before the king: for Iſrael had fled every man to his tent.

9 ¶ And all the people were at ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines; and now he is fled out of the land for Abſalom.

10 And Abſalom whom we anointed over us, is dead in battle. Now therefore why ſpeak ye not a word of bringing the king back?

11 ¶ And king David ſent to Zadok and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring

V. 6. *Then it had pleaſed thee well* — This was an inſolent ſpeech of Joab's, and not exactly true; but David thought fit however to diſſemble his reſentment for the preſent, and therefore immediately left his chamber, and went to the *gate*, where he gave audience to the people.

V. 10. *Now therefore why ſpeak ye not a word of bringing the king back*— The people of Iſrael ſpeak this to the elders of Iſrael, as appears by comparing this verſe with the next.

V. 11. *The elders of Judah*—Who being the abettors of Abſalom's rebellion, deſpaired of pardon, and there-

the

the king back to his houſe? ſeeing the ſpeech of all Iſrael is come to the king, *even* to his houſe.

12 Ye *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back the king?

13 And ſay ye to Amaſa, *Art* thou not of my bone and of my fleſh? God do ſo to me and more alſo, if thou be not captain of the hoſt before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man; ſo that they ſent *this word* unto the king, Return thou and all thy ſervants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal to go to meet the king, to conduct the king over Jordan.

16 ¶ And Shimei the ſon of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah to meet king David.

17 And *there were* a thouſand men of Benjamin with him, and Ziba the ſervant of the houſe of Saul, and his fifteen ſons, and his twenty ſervants with him: and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's houſhold, and to do what he thought good. And Shimei the ſon of Gera fell down before the king as he was come over Jordan.

19 And ſaid unto the king, Let not my lord

fore were backward to promote the king's reſtoration. *Even to his houſe* —Even to Mahanaim, where now the king's houſe and family is.

V. 13. *In the room of Joab* — Who, beſides his other crimes, had lately exaſperated the king by his murder of Abſalom, contrary to David's expreſs command.

V. 14. *He bowed, &c.*—i. e. David by this kind meſſage and free offer of pardon.

impute

impute iniquity unto me, neither do thou remember that which thy ſervant did perverſly the day that my lord the king went out of Jeruſalem, that the king ſhould take it to his heart.

20 For thy ſervant doth know that I have ſinned: therefore behold, I am come the firſt this day of all the houſe of Joſeph to go down to meet my lord the king.

21 But Abiſhai the ſon of Zeruiah anſwered and ſaid, Shall not Shimei be put to death for this, becauſe he curſed the LORD's anointed?

22 And David ſaid, What have I to do with you, ye ſons of Zeruiah, that ye ſhould this day be adverſaries unto me? ſhall there any man be put to death this day in Iſrael? for do not I know that I *am* this day king over Iſrael?

23 Therefore the king ſaid unto Shimei, Thou ſhalt not die: and the king ſware unto him.

24 ¶ And Mephiboſheth the ſon of Saul came down to meet the king, and had neither dreſſed his feet, nor trimmed his beard, nor waſhed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to paſs when he was come to Jeruſalem to meet the king, that the king ſaid unto him, Wherefore wenteſt not thou with me, Mephiboſheth?

V. 22. *Adverſaries unto me*—i. e. You have put me upon things unfit for me to do, and contrary to my intereſt; for it was David's intereſt at this time to appeaſe the people, and reconcile them to him, and not to give them any new diſtaſte by acts of ſeverity: for this would make others jealous, that he would watch an opportunity to be revenged on them.

V. 24. *And Mephiboſheth the ſon of Saul* — i. e. The grandſon of Saul, 2 Sam. iv. 4. *Came down to meet the king, and had neither dreſſed his feet, &c.*—Theſe were ſtrong ſigns, that he was a true and obſtinate mourner, and evidences of the falſhood of Ziba's relation concerning him, chap. xvi. 3.

26 And he anſwered, My lord O king, my ſervant deceived me: for thy ſervant ſaid, I will ſaddle me an aſs, that I may ride thereon, and go to the king; becauſe thy ſervant *is* lame.

27 And he hath ſlandered thy ſervant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's houſe were but dead men before my lord the king: yet didſt thou ſet thy ſervant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have ſaid, Thou and Ziba divide the land.

30 And Mephiboſheth ſaid unto the king, Yea, let him take all, foraſmuch as my lord the king is come again in peace unto his own houſe.

31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourſcore years old: and he had provided the king of ſuſtenance while he lay at Mahanaim: for he *was* a very great man.

32 And the king ſaid unto Barzillai, Come thou over with me, and I will feed thee with me in Jeruſalem.

34 And Barzillai ſaid unto the king, How long have I to live, that I ſhould go up with the king unto Jeruſalem?

V. 29. *Thou and Ziba divide the land* —The land ſhall be divided between thee and him, as it was by my firſt order, chap. ix. 10.

35 I *am*

35 I *am* this day fourſcore years old: *and* can I diſcern between good and evil? can thy ſervant taſte what I eat or what I drink? can I hear any more the voice of ſinging-men and ſinging-women? wherefore then ſhould thy ſervant be yet a burden unto my lord the king?

36 Thy ſervant will go a little way over Jordan with the king: and why ſhould the king recompenſe it me with ſuch a reward?

37 Let thy ſervant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy ſervant Chimham; let him go over with my lord the king, and do to him what ſhall ſeem good unto thee.

38 And the king anſwered, Chimham ſhall go over with me, and I will do to him that which ſhall ſeem good unto thee: and whatſoever thou ſhalt require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kiſſed Barzillai, and bleſſed him, and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him. And all the people of Judah conducted the king, and alſo half the people of Iſrael.

41 And behold, all the men of Iſrael came to the king, and ſaid unto the king, Why have our brethren the men of Judah ſtolen thee away, and have brought the king and his houſhold, and all David's men with him, over Jordan?

V. 37. *But behold, thy ſervant Chimham* — It is generally ſuppoſed, that Chimham was Barzillai's ſon; ſee 1 Kings ii. 7.

42 And

42 And all the men of Judah anſwered the men of Iſrael, Becauſe the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *coſt?* or hath he given us any gift?

43 And the men of Iſrael anſwered the men of Judah, and ſaid, We have ten parts in the king, and we have alſo more *right* in David than ye; why then did ye deſpiſe us, that our advice ſhould not be firſt had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Iſrael.

CHAP. XX.

1. *Sheba revolteth with the men of Iſrael.* 4. *Amaſa, made captain of the hoſt, is ſlain by Joab.* 14. *Joab purſueth Sheba to Abel.* 16. *By the perſuaſion of a wiſe woman Sheba's head is thrown over the wall, and the city ſaved.* 23. *David's great officers.*

AND there happened to be there a man of Belial, whoſe name *was* Sheba the ſon of Bichri, a Benjamite; and he blew a trumpet, and ſaid, we have no part in David, neither have we inheritance in the ſon of Jeſſe: every man to his tents, O Iſrael.

2 So every man of Iſrael went up from after David, *and* followed Sheba the ſon of Bichri: but the men of Judah clave unto their king, from Jordan even to Jeruſalem.

V. 42. *Becauſe the king is near of kin to us*—Of the ſame tribe with us, and therefore both oweth the more reſpect to us, and might expect more reſpect from us.

V. 1. *We have no part in David*—The tribe of Judah have monopolized the king to themſelves, and will not allow us any ſhare in him; let them therefore enjoy him alone, and let us ſeek out a new king.

V. 2. *So every man of Iſrael*—i. e. The generality of thoſe Iſraelites who were preſent.

3 And

3 And David came to his houſe at Jeruſalem, and the king took the ten women *his* concubines, whom he had left to keep the houſe, and put them in ward, and fed them, but went not in unto them. So they were ſhut up unto the day of their death, living in widowhood.

4 ¶ Then ſaid the king to Amaſa, Aſſemble me the men of Judah within three days, and be thou here preſent.

5 So Amaſa went to aſſemble *the men of* Judah: but he tarried longer than the ſet time which he had appointed him.

6 And David ſaid to Abiſhai, Now ſhall Sheba the ſon of Bichri do us more harm than *did* Abſalom: take thou thy lord's ſervants, and purſue after him, leſt he get him fenced cities, and eſcape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jeruſalem to purſue after Sheba the ſon of Bichri.

8 When they *were* at the great ſtone which *is* in Gibeon, Amaſa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a ſword faſtened upon his loins in the ſheath thereof; and as he went forth it fell out.

9 And Joab ſaid to Amaſa, *Art* thou in health, my brother? and Joab took Amaſa by the beard with the right hand, to kiſs him.

V. 9. *And Joab took Amaſa by the beard*—As the manner of ancient times was, when they ſaluted one another.

10 But

10 But Amaſa took no heed to the ſword that *was* in Joab's hand: ſo he ſmote him therewith in the fifth *rib*, and ſhed out his bowels to the ground, and ſtruck him not again; and he died. So Joab and Abiſhai his brother purſued after Sheba the ſon of Bichri.

11 And one of Joab's men ſtood by him, and ſaid, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amaſa wallowed in blood in the midſt of the highway. And when the man ſaw that all the people ſtood ſtill, he removed Amaſa out the highway into the field, and caſt a cloth upon him, when he ſaw that every one that came by him ſtood ſtill.

13 When he was removed out of the highway, all the people went on after Joab, to purſue after Sheba the ſon of Bichri.

14 ¶ And he went through all the tribes of Iſrael unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went alſo after him.

15 And they came and beſieged him in Abel of Beth-maachah, and they caſt up a bank againſt the city, and it ſtood in the trench: and all the people that *were* with Joab battered the wall, to throw it down.

16 ¶ Then cried a wiſe woman out of the city,

V. 10. *But Amaſa took no heed of the ſword*—Which falling out, as it ſeemed, caſually, he ſuppoſed that Joab intended only to put it into its ſcabbard, and therefore took no care to defend himſelf againſt the ſtroke.

V. 12. *Caſt a cloth upon him*—But covering of blood with a cloth cannot ſtop its cry to God for vengeance.

V. 16. *Then cried a wiſe woman*—It ſeems none of all the men of Abel, offered to treat with Joab: no, not when they were reduced to extremity: but one wiſe woman ſaved the city. Wiſdom is not the leſs valuable, for being lodged in the weaker veſſel.

Hear,

Hear, hear; ſay, I pray you, unto Joab, come near hither, that I may ſpeak with thee.

17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? And he anſwered, I *am he*. Then ſhe ſaid unto him, Hear the words of thine handmaid. And he anſwered, I do hear.

18 Then ſhe ſpake, ſaying, They were wont to ſpeak in old time, ſaying, They ſhall ſurely aſk *counſel* at Abel: and ſo they ended *the matter*.

19 I *am one of them that are* peaceable *and* faithful in Iſrael: thou ſeekeſt to deſtroy a city and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the LORD?

20 And Joab anſwered and ſaid, Far be it, far be it from me, that I ſhould ſwallow up or deſtroy.

21 The matter *is* not ſo: but a man of mount Ephraim, Sheba the ſon of Bichri by name, hath lifted up his hand againſt the king, *even* againſt David. Deliver him only, and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wiſdom; and they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jeruſalem unto the king.

23 ¶ Now Joab *was* over all the hoſt of Iſrael:

V. 19. *A mother*—Great cities are commonly called *mothers*; as leſſer towns or villages ſubject to them, and depending upon them, are called their *daughters*.

V. 21. *His head ſhall be thrown to thee over the wall*—It is not unlikely, that this wiſe woman might be a governeſs in that city. For though this office was commonly performed by men; yet women were ſometimes employed in the government: as we ſee in Deborah, who judged Iſrael, Judges iv. 4.

and

and Benaiah the ſon of Jehoiada *was* over the Cherethites, and over the Pelethites:

24 And Adoram *was* over the tribute: and Jehoſhaphat the ſon of Ahilud *was* recorder:

25 And Sheva *was* ſcribe: and Zadok and Abiathar *were* the prieſts:

26 And Ira alſo the Jarite was a chief ruler about David.

CHAP. XXI.

1. *The three years famine on account of the Gibeonites ceaſe upon hanging ſeven of Saul's ſons.* 10. *Rizpah's kindneſs unto the dead.* 12. *David burieth the bones of Saul and Jonathan,* 15. *David's men ſlay four giants.*

THEN there was a famine in the days of David three years, year after year: and David enquired of the LORD. And the LORD anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the Gibeonites.

2 And the king called the Gibeonites, and ſaid unto them, (now the Gibeonites *were* not of the children of Iſrael, but of the remnant of the Amorites; and the children of Iſrael had ſworn unto them: and Saul ſought to ſlay them, in his zeal to the children of Iſrael and Judah.)

3 Wherefore David ſaid unto the Gibeonites, What ſhall I do for you? and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the LORD?

4 And the Gibeonites ſaid unto him, We will have no ſilver nor gold of Saul, nor of his houſe; neither for us ſhalt thou kill any man in Iſrael. And he ſaid, What ye ſhall ſay, *that* will I do for you.

5 And

5 And they anſwered the king, The man that conſumed us, and that deviſed againſt us *that* we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael,

6 Let ſeven men of his ſons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did chooſe. And the king ſaid, I will give *them*.

7 But the king ſpared Mephiboſheth the ſon of Jonathan, the ſon of Saul, becauſe of the LORD's oath that *was* between them, between David and Jonathan the ſon of Saul.

8 But the king took the two ſons of Rizpah the daughter of Aiah, whom ſhe bare unto Saul, Armoni, and Mephiboſheth; and the five ſons of Michal the daughter of Saul, whom ſhe brought up for Adriel the ſon of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites; and they hanged them in the hill before the LORD: and they fell *all* ſeven together, and were put to death in the days of harveſt, in the firſt *days*, in the beginning of barley-harveſt.

10 ¶ And Rizpah the daughter of Aiah took ſackcloth, and ſpread it for her upon the rock,

V. 6. *And the king ſaid, I will give them* — Having doubtleſs conſulted God in the matter; who as he had before declared Saul's bloody houſe to be the cauſes of this judgment, ſo now commanded that juſtice ſhould be done upon it, and that the remaining branches of it ſhould be cut off; as ſufficiently appears from hence, that God was well pleaſed with the action; which he would not have been, if David had done it without his command; for then it had been a ſinful action of David's, and contrary to a double law of God, Deut. xxi. 23. xxiv. 16.

V. 7. *The king ſpared Mephiboſheth the ſon of Jonathan*—This is added to diſtinguiſh him from the other Mephiboſheth, ver. 8.

V. 10. *Aiah took ſackcloth, and ſpread it*—As a tent to dwell in. *On the rock*—In ſome convenient place in a rock near adjoining. *Until*

from the beginning of harveſt until water dropped upon them out of heaven, and ſuffered neither the birds of the air to reſt on them by day, nor the beaſts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his ſon from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the Philiſtines had hanged them when the Philiſtines had ſlain Saul in Gilboa.

13 And he brought up from thence the bones of Saul and the bones of Jonathan his ſon; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his ſon buried they in the country of Benjamin in Zelah, in the ſepulchre of Kiſh his father: and they performed all that the king commanded. And after that, God was intreated for the land.

15 ¶ Moreover, the Philiſtines had yet war again with Iſrael; and David went down, and his ſervants with him, and fought againſt the Philiſtines. And David waxed faint.

16 And Iſhbi-benob, which *was* of the ſons the giant, the weight of whoſe ſpear *weighed* three hundred *ſhekels* of braſs in weight, he being girded with a new *ſword*, thought to have ſlain David.

17 But Abiſhai the ſon of Zeruiah ſuccoured him,

water dropped—Until they were taken down: which was not to be done till God had given rain as a ſign of his favour, and a mean to remove the famine, which was cauſed by the want of it.

V. 13. *The bones of Saul, and the bones of Jonathan his ſon, &c.*—Having firſt burnt off the fleſh which remained upon them when they were taken down. Compare 1 Sam. xxxi. 11—13.

him, and ſmote the Philiſtine, and killed him. Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battle, that thou quench not the light of Iſrael.

18 And it came to paſs after this, that there was again a battle with the Philiſtines at Gob: then Sibbechai the Huſhathite ſlew Saph, which *was* of the ſons of the giant.

19 And there was again a battle in Gob with the Philiſtines, where Elhanan the ſon of Jaare-oregim a Beth-lehemite ſlew *the brother of* Goliath the Gittite, the ſtaff of whoſe ſpear was like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number; and he alſo was born to the giant.

21 And when he defied Iſrael, Jonathan the ſon of Shimea the brother of David ſlew him.

22 Theſe four were born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.

CHAP. XXII.

A pſalm of thankſgiving for God's powerful deliverance and manifold bleſſings.

AND David ſpake unto the LORD the words of this ſong, in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

Chap. XXII.—This chapter is inſerted among the pſalms, with ſome little variation. It is here as David compoſed it for his own private uſe; there, as it was delivered to the chief muſician, to be uſed in the public ſervice. See the notes on the eighteenth Pſalm.

2 And

2 And he ſaid, The LORD *is* my rock and my fortreſs, and my deliverer;

3 The God of my rock: in him will I truſt: *he is* my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my ſaviour; thou ſaveſt me from violence.

4 I will call on the LORD, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the waves of death compaſſed me, the floods of ungodly men made me afraid.

6 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

7 In my diſtreſs I called upon the LORD, and cried to my God; and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook, becauſe he was wroth.

9 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens alſo, and came down; and darkneſs *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was ſeen upon the wings of the wind.

12 And he made darkneſs pavilions round about him, dark waters, *and* thick clouds of the ſkies.

13 Through the brightneſs before him were coals of fire kindled.

14 The LORD thundered from heaven, and the Moſt High uttered his voice.

15 And he ſent out arrows, and ſcattered them: lightning, and diſcomfited them.

16 And

16 And the channels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the LORD, at the blaſt of the breath of his noſtrils.

17 He ſent from above, he took me; he drew we out of many waters.

18 He delivered me from my ſtrong enemy, *and* from them that hated me: for they were too ſtrong for me.

19 They prevented me in the day of my calamity: but the LORD was my ſtay.

20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

21 The LORD rewarded me according to my righteouſneſs: according to the cleanneſs of my hands hath he recompenſed me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his ſtatutes, I did not depart from them.

24 I was alſo upright before him, and have kept myſelf from mine iniquity.

25 Therefore the LORD hath recompenſed me according to my righteouſneſs, according to my cleanneſs in his eye-ſight.

26 With the merciful thou wilt ſhew thyſelf merciful, *and* with the upright man thou wilt ſhew thyſelf upright.

27 With the pure thou wilt ſhew thyſelf pure, and with the froward thou wilt ſhew thyſelf unſavoury.

28 And the afflicted people thou wilt ſave: but

but thine eyes *are* upon the haughty, *that* thou mayeſt bring *them* down.

29 For thou *art* my lamp, O LORD: and the LORD will lighten my darkneſs.

30 For by thee I have run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the LORD *is* tried: he *is* a buckler to all them that truſt in him.

32 For who *is* God, ſave the LORD? and who *is* a rock, ſave our God?

33 God *is* my ſtrength *and* power: and he maketh my way perfect.

34 He maketh my feet like hinds *feet:* and ſetteth me upon my high places.

35 He teacheth my hands to war: ſo that a bow of ſteel is broken by mine arms.

36 Thou haſt alſo given me the ſhield of thy ſalvation: and thy gentleneſs hath made me great.

37 Thou haſt enlarged my ſteps under me; ſo that my feet did not ſlip.

38 I have purſued mine enemies, and deſtroyed them; and turned not again until I had conſumed them.

39 And I have conſumed them, and wounded them, that they could not ariſe: yea, they are fallen under my feet.

40 For thou haſt girded me with ſtrength to battle; them that roſe up againſt me, haſt thou ſubdued under me.

41 Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.

42 They looked, but *there was* none to ſave;

even

even unto the LORD, but he anſwered them not.

43 Then did I beat them as ſmall as the duſt of the earth, I did ſtamp them as the mire of the ſtreet, *and* did ſpread them abroad.

44 Thou alſo haſt delivered me from the ſtrivings of my people, thou haſt kept me *to be* head of the heathen: a people *which* I knew not, ſhall ſerve me.

45 Strangers ſhall ſubmit themſelves unto me: as ſoon as they hear, they ſhall be obedient unto me.

46 Strangers ſhall fade away, and they ſhall be afraid out of their cloſe places.

47 The LORD liveth, and bleſſed *be* my rock; and exalted be the God of the rock of my ſalvation.

48 It *is* God that avengeth me, and that bringeth down the people under me.

49 And that bringeth me forth from mine enemies: thou alſo haſt lifted me up on high above them that roſe up againſt me: thou haſt delivered me from the violent man.

50 Therefore I will give thanks unto thee, O Lord, among the heathen, and I will ſing praiſes unto thy name.

51 *He is* the tower of ſalvation for his king: and ſheweth mercy to his anointed, unto David, and to his ſeed for evermore.

CHAP. XXIII.

1. *David's laſt words, ſhewing the confidence of the juſt, and the diſtreſs of the wicked.* 8. *A catalogue of his mighty men.*

NOW theſe *be* the laſt words of David. David the ſon of Jeſſe ſaid, and the man *who was*

V. 1. *The laſt words of David*—Not the laſt that he ſpoke, but the laſt that he ſpake by the Spirit of God aſſiſting him in an extraordinary manner.

raiſed

raiſed up on high, the anointed of the God of Jacob, and the ſweet pſalmiſt of Iſrael, ſaid,

2 The Spirit of the LORD ſpake by me, and his word *was* in my tongue.

3 The God of Iſrael ſaid, the Rock of Iſrael ſpake to me, He that ruleth over men *muſt be* juſt, ruling in the fear of God:

4 And *he ſhall be* as the light of the morning, *when* the ſun riſeth, *even* a morning without clouds; *as* the tender graſs *ſpringing* out of the earth by clear ſhining after rain.

5 Although my houſe *be* not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all *things* and ſure: for *this is* all my ſalvation, and all my deſire, although he make *it* not to grow.

6 But *the ſons* of Belial *ſhall be* all of them as thorns thruſt away, becauſe they cannot be taken with hands.

7 But the man *that* ſhall touch them muſt be fenced with iron and the ſtaff of a ſpear: and they ſhall be utterly burned with fire in the *ſame* place.

8 ¶ Theſe *be* the names of the mighty men whom David had. The Tachmonite that ſat in the ſeat, chief among the captains; the ſame *was* Adoni the Eznite: *he lift up his ſpear* againſt eight hundred, whom he ſlew at one time.

V. 6. *The ſons of Belial*—Having in the foregoing verſes deſcribed the nature, and ſtability of that kingdom which God had by a ſure covenant ſettled upon him and his ſeed; and eſpecially upon the Meſſiah, who was to be one of his poſterity; he now deſcribes the nature and miſerable condition of all the enemies of this holy and bleſſed kingdom. *Shall be all of them as thorns*—Which men do not uſe to handle, but thruſt them away. And ſo will God thruſt away from himſelf, and from his people and kingdom, all thoſe who ſhall either ſecretly or openly ſet themſelves againſt it.

9 And

9 And after him *was* Eleazar the ſon of Dodo the Ahothite, *one* of the three mighty men with David, when they defied the Philiſtines *that* were there gathered together to battle, and the men of Iſrael were gone away.

10 He aroſe, and ſmote the Philiſtines until his hand was weary, and his hand clave unto the ſword: and the LORD wrought a great victory that day; and the people returned after him only to ſpoil.

11 And after him *was* Shammah the ſon of Agee the Hararite. And the Philiſtines were gathered together into a troop where was a piece of ground full of lentiles: and the people fled from the Philiſtines.

12 But he ſtood in the midſt of the ground and defended it, and ſlew the Philiſtines: and the LORD wrought a great victory.

13 And three of the thirty chief went down and came to David in the harveſt-time unto the cave of Adullam. And the troop of the Philiſtines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the garriſon of the Philiſtines *was* then in Beth-lehem.

15 And David longed, and ſaid, Oh, that one would give me drink of the water of the well of Beth-lehem which *is* by the gate!

16 And the three mighty men brake through the hoſt of the Philiſtines, and drew water out of

V. 15. *David—ſaid, Oh that one would give me drink*—Being hot and thirſty, he expreſſes how acceptable a draught of that water would be to him; but was far from deſiring that any of his men ſhould hazard their lives in order to procure it for him. See the next verſe.

the well of Beth-lehem that *was* by the gate, and took *it*, and brought *it* to David: nevertheleſs he would not drink thereof, but poured it out unto the LORD.

17 And he ſaid, Be it far from me, O LORD, that I ſhould do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. Theſe things did theſe three mighty men.

18 And Abiſhai the brother of Joab, the ſon of Zeruiah, was chief among three. And he lift up his ſpear againſt three hundred, *and* ſlew *them*, and had the name among three:

19 Was he not moſt honourable of three? therefore he was their captain: howbeit, he attained not unto the *firſt* three.

20 And Benaiah the ſon of Jehoiada, the ſon of a valiant man, of Kabzeel, who had done many acts, he ſlew two lion-like men of Moab: he went down alſo, and ſlew a lion in the midſt of a pit in time of ſnow.

21 And he ſlew an Egyptian, a goodly man: and the Egyptian had a ſpear in his hand; but he went down to him with a ſtaff, and plucked the ſpear out of the Egyptian's hand, and ſlew him with his own ſpear.

22 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among three mighty men.

V. 16. *He would not drink*—Leſt by gratifying himſelf upon ſuch terms, he ſhould ſeem to ſet too high a price upon the ſatisfaction of his appetite, or too low a price upon the lives of his three braveſt captains. *But poured it out unto the LORD*—i. e. As a kind of drink-offering unto the Lord, for preſerving the lives of his captains.

V. 20. *He ſlew a lion—in time of ſnow*—When lions are moſt fierce, both from the ſharpneſs of their appetite in cold ſeaſons, and from want of proviſions.

23 He

23 He was more honourable than the thirty, but he attained not to the *firſt* three. And David ſet him over his guard.

24 Aſahel the brother of Joab *was* one of the thirty; Elhanan the ſon of Dodo of Beth-lehem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the ſon of Ikkeſh the Tekoite,

27 Abiezer the Anethothite, Mebinnai the Huſhathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the ſon of Banaah a Netophathite, Ittai the ſon of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gaaſh,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the ſons of Jaſhen, Jonathan,

33 Shammah the Hararite, Ahiam the ſon of Sharar the Hararite,

34 Eliphelet the ſon of Ahaſbai the ſon of the Maachathite, Eliam the ſon of Ahithophel the Gilonite,

V. 25. *Shammah the Harodite*—In 1 Chron. xi. 27. he is called *Shammoth the Harorite*. Concerning which, and other changes of the names, which will be obſerved, by comparing this catalogue with that, it will be ſufficient to ſuggeſt, 1. That the ſame names of perſons, or places, are differently pronounced according to the different dialects of divers places or ages. 2. That one man had often two names. 3. That David had more worthies than thoſe here mentioned; and as ſome of theſe were ſlain in the former part of David's reign, as Aſahel was; ſo others came up in their ſtead, and ſome were added to this number, as appears from 1 Chronicles xi. where they are named, but not numbered, as they were here; and where there is a greater number than is here expreſſed.

35 Hezrai

35 Hezrai the Carmelite, Paarai the Arbite,
36 Igal the ſon of Nathan of Zobah, Bani the Gadite,
37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the ſon of Zeruiah,
38 Ira an Ithrite, Gareb an Ithrite,
39 Uriah the Hittite: thirty and ſeven in all.

CHAP. XXIV.

1. *David numbereth the people.* 10. *He having three plagues propounded by Gad, repenteth, and chooſeth the three days peſtilence.* 17. *His interceſſion to God.*

AND again the anger of the LORD was kindled againſt Iſrael: and he moved David againſt them, to ſay, Go, number Iſrael and Judah.

2 For the king ſaid to Joab the captain of the hoſt, which *was* with him, Go now through all the tribes of Iſrael, from Dan even to Beer-ſheba, and number ye the people, that I may know the number of the people.

3 And Joab ſaid unto the king, Now the LORD thy God add unto the people, how many ſoever they be, an hundred-fold, and that the eyes of my lord the king may ſee *it:* but why doth my lord the king delight in this thing?

4 Notwithſtanding, the king's word prevailed againſt Joab, and againſt the captains of the hoſt. And Joab and the captains of the hoſt went out

V. 39. *Thirty-ſeven*—Here are but thirty-ſix named. Either therefore one muſt be ſupplied whoſe name is not expreſſed among the three ſecond worthies: or, Joab is comprehended in the number, as being the lord-general of all. All the good ſoldiers of Jeſus, have their names better preſerved than even theſe. For they are *written in heaven*, in *the Lamb's book of life. This honour have all his ſaints.*

V. 1. *Again*—After the former tokens of his anger, ſuch as the three years famine, chap. xxi. *He* — i. e. Satan, as is expreſſed, 1 Chronicles xxi. 1.

from

from the preſence of the king to number the people of Iſrael.

5 And they paſſed over Jordan, and pitched in Aroer, on the right ſide of the city that *lieth* in the midſt of the river of Gad, and toward Jazer.

6 Then they came to Gilead, and to the land of Tahtim-hodſhi: and they came to Dan-jaan, and about to Zidon,

7 And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah, *even* to Beer-ſheba.

8 So when they had gone through all the land they came to Jeruſalem at the end of nine months and twenty days.

9 And Joab gave up the ſum of the number of the people unto the king: and there were in Iſrael eight hundred thouſand valiant men that drew the ſword: and the men of Judah *were* five hundred thouſand men.

10 ¶ And David's heart ſmote him, after that he had numbered the people. And David ſaid unto the LORD, I have ſinned greatly in that I have done: and now I beſeech thee, O LORD, take away the iniquity of thy ſervant; for I have done very fooliſhly.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's ſeer, ſaying,

12 Go, and ſay unto David, Thus ſaith the

V. 10. *And David's heart ſmote him after that he had numbered the people*— His conſcience diſcerned his ſin, and he was heartily ſorry for it.

LORD,

LORD, I offer thee three *things*; chooſe thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me.

14 And David ſaid unto Gad, I am in a great ſtrait: let us fall now into the hand of the LORD; for his mercies *are* great: and let me not fall into the hand of man.

15 So the LORD ſent a peſtilence upon Iſrael from the morning even to the time appointed: and there died of the people from Dan even to Beer-ſheba ſeventy thouſand men.

16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, the LORD repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough: ſtay now thine hand. And the angel of the LORD was by the threſhing-place of Araunah the Jebuſite.

17 ¶ And David ſpake unto the LORD when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly:

V. 14. *Let us fall now into the hand of the LORD*—A penitent dares caſt himſelf into God's hand, knowing that his *mercies are great.*

V. 15. *From the morning*—Or, rather, *from that morning*; for the particle ſeems to be emphatical, and to denote, that very morning in which Gad came to David, ver. 11. and that the plague did immediately enſue after David's choice: *even to the time appointed*, namely, by God, for three days, as God himſelf had ſet the time.

V. 16. *The angel*—Who appeared in the ſhape of a man with a ſword in his hand, 1 Chron. xxi. 16. to convince them more fully that this was no natural plague, but inflicted immediately by the hand of God.

but

but theſe ſheep, what have they done? let thine hand, I pray thee, be againſt me, and againſt my father's houſe.

18 And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the LORD in the threſhing-floor of Araunah the Jebuſite.

19 And David, according to the ſaying of Gad, went up as the LORD commanded.

20 And Araunah looked, and ſaw the king and his ſervants coming on toward him. And Araunah went out, and bowed himſelf before the king on his face upon the ground.

21 And Araunah ſaid, Wherefore is my lord the king come to his ſervant? And David ſaid, To buy the threſhing-floor of thee, to build an altar unto the LORD, that the plague may be ſtayed from the people.

22 And Araunah ſaid unto David, Let my lord the king take and offer up what *ſeemeth* good unto him: behold, *here be* oxen for burnt-ſacrifice, and threſhing-inſtruments and *other* inſtruments of the oxen for wood.

23 All theſe *things* did Araunah, *as* a king, give unto the king. And Araunah ſaid unto the king, The LORD thy God accept thee.

24 And the king ſaid unto Araunah, Nay; but I will ſurely buy it of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth coſt me nothing. So

V. 17. *Let thine hand—be againſt me*—Wherein David ſhews his piety, and fatherly care of his people, and that he was a type of Chriſt.

V. 24. *Which—coſt me nothing*—For this would be both diſhonourable to God, as if I thought him not worthy of a coſtly ſacrifice: and a diſparagement to myſelf, as if I were unable or unwilling to offer a ſacrifice of my

David

David bought the threſhing-floor and the oxen for fifty ſhekels of ſilver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was intreated for the land, and the plague was ſtayed from Iſrael.

own goods. *So David bought—for fifty ſhekels*—In 1 Chron. xxi. 25. *he* is ſaid to *give for the place ſix hundred ſhekels of gold by weight*. Pobably he here ſpeaks of the price paid for the *threſhing-floor*, and *oxen*, and *inſtruments*; and there, for the *whole place* adjoining, on which the temple and its courts were afterwards built, which certainly muſt have been very much larger than this threſhing-floor, and probably had not only Araunah's dwelling-houſe, but alſo ſome others upon it.

THE

THE FIRST BOOK OF THE KINGS.

CHAP. I.

1. *Abiſhag cheriſheth David in his extreme age.* 5. *Adonijah, David's darling, uſurpeth the kingdom.* 32. *Solomon by David's appointment, is anointed king by Zadok and Nathan.* 50. *Adonijah, fleeing to the horns of the altar, is diſmiſſed by Solomon.*

NOW king David was old *and* ſtricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his ſervants ſaid unto him, Let there be ſought for my lord the king a young virgin, and let her ſtand before the king, and let her

I. *Kings*—The author of the following two Books of Kings is unknown. They are generally ſuppoſed to have been compiled by Ezra, from the public records of the Jews. Theſe two books give us an account of the ſeveral kings of Iſrael and Judah, from the end of David's reign, down to the Babyloniſh captivity, which was the ſpace of four hundred and thirty-eight years. And in theſe ſpecial regard is had to the houſe of David, from which Chriſt came. In this firſt book we have, The death of David: The reign of Solomon; his building of the temple; his wiſdom, magnificence, and fall: The diviſion of the kingdom between Rehoboam and Jeroboam: Together with a ſummary of the reigns of four kings of Judah, and eight kings of Iſrael.

V. 1. *King David was old*—Being in the end of his ſeventieth year. *And—he gat no heat*—This might be more from the nature of his bodily diſtemper, together with the troubles and hardſhips he had undergone, than from his age.

V. 2. *His ſervants*—His phyſicians. *A young virgin*—Whoſe natural heat is freſh and wholeſome. The ſame counſel doth Galen give for the cure of ſome cold and dry diſtempers. *And let her lie in thy boſom*—Being firſt married to him, otherwiſe it would have been a ſin in David.

cheriſh him, and let her lie in thy boſom, that my lord the king may get heat.

3 So they ſought for a fair damſel throughout all the coaſts of Iſrael, and found Abiſhag, a Shunammite, and brought her to the king.

4 And the damſel *was* very fair, and cheriſhed the king, and miniſtered to him: but the king knew her not.

5 ¶ Then Adonijah the ſon of Haggith exalted himſelf, ſaying, I will be king: and he prepared him chariots and horſemen, and fifty men to run before him.

6 And his father had not diſpleaſed him at any time, in ſaying, Why haſt thou done ſo? and he alſo *was a* very goodly *man;* and *his mother* bare him after Abſalom.

7 And he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and they following Adonijah, helped *him.*

8 But Zadok the prieſt, and Benaiah the ſon of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah ſlew ſheep and oxen and fat cattle by the ſtone of Zoheleth, which *is* by Enrogel, and called all his brethren the king's ſons, and all the men of Judah the king's ſervants.

10 But Nathan the prophet, and Benaiah;

V. 4. *The king knew her not*—As his wife: which is mentioned to note the continuance and progreſs of the king's malady.

V. 6. *Diſpleaſed him*—This is noted as David's great error, and the occaſion of Adonijah's preſumption. *Saying, Why haſt thou done ſo?*—He neither reſtrained him from, nor reproved him for his miſcarriages: which David well knew was a tranſgreſſion of that plain law, Lev. xix. 17.

and

and the mighty men, and Solomon his brother he called not.

11 Wherefore Nathan ſpake unto Bath-ſheba the mother of Solomon, ſaying, Haſt thou not heard that Adonijah the ſon of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayeſt ſave thine own life, and the life of thy ſon Solomon.

13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear unto thine handmaid, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and confirm thy words.

15 And Bath-ſheba went in unto the king, into the chamber. And the king was very old; and Abiſhag the Shunammite miniſtered unto the king.

16 And Bath-ſheba bowed, and did obeiſance unto the king. And the king ſaid, What wouldeſt thou?

17 And ſhe ſaid unto him, My lord, thou ſwareſt by the LORD thy God unto thine handmaid, *ſaying*, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne.

18 And now behold, Adonijah reigneth; and now, my lord O king, thou knoweſt *it* not.

19 And he hath ſlain oxen and fat cattle and ſheep in abundance, and hath called all the ſons of the king, and Abiathar the prieſt, and Joab the captain

captain of the hoſt: but Solomon thy ſervant hath he not called.

20 And thou, my lord O king, the eyes of all Iſrael *are* upon thee, that thou ſhouldeſt tell them who ſhall ſit on the throne of my lord the king after him.

21 Otherwiſe it ſhall come to paſs, when my lord the king ſhall ſleep with his fathers, that I and my ſon Solomon ſhall be counted offenders.

22 And lo, while ſhe yet talked with the king, Nathan the prophet alſo came in.

23 And they told the king, ſaying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himſelf before the king, with his face to the ground.

24 And Nathan ſaid, My lord O king, haſt thou ſaid, Adonijah ſhall reign after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain oxen and fat cattle and ſheep in abundance, and hath called all the king's ſons, and the captains of the hoſt, and Abiathar the prieſt; and behold, they eat and drink before him, and ſay, God ſave king Adonijah.

26 But me, *even* me thy ſervant, and Zadok the prieſt, and Benaiah the ſon of Jehoiada, and thy ſervant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed *it* unto thy ſervant, who ſhould ſit on the throne of my lord the king after him?

V. 26. *But me, even me thy ſervant* —Whom he knew to be acquainted with thy mind, and with the mind of God in this matter; therefore his neglect of me herein cauſes me to ſuſpect that this is done without thy privity.

28 Then

28 Then king David anſwered and ſaid, Call me Bath-ſheba. And ſhe came into the king's preſence, and ſtood before the king.

29 And the king ſware and ſaid, *As* the LORD liveth, that hath redeemed my ſoul out of all diſtreſs;

30 Even as I ſware unto thee by the LORD God of Iſrael, ſaying, Aſſuredly Solomon thy ſon ſhalt reign after me, and he ſhall ſit upon my throne in my ſtead; even ſo will I certainly do this day.

31 Then Bath-ſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid, Let my lord king David live for ever.

32 ¶ And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada. And they came before the king.

33 The king alſo ſaid unto them, Take with you the ſervants of your lord, and cauſe Solomon my ſon to ride upon mine own mule, and bring him down to Gihon.

34 And let Zadok the prieſt and Nathan the prophet anoint him there king over Iſrael: and blow ye with the trumpet, and ſay, God ſave king Solomon.

35 Then ye ſhall come up after him, that he may come, and ſit upon my throne: for he ſhall be

V. 28. *King David—ſaid, Call me Bath-ſheba* — Who, upon Nathan's approach to the king, had modeſtly withdrawn.

V. 33. *Cauſe Solomon—to ride upon mine own mule*—As a token that the royal dignity is transferred upon Solomon, and that by my conſent.

V. 35. *For he ſhall be king in my ſtead*—My deputy and vice-king whilſt I live, and abſolutely king when I die. *Over Iſrael and over Judah*—This is added, leſt *the men of Judah*, who were in a ſpecial manner invited by Adonijah, ver. 9. might think themſelves exempted from his juriſdiction.

be king in my ſtead: and I have appointed him to be ruler over Iſrael and over Judah.

36 And Benaiah the ſon of Jehoiada anſwered the king, and ſaid, Amen: the LORD God of my lord the king ſay ſo *too*.

37 As the LORD hath been with my lord the king, even ſo be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites went down, and cauſed Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the prieſt took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people ſaid, God ſave king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, ſo that the earth rent with the ſound of them.

41 And Adonijah and all the gueſts that *were* with him heard *it* as they had made an end of eating. And when Joab heard the ſound of the trumpet, he ſaid, Wherefore *is* this noiſe of the city being in an uproar?

42 And while he yet ſpake, behold, Jonathan the ſon of Abiathar the prieſt came. And Adonijah ſaid unto him, Come in; for thou *art* a valiant man, and bringeſt tidings.

43 And Jonathan anſwered and ſaid to Adonijah,

nijah, Verily our lord king David hath made Solomon king.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the king's mule.

45 And Zadok the prieſt and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, ſo that the city rang again. This *is* the noiſe that ye have heard.

46 And alſo Solomon ſitteth on the throne of the kingdom.

47 And moreover, the king's ſervants came to bleſs our lord king David, ſaying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himſelf upon the bed.

48 And alſo thus ſaid the king, Bleſſed *be* the LORD God of Iſrael, which hath given *one* to ſit on my throne this day, mine eyes even ſeeing it.

49 And all the gueſts that *were* with Adonijah were afraid, and roſe up, and went every man his way.

50 ¶ And Adonijah feared becauſe of Solomon, and aroſe, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, ſaying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, ſaying, Let

V. 48. *Bleſſed be the LORD, &c.*— It is a great ſatisfaction to good men, when they are going out of the world, to ſee their children riſing up in their ſtead, to ſerve God and their generation; and to ſee *peace upon Iſrael.*

king

king Solomon ſwear unto me to-day that he will not ſlay his ſervant with the ſword.

52 And Solomon ſaid, If he will ſhew himſelf a worthy man, there ſhall not an hair of him fall to the earth: but if wickedneſs ſhall be found in him, he ſhall die.

53 So king Solomon ſent, and they brought him down from the altar. And he came and bowed himſelf to king Solomon. And Solomon ſaid unto him, Go to thine houſe.

CHAP. II.

1. *David having given a charge to Solomon,* 10. *dieth.* 12. *Solomon ſucceedeth.* 13. *Adonijah is put to death.* 28. *Joab is ſlain.* 36. *Shimei is confined to Jeruſalem; but going to Gath in defiance of the king's order is put to death.*

NOW the days of David drew nigh that he ſhould die; and he charged Solomon his ſon, ſaying,

2 I go the way of all the earth: be thou ſtrong therefore, and ſhew thyſelf a man.

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his ſtatutes, and his commandments, and his judgments, and his teſtimonies, as it is written in the law of Moſes, that thou mayeſt proſper in all that thou doeſt, and whitherſoever thou turneſt thyſelf:

4 That the LORD may continue his word which he ſpake concerning me, ſaying, If thy children take heed to their way, to walk before me in truth, with all their heart and with all their ſoul,

V. 53. *Go to thine houſe*—Lead a private life, without noiſe and numerous attendants, and meddle not with the affairs of the kingdom.

V. 2. *I go the way, &c.*—Even the ſons and heirs of heaven muſt go the way of all the earth, of all that dwell thereon. Prophets, yea kings muſt go this way to brighter light and honour than prophecy or ſovereignty.

there

there ſhall not fail thee (ſaid he) a man on the throne of Iſrael.

5 Moreover, thou knoweſt alſo what Joab the ſon of Zeruiah did to me, *and* what he did to the two captains of the hoſts of Iſrael, unto Abner the ſon of Ner, and unto Amaſa the ſon of Jether, whom he ſlew, and ſhed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his ſhoes that *were* on his feet.

6 Do therefore according to thy wiſdom, and let not his hoary head go down to the grave in peace.

7 But ſhew kindneſs unto the ſons of Barzillai the Gileadite, and let them be of thoſe that eat at thy table: for ſo they came to me when I fled, becauſe of Abſalom thy brother.

8 And behold, *thou haſt* with thee Shimei the ſon of Gera, a Benjamite of Bahurim, which curſed me with a grievous curſe, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the LORD, ſaying, I will not put thee to death with the ſword.

9 Now therefore hold him not guiltleſs: for thou *art* a wiſe man and knoweſt what thou oughteſt to do unto him; but his hoary head bring thou down to the grave with blood.

V. 5. *What Joab—did to me*—i. e. Againſt me; in what he did againſt Abner, ſee 2 Sam. iii. 27. and Amaſa, ſee 2 Sam. xx. 10.

V. 6. *Do therefore, &c.*—i. e. What in reaſon and juſtice thou ſeeſt fit. For though I was forced to forbear him, yet I never forgave him; puniſh him according to his demerits.

V. 8. *Thou haſt with thee Shimei—which curſed me with a grievous curſe*—See 2 Sam. xvi. 5—13.

V. 9. *Hold him not guiltleſs*—i. e. "Though I forgave him, and ſwore to him that he ſhould not die, 2 Sam. xix. 23. do not thou look on him as an innocent man, that is reconciled to my family, and thy ſucceſſion to the

10 ¶ So David ſlept with his fathers and was buried in the city of David.

11 And the days that David reigned over Iſrael *were* forty years: ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

12 ¶ Then ſat Solomon upon the throne of David his father; and his kingdom was eſtabliſhed greatly.

13 ¶ And Adonijah the ſon of Haggith came to Bath-ſheba the mother of Solomon. And ſhe ſaid, Comeſt thou peaceably? And he ſaid, Peaceably.

14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, Say on.

15 And he ſaid, Thou knoweſt that the kingdom was mine, and *that* all Iſrael ſet their faces on me that I ſhould reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

16 And now I aſk one petition of thee, deny me not. And ſhe ſaid unto him, Say on.

17 And he ſaid, Speak, I pray thee, unto Solomon the king, (for he will not ſay thee nay,) that he give me Abiſhag the Shunammite to wife.

throne of Iſrael: He is Shimei ſtill, and wants nothing but a fair opportunity to declare it. Clear him not therefore, as I did, if thou findeſt him guilty of any malpractices: *but his hoary head bring thou down to the grave with blood*—i. e. Cut him off as an old offender, and dangerous enemy, to ſecure thy own peace, and the ſafety of thy government." In this ſenſe Joſephus underſtands the words: "He then, ſays he, obtained a promiſe of ſecurity from me; *but do thou, when thou canſt find a juſt cauſe, puniſh him.*" And in this ſenſe it is certain Solomon underſtood his father, (and not to put him to death for the crime which David himſelf had ſolemnly forgiven) by his ordering him to build an houſe for himſelf in Jeruſalem, ver. 36. as well as from the different manner in which he treated Shimei, from that which he treated Joab.

18 And

18 And Bath-ſheba ſaid, Well: I will ſpeak for thee unto the king.

19 Bath-ſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah. And the king roſe up to meet her, and bowed himſelf unto her, and ſat down on his throne, and cauſed a ſeat to be ſet for the king's mother; and ſhe ſat on his right hand.

20 Then ſhe ſaid, I deſire one ſmall petition of thee; *I pray thee,* ſay me not nay. And the king ſaid unto her, Aſk on, my mother: for I will not ſay thee nay.

21 And ſhe ſaid, Let Abiſhag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon anſwered and ſaid unto his mother, And why doſt thou aſk Abiſhag the Shunammite for Adonijah? aſk for him the kingdom alſo: for he *is* mine elder brother: even for him, and for Abiathar the prieſt, and for Joab the ſon of Zeruiah.

23 Then king Solomon ſware by the LORD, ſaying, God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life.

24 Now therefore, *as* the LORD liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father, and who hath made me an houſe, as he promiſed, Adonijah ſhall be put to death this day.

25 And king Solomon ſent by the hand of Benaiah the ſon of Jehoiada; and he fell upon him, that he died.

V. 25. *Benaiah*—For the execution of juſtice was not then committed to obſcure perſons, as it is now; but to perſons of great honour and authority.

26 And

26 And unto Abiathar the prieſt ſaid the king, Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, becauſe thou baredſt the ark of the Lord GOD before David my father, and becauſe thou haſt been afflicted in all wherein my father was afflicted.

27 So Solomon thruſt out Abiathar from being prieſt unto the LORD; that he might fulfil the word of the LORD which he ſpake concerning the houſe of Eli in Shiloh.

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Abſalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD, and behold, *he is* by the altar. Then Solomon ſent Benaiah the ſon of Jehoiada, ſaying, Go fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and ſaid unto him, Thus ſaith the king, Come forth. And he ſaid, Nay; but I will die here. And Benaiah brought the king word again, ſaying, Thus ſaith Joab, and thus he anſwered me.

31 And the king ſaid unto him, Do as he hath ſaid, and fall upon him, and bury him; that thou mayeſt take away the innocent blood which Joab ſhed, from me and from the houſe of my father.

V. 26. *Becauſe, &c.*—Thus Solomon ſhews reſpect to his ſacred function. He mixes mercy with juſtice, and requites Abiathar's former kindneſs to David; hereby teaching princes, that they ſhould not write injuries in marble, and benefits in ſand, as they have been too often obſerved to do.

32 And

32 And the LORD ſhall return his blood upon his own head, who fell upon two men more righteous, and better than he, and ſlew them with the ſword, my father David not knowing *thereof, to wit,* Abner the ſon of Ner, captain of the hoſt of Iſrael, and Amaſa the ſon of Jether, captain of the hoſt of Judah.

33 Their blood ſhall therefore return upon the head of Joab, and upon the head of his ſeed for ever: but upon David, and upon his ſeed, and upon his houſe, and upon his throne ſhall there be peace for ever from the LORD.

34 So Benaiah the ſon of Jehoiada went up, and fell upon him, and ſlew him. And he was buried in his own houſe in the wilderneſs.

35 And the king put Benaiah the ſon of Jehoiada in his room over the hoſt. And Zadok the prieſt did the king put in the room of Abiathar.

36 ¶ And the king ſent and called for Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither.

37 For it ſhall be *that* on the day thou goeſt out, and paſſeſt over the brook Kidron, thou ſhalt know for certain that thou ſhalt ſurely die: thy blood ſhall be upon thine own head.

38 And Shimei ſaid unto the king, The ſaying *is* good: as my lord the king hath ſaid, ſo will thy ſervant do. And Shimei dwelt in Jeruſalem many days.

V. 34. *He was buried in his own houſe in the wilderneſs*—Places which have but few houſes and inhabitants, are often ſo called in ſcripture. Joab was buried privately, like a criminal, not pompouſly, like a general.

V. 36. *Go not forth*—This Solomon ordered, both for his own ſecurity, and as a puniſhment for Shimei's former wickedneſs. See on ver. 9.

39 And

39 And it came to paſs at the end of three years, that two of the ſervants of Shimei ran away unto Achiſh ſon of Maachah king of Gath. And they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

40 And Shimei aroſe, and ſaddled his aſs, and went to Gath to Achiſh to ſeek his ſervants: and Shimei went, and brought his ſervants from Gath.

41 And it was told Solomon that Shimei had gone from Jeruſalem to Gath, and was come again.

42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee ſwear by the LORD, and proteſted unto thee, ſaying, Know for a certain *that* on the day thou goeſt out, and walkeſt abroad any whither, that thou ſhalt ſurely die? And thou ſaidſt unto me, The word *that* I have heard *is* good.

43 Why then haſt thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king ſaid moreover to Shimei, Thou knoweſt all the wickedneſs which thine heart is privy to, that thou didſt to David my father: therefore the LORD ſhall return thy wickedneſs upon thine own head;

45 And king Solomon *ſhall be* bleſſed, and the throne of David ſhall be eſtabliſhed before the LORD for ever.

46 So the king commanded Benaiah the ſon of Jehoiada; which went out and fell upon him, that he died. And the kingdom was eſtabliſhed in the hand of Solomon.

V. 40. *Shimei—went to Gath—to ſeek his ſervants* — "By ſeeking his ſervants, ſays Biſhop Hall, he loſt himſelf."

CHAP.

CHAP. III.

1. *Solomon marrieth Pharoah's daughter.* 5. *His choice of wiſdom, which he obtaineth with riches and honour.* 16. *His judgment between the two harlots.*

AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own houſe, and the houſe of the LORD, and the wall of Jeruſalem round about.

2 Only the people ſacrificed in high places, becauſe there was no houſe built unto the name of the LORD, until thoſe days.

3 And Solomon loved the LORD, walking in the ſtatutes of David his father: only he ſacrificed and burned incenſe in high places.

4 And the king went to Gibeon to ſacrifice there; for that *was* the great high place. A thouſand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God ſaid, Aſk what I ſhall give thee.

6 And Solomon ſaid, Thou haſt ſhewed unto thy ſervant David my father great mercy, according as he walked before thee in truth and in righteouſneſs, and in uprightneſs of heart with thee; and thou haſt kept for him this great kindneſs,

V. 1. *And took Pharaoh's daughter* —Who doubtleſs was firſt inſtructed in, and proſelyted to the Jewiſh religion. It ſeems this was deſigned by God to be a type of Chriſt, calling his church to himſelf, and to the true religion, not only out of the Jews, but even out of the Gentile world.

V. 3. *And Solomon loved the LORD* —Although he miſcarried in the matter of high places, yet in the general his heart was right with God.

that

that thou haſt given him a ſon to ſit on his throne, as *it is* this day.

7 And now, O LORD my God, thou haſt made thy ſervant king inſtead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

8 And thy ſervant *is* in the midſt of thy people which thou haſt choſen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy ſervant an underſtanding heart, to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy ſo great a people?

10 And the ſpeech pleaſed the LORD, that Solomon had aſked this thing.

11 And God ſaid unto him, Becauſe thou haſt aſked this thing, and haſt not aſked for thyſelf long life, neither haſt aſked riches for thyſelf, nor haſt aſked the life of thine enemies, but haſt aſked for thyſelf underſtanding, to diſcern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wiſe and an underſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee.

13 And I have alſo given thee that which thou haſt not aſked, both riches, and honour: ſo that

V. 7. *I am but a little child*—It is plain that Solomon means here that he was raw and unexperienced, as a child, in ſtate affairs. It is generally agreed that he was about twenty years of age when he began to reign.

V. 9. *Give therefore thy ſervant an underſtanding heart*—Whereby I may both clearly diſcern, and faithfully perform all the parts of my duty: for both theſe are ſpoken of in ſcripture, as the effect of a good underſtanding; and he that lives in the neglect of his duty, and the practice of wickedneſs, is called a *fool*, and one *void of underſtanding*.

there

there ſhall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my ſtatutes, and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke, and behold, *it was* a dream. And he came to Jeruſalem, and ſtood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feaſt to all his ſervants.

16 ¶ Then came there two women *that were* harlots, unto the king, and ſtood before him.

17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe: and I was delivered of a child with her in the houſe.

18 And it came to paſs the third day after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe, ſave we two in the houſe.

19 And this woman's child died in the night; becauſe ſhe overlaid it.

20 And ſhe aroſe at midnight, and took my ſon from beſide me, while thine handmaid ſlept, and laid it in her boſom, and laid her dead child in my boſom.

21 And when I roſe in the morning to give my child ſuck, behold, it was dead: but when I had conſidered it in the morning, behold, it was not my ſon which I did bear.

V. 15. *It was a dream*—Not a vain dream, but a divine dream, aſſuring him of the thing: which he knew, by a divine impreſſion after he was awakened; and by the vaſt alteration which he preſently found within himſelf in point of wiſdom and knowledge.

V. 16. *Two women that were harlots*—Or, *victuallers*; for the Hebrew word ſignifies both.

22 And the other woman ſaid, Nay; but the living *is* my ſon, and the dead *is* thy ſon. And this ſaid, No; but the dead *is* thy ſon, and the living *is* my ſon. Thus they ſpake before the king.

23 Then ſaid the king, The one ſaith, This *is* my ſon that liveth, and thy ſon *is* the dead: and the other ſaith, Nay; but thy ſon *is* the dead, and my ſon *is* the living.

24 And the king ſaid, Bring me a ſword. And they brought a ſword before the king.

25 And the king ſaid, Divide the living child in two, and give half to the one, and half to the other.

26 Then ſpake the woman whoſe the living child *was* unto the king, (for her bowels yearned upon her ſon) and ſhe ſaid, O my lord, give her the living child, and in no wiſe ſlay it. But the other ſaid, Let it be neither mine no thine, *but* divide it.

27 Then the king anſwered and ſaid, Give her the living child, and in no wiſe ſlay it: ſhe *is* the mother thereof.

28 And all Iſrael heard of the judgment which the king had judged; and they feared the king: for they ſaw that the wiſdom of God *was* in him to do judgment.

V. 25. *The king ſaid, Divide the living child in two*—Though with a deſign far above the reach of the two women, or of the people preſent, who probably with horror expected the execution of it.

V. 27. *She is the mother*—As is evident from her natural affection to the child, which ſhe had rather have given away from her, than deſtroyed.

V. 28. *The wiſdom of God was in him*—Divine wiſdom with which God had inſpired him for the government of his people.

CHAP.

CHAP. IV.

1. *Solomon's chief officers of ſtate.* 7. *His twelve officers who provided for his houſhold each in his month.* 24. *The peace, and largeneſs of his kingdom.* 26. *His ſtables.* 29. *His extraordinary wiſdom.*

SO king Solomon was king over all Iſrael.
2 And theſe *were* the princes which he had; Azariah the ſon of Zadok, the prieſt;
3 Elihoreph and Ahiah, the ſons of Shiſha, ſcribes; Jehoſhaphat the ſon of Ahilud, the recorder.
4 And Benaiah the ſon of Jehoiada *was* over the hoſt: and Zadok and Abiathar *were* the prieſts.
5 And Azariah the ſon of Nathan *was* over the officers: and Zabud the ſon of Nathan *was* the principal officer, *and* the king's friend.
6 And Ahiſhar *was* over the houſhold: and Adoniram the ſon of Abda *was* over the tribute.
7 ¶ And Solomon had twelve officers over all Iſrael, which provided victuals for the king and his houſhold: each man his month in a year made proviſion.
8 And theſe *are* their names. The ſon of Hur in mount Ephraim.
9 The ſon of Dekar in Makaz, and in Shaalbim, and Beth-ſhemeſh, and Elon-beth-hanan.
10 The ſon of Heſed, in Aruboth: to him *pertained* Sochoh, and all the land of Hepher.
11 The ſon of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife.

V. 1. *King over all Iſrael*—This is ſpoken with reſpect to his ſucceſſors, who were kings only over a part, and that the ſmalleſt part of it.

12 Baana

12 Baana the ſon of Ahilud: *to him pertained* Taanach and Megiddo, and all Beth-ſhean, which *is* by Zartanah beneath Jezreel, from Beth-ſhean to Abel-meholah, *even* unto *the place that is* beyond Jokneam.

13 The ſon of Geber, in Ramath-gilead: to him *pertained* the towns of Jair the ſon of Manaſſeh, which *are* in Gilead: to him *alſo pertained* the region of Argob, which *is* in Baſhan, threeſcore great cities with walls and braſen bars.

14 And Ahinadab the ſon of Iddo *had* Mahanaam.

15 Ahimaaz *was* in Naphtali; he alſo took Baſmath the daughter of Solomon to wife.

16 Baanah the ſon of Huſhai *was* in Aſher and in Aloth:

17 Jehoſhaphat the ſon of Paruah, in Iſſachar:

18 Shimei the ſon of Elah, in Benjamin.

19 Geber the ſon of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Baſhan; and *he was* the only officer which *was* in the land.

20 Judah and Iſrael *were* many, as the ſand which *is* by the ſea in multitude, eating and drinking and making merry.

21 And Solomon reigned over all kingdoms, from the river unto the land of the Philiſtines, and unto the border of Egypt: they brought preſents, and ſerved Solomon all the days of his life.

22 And Solomon's proviſion for one day, was

V. 21. *From the river*—Euphrates: for ſo far David, having conquered the Syrians, extended his empire, which Solomon alſo maintained in that extent. And ſo God's promiſe concerning the giving the whole land, as far as Euphrates, to the Iſraelites, was fulfilled.

thirty

thirty meaſures of fine flour, and threeſcore meaſures of meal.

23 Ten fat oxen, and twenty oxen out of the paſtures, and an hundred ſheep, beſides harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 ¶ For he had dominion over all *the region* on this ſide the river, from Tiphſah even to Azzah, over all the kings on this ſide the river: and he had peace on all ſides round about him.

25 And Judah and Iſrael dwelt ſafely, every man under his vine and under his fig-tree, from Dan even to Beer-ſheba, all the days of Solomon.

26 ¶ And Solomon had forty thouſand ſtalls of horſes for his chariots, and twelve thouſand horſemen.

27 And thoſe officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley alſo and ſtraw for the horſes and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And God gave Solomon wiſdom and underſtanding exceeding much, and largeneſs of heart, even as the ſand that *is* on the ſea-ſhore.

30 And Solomon's wiſdom excelled the wiſ-

V. 25. *Under his vine and under his fig-tree*—Enjoying the fruit of his own labour with ſafety and comfort. Under theſe two trees, which were moſt uſed and cultivated by the Iſraelites, he underſtands all other fruit-bearing trees, and all other comforts.

V. 26. *Forty thouſand*—In 2 Chron. ix. 25. it is but *four thouſand*. But it is not exactly the ſame Hebrew word which is here and there, though we tranſlate both *ſtalls*; and therefore there may well be allowed ſome difference in the ſignification, the one ſignifying properly *ſtables*, of which there were four thouſand, the other *ſtalls* or *partitions* for each horſe, which were forty thouſand.

V. 29. *Largeneſs of heart*—Vaſtneſs of underſtanding, and a moſt comprehenſive knowledge of all things divine and human.

dom

dom of all the children of the eaſt-country, and all the wiſdom of Egypt.

31 For he was wiſer than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the ſon of Mahol: and his fame was in all nations round about.

32 And he ſpake three thouſand proverbs: and his ſongs were a thouſand and five.

33 And he ſpake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowls, and of creeping things, and of fiſhes.

34 And there came of all people to hear the wiſdom of Solomon, from all kings of the earth, which had heard of his wiſdom.

CHAP. V.

1. *Hiram ſendeth to congratulate Solomon; 7. and furniſheth timber to build the temple.* 13. *The number of workmen and labourers employed in preparing materials for the building.*

AND Hiram king of Tyre ſent his ſervants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

2 And Solomon ſent to Hiram, ſaying,

3 Thou knoweſt how that David my father could not build an houſe unto the name of the LORD his God, for the wars which were about

V. 30. *Wiſdom of Egypt* — The Egyptians, whoſe fame was then great for their ſkill in the arts and ſciences, which made them deſpiſe the Grecians as children in knowledge.

V. 31. *Wiſer than all men*—Either of his nation; or, of his time; or, of all times and nations, whether of the eaſt, or any other country, excepting only the Firſt and Second Adam.

him

him on every ſide, until the LORD put them under the ſoles of his feet.

4 But now the LORD my God hath given me reſt on every ſide, *ſo that there is* neither adverſary, nor evil occurent.

5 And behold, I purpoſe to build an houſe unto the name of the LORD my God, as the LORD ſpake unto David my father, ſaying, Thy ſon, whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name.

6 Now therefore command thou that they hew me cedar-trees out of Lebanon; and my ſervants ſhall be with thy ſervants: and unto thee will I give hire for thy ſervants according to all that thou ſhalt appoint: for thou knoweſt that *there is* not among us any that can ſkill to hew timber like unto the Sidonians.

7 ¶ And it came to paſs when Hiram heard the words of Solomon, that he rejoiced greatly, and ſaid, Bleſſed *be* the LORD this day, which hath given unto David a wiſe ſon over this great people.

8 And Hiram ſent to Solomon, ſaying, I have conſidered the things which thou ſenteſt to me for: *and* I will do all thy deſire concerning timber of cedar, and concerning timber of fir.

9 My ſervants ſhall bring *them* down from Lebanon unto the ſea: and I will convey them by ſea in floats unto the place that thou ſhalt appoint me, and will cauſe them to be diſcharged there; and thou ſhalt receive *them*: and thou ſhalt accompliſh my deſire in giving food for my houſhold.

10 So

10 So Hiram gave Solomon cedar-trees and fir-trees *according to* all his deſire.

11 And Solomon gave Hiram twenty thouſand meaſures of wheat *for* food to his houſhold, and twenty meaſures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wiſdom, as he promiſed him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raiſed a levy out of all Iſrael; and the levy was thirty thouſand men.

14 And he ſent them to Lebanon, ten thouſand a month by courſes: a month they were in Lebanon, *and* two months at home. And Adoniram *was* over the levy.

15 And Solomon had threeſcore and ten thouſand that bare burdens, and fourſcore thouſand hewers in the mountains;

16 Beſides the chief of Solomon's officers which *were* over the work, three thouſand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great ſtones, coſtly ſtones, *and* hewed ſtones to lay the foundation of the houſe.

18 And Solomon's builders and Hiram's builders did hew *them*, and the ſtone ſquarers: ſo they prepared timber and ſtones to build the houſe.

V. 18. *Hiram's builders did hew them* — This aſſiſtance which theſe Gentiles gave to the building of Solomon's temple, was a type of the calling of the Gentiles, and ſeems to intimate that they ſhould be inſtrumental in building and conſtituting Chriſt's ſpiritual temple.

CHAP.

CHAP. VI.

1. *The building of the temple begun.* 2. *The dimenſions of it.* 4. *The windows and chambers.* 11. *God's promiſe concerning the houſe.* 19. *The oracle.* 23. *The cherubims within it.* 37. *How long it was building.*

AND it came to paſs in the four hundred and eightieth year after the children of Iſrael were come out of the land of Egypt, in the fourth year of Solomon's reign over Iſrael, in the month Zif, which *is* the ſecond month, that he began to build the houſe of the LORD.

2 ¶ And the houſe which king Solomon built for the LORD, the length thereof *was* threeſcore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the houſe, twenty cubits *was* the length thereof, according to the breadth of the houſe, *and* ten cubits *was* the breadth thereof before the houſe.

4 ¶ And for the houſe he made windows of narrow lights.

5 And againſt the wall of the houſe he built chambers round about, *againſt* the walls of the houſe round about, *both* of the temple and of the oracle: and he made chambers round about.

6 The nethermoſt chamber *was* five cubits broad, and the middle *was* ſix cubits broad, and the third *was* ſeven cubits broad: for without *in*

V. 1. *Four hundred and eightieth year*—So long it was before that holy houſe was began to be built, which in leſs than four hundred and forty years was burnt by Nebuchadnezzar.

As an explanation of the building of the temple, would neceſſarily lead us into too great lengths, and not be clear without the aſſiſtance of plates; we therefore refer to thoſe authors who have treated profeſſedly on the ſubject.

the wall of the houſe he made narrowed reſts round about, that *the beams* ſhould not be faſtened in the walls of the houſe.

7 And the houſe, when it was in building, was built of ſtone made ready before it was brought thither: ſo that there was neither hammer nor ax *nor* any tool of iron heard in the houſe while it was in building.

8 The door for the middle chamber *was* in the right ſide of the houſe: and they went up with winding ſtairs into the middle *chamber*, and out of the middle into the third.

9 So he built the houſe, and finiſhed it; and covered the houſe with beams and boards of cedar.

10 And *then* he built chambers againſt all the houſe, five cubits high: and they reſted on the houſe with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, ſaying,

12 *Concerning* this houſe which thou art in building, if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee which I ſpake unto David thy father.

13 And I will dwell among the children of Iſrael, and will not forſake my people Iſrael.

14 So Solomon built the houſe and finiſhed it.

15 And he built the walls of the houſe within with boards of cedar, both the floor of the houſe, and the walls of the ceiling: *and* he covered *them* on the inſide with wood, and covered the floor of the houſe with planks of fir.

16 And

16 And he built twenty cubits on the ſides of the houſe, both the floor, and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the moſt holy *place*.

17 And the houſe, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the houſe within *was* carved with knops and open flowers: all *was* cedar; there was no ſtone ſeen.

19 ¶ And the oracle he prepared in the houſe within, to ſet there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and *ſo* covered the altar *which was of* cedar.

21 So Solomon overlaid the houſe within with pure gold; and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole houſe he overlaid with gold, until he had finiſhed all the houſe: alſo the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing unto the uttermoſt part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one meaſure and one ſize.

26 And

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe: and they ſtretched forth the wings of the cherubims: ſo that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall: and their wings touched one another in the midſt of the houſe.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims and palm-trees and open flowers, within and without.

30 And the floor of the houſe he overlaid with gold within and without.

31 And for the entering of the oracle he made doors *of* olive-tree: the lintel *and* ſide-poſts *were* a fifth part *of the wall.*

32 The two doors alſo *were of* olive-tree: and he carved upon them carvings of cherubims and palm-trees, and open flowers, and overlaid *them* with gold, and ſpread gold upon the cherubims, and upon the palm-trees.

33 So alſo made he for the door of the temple, poſts *of* olive-tree a fourth part *of the wall.*

34 And the two doors *were of* fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm-trees and open flowers; and covered *them* with gold fitted upon the carved work.

36 And he built the inner court with three rows of hewed ſtone, and a row of cedar-beams.

37 ¶ In the fourth year was the foundation of the

the houſe of the LORD laid, in the month Zif.

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the houſe finiſhed throughout all the parts thereof, and according to all the faſhion of it. So was he ſeven years in building it.

CHAP. VII.

1. *The building of Solomon's houſe;* 2. *of the houſe of the foreſt of Lebanon;* 8. *of the houſe for Pharaoh's daughter.* 13. *The various works which Hiram made for Solomon's temple.*

BUT Solomon was building his own houſe thirteen years, and he finiſhed all his houſe.

2 ¶ He built alſo the houſe of the foreſt of Lebanon; the length thereof *was* an hundred

V. 38. *So was he ſeven years in building it*—"That is, ſays Mr. Locke, ſpeaking in a round number; for he was ſeven years and ſix months: neither is this mode of ſpeaking unuſual in ſcripture." The *temple* itſelf indeed was but a ſmall edifice; but the many courts and offices about it, made the whole a vaſt pile; and the exquiſiteneſs of the art, and fewneſs of the artiſts that could be employed, made a longer time requiſite. And if the building of Diana's temple at Epheſus employed all Aſia for two hundred years; and the building of one Pyramid employed 360,000 men for twenty years together; both which Pliny affirms: no reaſonable man can wonder that this temple was ſeven years and an half in building. Now let us ſee what this temple typifies.

1. Chriſt himſelf is the true temple. He himſelf ſpoke of *the temple of his body*; and in him *dwelt all the fulneſs of the Godhead.* In him all the Iſrael of God meet, and through him *have acceſs with confidence to God.*

2. Every believer is a living temple, in whom the ſpirit of God dwelleth. We are wonderfully made by the Divine Providence, but more wonderfully made anew by the Divine Grace. And as Solomon's temple was built on a rock, ſo are we built on Chriſt, the ſpiritual Rock.

3. The church is a myſtical temple, enriched and beautified, not with gold and precious ſtones, but with the gifts and graces of the Spirit. Angels are miniſtring ſpirits, attending the church and all the members of it on all ſides.

4. Heaven is the everlaſting temple. There the church will be fixed, and no longer moveable. The cherubims there always attend upon the throne of glory. In the temple there was no noiſe of axes or hammers: in heaven every thing is quiet and ſerene. All that ſhall be ſtones in that building, muſt here be fitted and made ready for it; muſt be hewn and ſquared by the Divine grace, and ſo made meet for a place in that temple.

V. 1. *His own houſe*—The royal palace for himſelf; built in Jeruſalem for his winter reſidence.

V. 2. *He built alſo the houſe of the foreſt of Lebanon*—An houſe ſo called, becauſe it was built in the foreſt of Lebanon, for a ſummer-ſeat.

cubits,

cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the beams, that *lay* on forty-five pillars, fifteen in a row.

4 And *there were* windows in three rows, and light *was* againſt light *in* three ranks.

5 And all the doors and poſts *were* ſquare, with the windows: and light *was* againſt light in three ranks.

6 And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them; and the *other* pillars and the thick beam *were* before them.

7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one ſide of the floor to the other.

8 ¶ And his houſe where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made alſo an houſe for Pharaoh's daughter, whom he had taken *to wife*, like unto this porch.

9 All theſe *were of* coſtly ſtones, according to the meaſures of hewed ſtones, ſawed with ſaws, within and without, even from the foundation unto the coping, and *ſo* on the outſide toward the great court.

10 And the foundation *was of* coſtly ſtones, *even* great ſtones, ſtones of ten cubits, and ſtones of eight cubits.

11 And

11 And above *were* coſtly ſtones, after the meaſures of hewed ſtones, and cedars.

12 And the great court round about *was* with three rows of hewed ſtones, and a row of cedar-beams, both for the inner court of the houſe of the LORD, and for the porch of the houſe.

13 ¶ And king Solomon ſent and fetched Hiram out of Tyre.

14 He *was* a widow's ſon of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in braſs; and he was filled with wiſdom and underſtanding, and cunning to work all works in braſs. And he came to king Solomon, and wrought all his work.

15 For he caſt two pillars of braſs, of eighteen cubits high apiece: and a line of twelve cubits did compaſs either of them about.

16 And he made two chapiters *of* molten braſs to ſet upon the tops of the pillars; the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits.

17 *And* nets of chequer-work, and wreaths of chain-work, for the chapiters which *were* upon the top of the pillars; ſeven for the one chapiter, and ſeven for the other chapiter.

18 And he made the pillars and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and ſo did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily-work in the porch, four cubits.

20 And the chapiters upon the two pillars *had*

pomegranates

pomegranates alſo above, over-againſt the belly which *was* by the net-work; and the pomegranates *were* two hundred, in rows round about upon the other chapiter.

21 And he ſet up the pillars in the porch of the temple: and he ſet up the right pillar, and called the name thereof Jachin: and he ſet up the left pillar, and called the name thereof Boaz.

22 And upon the top of the pillars *was* lily-work. So was the work of the pillars finiſhed.

23 And he made a molten ſea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compaſs it round about.

24 And under the brim of it round about *there were* knops compaſſing it, ten in a cubit, compaſſing the ſea round about: the knops *were* caſt in two rows when it was caſt.

25 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

26 And it *was* a hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thouſand baths.

27 And he made ten baſes of braſs: four cubits *was* the length of one baſe, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the baſes *was* on this *manner:*

manner: they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a baſe above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every baſe had four brazen wheels, and plates of braſs: and the four corners thereof had underſetters: under the laver *were* underſetters molten at the ſide of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit; but the mouth thereof *was* round *after* the work of the baſe, a cubit and an half: and alſo upon the mouth of it *were* gravings with their borders, four-ſquare, not round.

32 And under the borders *were* four wheels: and the axle-trees of the wheels *were* joined to the baſe; and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees and their naves and their felloes and their ſpokes *were* all molten.

34 And *there were* four underſetters to the four corners of one baſe; *and* the underſetters *were* of the very baſe itſelf.

35 And in the top of the baſe *was there* a round compaſs of half a cubit high: and on the top of the baſe the ledges thereof and the borders thereof *were* of the ſame.

36 For on the plates of the ledges thereof and on the borders thereof he graved cherubims,

lions, and palm-trees, according to the proportion of every one, and additions round about.

37 After this *manner* he made the ten baſes: all of them had one caſting, one meaſure, *and* one ſize.

38 Then made he ten lavers of braſs: one laver contained forty baths: *and* every laver was four cubits; *and* upon every one of the ten baſes one laver.

39 And he put five baſes on the right ſide of the houſe, and five on the left ſide of the houſe: and he ſet the ſea on the right ſide of the houſe eaſtward, over-againſt the ſouth.

40 And Hiram made the lavers, and the ſhovels, and the baſons: ſo Hiram made an end of doing all the work that he made king Solomon for the houſe of the LORD.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two net-works, to cover the bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work to cover the two bowls of the chapiters that *were* upon the pillars:

43 And the ten baſes, and ten lavers on the baſes;

44 And one ſea, and twelve oxen under the ſea;

45 And the pots, and the ſhovels, and the baſons; and all theſe veſſels which Hiram made to king Solomon, for the houſe of the LORD, *were of* bright braſs.

46 In the plain of Jordan did the king caſt them in

in the clay-ground, between Succoth and Zarthan.

47 And Solomon left all the veſſels *unweighed*, becauſe they were exceeding many: neither was the weight of the braſs found out.

48 And Solomon made all the veſſels that *pertained* unto the houſe of the LORD: the altar of gold, and the table of gold whereupon the ſhew-bread *was*,

49 And the candleſtick of pure gold, five on the right *ſide*, and five on the left before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the ſnuffers, and the baſons, and the ſpoons, and the cenſers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner-houſe, the moſt holy *place*, *and* for the doors of the houſe, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the houſe of the LORD. And Solomon brought in the things which David his father had dedicated; *even* the ſilver, and the gold, and the veſſels did he put among the treaſures of the houſe of the LORD.

V. 49. *Candleſticks*—Which were ten, according to the number of the tables; whereas Moſes made but one: whereby might be ſignified the progreſs of the light of ſacred truth, which was now grown clearer than it was in Moſes's time, and ſhould ſhine brighter and brighter until the perfect day of goſpel light.

V. 51. *So was ended all the work*—Concerning this temple, we may obſerve upon the whole, that the glory of it did not conſiſt in its bulk or largeneſs, for in itſelf it was but a ſmall pile of building, not exceeding many of our pariſh churches; but its chief grandeur and excellency lay in its out buildings and ornaments, in its workmanſhip, which was every where very curious, and in its overlayings, which were vaſt and prodigious. The overlaying of the Holy of Holies only, which was a room but thirty feet ſquare, and twenty high, amounted to ſix hundred talents of gold, which comes to four millions three hundred and twenty thouſand pounds ſterling.

CHAP.

CHAP. VIII.

1. *The dedication of the temple; the ark is brought into the holy place.* 10. *A cloud filleth the houſe.* 12. *Solomon bleſſeth God for the performance of his word to David.* 22. *His prayer.* 55. *He again bleſſeth the people.* 62. *His ſacrifice of peace-offerings.*

THEN Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael, unto king Solomon, in Jeruſalem, that they might bring up the ark of the covenant of the LORD, out of the city of David, which *is* Zion.

2 And all the men of Iſrael aſſembled themſelves unto king Solomon, at the feaſt in the month Ethanim, which *is* the ſeventh month.

3 And all the elders of Iſrael came, and the prieſts took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and the Levites bring up.

5 And king Solomon, and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing ſheep and oxen, that could not be told nor numbered for multitude.

6 And the prieſts brought in the ark of the covenant of the LORD unto his place, into the oracle of the houſe, to the moſt holy *place*, *even* under the wings of the cherubims.

7 For the cherubims ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the ſtaves thereof above.

8 And they drew out the ſtaves, that the ends of

of the ſtaves were ſeen out in the holy *place* before the oracle, and they were not ſeen without: and there they are unto this day.

9 *There was* nothing in the ark ſave the two tables of ſtone, which Moſes put there at Horeb, when the LORD made *a covenant* with the children of Iſrael, when they came out of the land of Egypt.

10 ¶ And it came to paſs when the prieſts were come out of the holy place, that the cloud filled the houſe of the LORD,

11 So that the prieſts could not ſtand to miniſter becauſe of the cloud: for the glory of the LORD had filled the houſe of the LORD.

12 ¶ Then ſpake Solomon, The LORD ſaid that he would dwell in the thick darkneſs.

13 I have ſurely built thee an houſe to dwell in, a ſettled place for thee to abide in for ever.

14 And the king turned his face about, and bleſſed all the congregation of Iſrael. And all the congregation of Iſrael ſtood.

15 And he ſaid, Bleſſed *be* the LORD God of Iſrael, which ſpake with his mouth unto David my father, and hath with his hand fulfilled *it*, ſaying,

16 Since the day that I brought forth my people Iſrael out of Egypt, I choſe no city out of all the tribes of Iſrael to build an houſe that my

V. 9. *Nothing*—Strictly and properly: but in a more large ſenſe, *the pot of manna*, and *Aaron's rod* were alſo *in it*, Heb. ix. 4. i. e. *by it*, in the moſt holy place, *before the* ark of *the teſtimony*, where God commanded Moſes to put them.

V. 12. *Then ſpake Solomon*—Perceiving both prieſts and people ſtruck with wonder at this darkneſs, he minds them, that this was no ſign of God's diſfavour, as ſome might poſſibly imagine; but a token of his approbation, and ſpecial preſence among them. *The LORD ſaid*—He hath declared, that he would manifeſt his preſence with, and dwelling among his people, by a dark cloud, in which he would appear.

name

name might be therein, but I choſe David to be over my people Iſrael.

17 And it was in the heart of David my father to build an houſe for the name of the LORD God of Iſrael.

18 And the LORD ſaid unto David my father, Whereas it was in thine heart to build an houſe unto my name, thou didſt well that it was in thine heart.

19 Nevertheleſs, thou ſhalt not build the houſe: but thy ſon that ſhall come forth out of thy loins, he ſhall build the houſe unto my name.

20 And the LORD hath performed his word that he ſpake, and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the LORD promiſed, and have built an houſe for the name of the LORD God of Iſrael.

21 And I have ſet there a place for the ark, wherein *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon ſtood before the altar of the LORD, in the preſence of all the congregation of Iſrael, and ſpread forth his hands toward heaven:

23 And he ſaid, LORD God of Iſrael, *there is* no God like thee, in heaven above, or on earth beneath, who keepeſt covenant and mercy with thy ſervants that walk before thee with all their heart:

24 Who haſt kept with thy ſervant David my

V. 21. *The covenant*-The tables of the covenant, wherein the conditions of God's covenant with Iſrael are written.

V. 22. *And Solomon ſtood*—Upon a braſen ſcaffold ſet up for him in the court of the people, 2 Chron. vi. 13.

father

father that thou promiſedſt him: thou ſpakeſt alſo with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying, There ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael; ſo that thy children take heed to their way, that they walk before me as thou haſt walked before me.

26 And now, O God of Iſrael, let thy word, I pray thee, be verified which thou ſpakeſt unto thy ſervant David my father.

27 But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee; how much leſs this houſe that I have builded?

28 Yet have thou reſpect unto the prayer of thy ſervant and to his ſupplication, O LORD my God, to hearken unto the cry and to the prayer which thy ſervant prayeth before thee to-day:

29 That thine eyes may be open toward this houſe night and day, *even* toward the place of which thou haſt ſaid, My name ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant ſhall make towards this place.

30 And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray towards this place: and hear thou in heaven thy dwelling-place; and when thou hareſt, forgive.

V. 28. *Yet have thou reſpect, &c.*— Though thou art not comprehended within this place, yet ſhew thyſelf to be graciouſly preſent here, by accepting and granting my preſent requeſts here tendered unto thee.

31 If

31 If any man treſpaſs againſt his neighbour, and an oath be laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe:

32 Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way upon his head: and juſtifying the righteous, to give him according to his righteouſneſs.

33 When thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and confeſs thy name, and pray, and make ſupplication unto thee in this houſe:

34 Then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt unto their fathers.

35 When heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; if they pray towards this place, and confeſs thy name, and turn from their ſin, when thou afflicteſt them:

36 Then hear thou in heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, that thou teach them the good way wherein they ſhould walk, and give rain upon thy land which thou haſt given to thy people for an inheritance.

37 If there be in the land famine, if there be

V. 36. *Give rain upon the land*— The order of Solomon's prayer is very obſervable: firſt and chiefly, he prays for their repentance and forgiveneſs, which is the chief bleſſing, and the only ſolid foundation of all other mercies: and then he prays for temporal mercies; thereby teaching us what we ſhould principally deſire in our prayers; which alſo Chriſt hath taught us in his perfect prayer; wherein there is but one petition for temporal, and all the reſt are for ſpiritual bleſſings.

peſtilence,

peſtilence, blaſting, mildew, locuſt, *or* if there be caterpillar: if their enemy beſiege them in the land of their cities, whatſoever plague, whatſoever ſickneſs *there be*;

38 What prayer and ſupplication ſoever be *made* by any man, *or* by all thy people Iſrael, which ſhall know every man the plague of his own heart, and ſpread forth his hands towards this houſe:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt; (for thou, *even* thou only, knoweſt the hearts of all the children of men:)

40 That they may fear thee all the days that they live in the land which thou gaveſt unto our fathers.

41 Moreover, concerning a ſtranger, that *is* not of thy people Iſrael, but cometh out of a far country for thy name's ſake:

42 (For they ſhall hear of thy great name, and of thy ſtrong hand, and of thy ſtretched-out arm;) when he ſhall come and pray towards this houſe:

43 Hear thou in heaven thy dwelling-place, and do according to all that the ſtranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Iſrael;

V. 43. *And do—all that the ſtranger calleth to thee for*—Agreeable to thy will and word. It is obſervable, that his prayer for the ſtrangers is more large, and comprehenſive, than for the Iſraelites; that thereby he might ſhew his public-ſpiritedneſs, and encourage ſtrangers to the worſhip of the true God. Thus early were the indications of God's favour toward *the ſinners of the Gentiles*. As there was then *one law for the native and for the ſtranger*, ſo there was one goſpel for both.

and that they may know that this houſe which I have builded is called by thy name.

44 If thy people go out to battle againſt their enemy whitherſoever thou ſhalt ſend them, and ſhalt pray unto the LORD toward the city which thou haſt choſen, and *toward* the houſe that I have built for thy name:

45 Then hear thou in heaven their prayer and their ſupplication, and maintain their cauſe.

46 If they ſin againſt thee, (for *there is* no man that ſinneth not) and thou be angry with them, and deliver them to the enemy, ſo that they carry them away captives unto the land of the enemy, far or near:

47 *Yet* if they ſhall bethink themſelves in the land whither they were carried captives, and repent, and make ſupplication unto thee in the land of them that carried them captives, ſaying, We have ſinned, and have done perverſely, we have committed wickedneſs;

48 And *ſo* return unto thee with all their heart and with all their ſoul, in the land of their enemies, which led them away captive, and pray unto thee toward their land which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy name:

49 Then hear thou their prayer and their ſupplication in heaven thy dwelling-place, and maintain their cauſe.

50 And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and give them compaſſion before them who carried them captive,

tive, that they may have compaſſion on them:
51 For they *be* thy people and thine inheritance, which thou broughteſt forth out of Egypt, from the midſt of the furnace of iron;
52 That thine eyes may be open unto the ſupplication of thy ſervant and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call for unto thee.
53 For thou didſt ſeparate them from among all the people of the earth, *to be* thine inheritance, as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord GOD.
54 And it was *ſo*, that when Solomon had made an end of praying all his prayer and ſupplication unto the LORD, he aroſe from before the altar of the LORD; from kneeling on his knees, with his hands ſpread up to heaven.
55 ¶ And he ſtood, and bleſſed all the congregation of Iſrael with a loud voice, ſaying,
56 Bleſſed *be* the LORD, that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not failed one word of all all his good promiſe which he promiſed by the hand of Moſes his ſervant.
57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forſake us:
58 That he may incline our hearts unto him,

V. 56. *Bleſſed be the LORD, that hath given reſt unto his people Iſrael, &c.*—This diſcharge he gives in the name of all Iſrael, to the everlaſting honour of the Divine faithfulneſs, and the everlaſting encouragement of all thoſe that build upon the Divine promiſes.

to

to walk in all his ways, and to keep his commandments and his ſtatutes and his judgments which he commanded our fathers.

59 And let theſe my words wherewith I have made ſupplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cauſe of his ſervant, and the cauſe of his people Iſrael at all times, as the matter ſhall require:

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none elſe.

61 Let your heart therefore be perfect with the LORD our God, to walk in his ſtatutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Iſrael with him, offered ſacrifice before the LORD.

63 And Solomon offered a ſacrifice of peace-offerings, which he offered unto the LORD, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep. So the king and all the children of Iſrael dedicated the houſe of the LORD.

64 The ſame day did the king hallow the middle of the court that *was* before the houſe of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: becauſe the braſen altar that *was* before the LORD, *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held a feaſt, and all Iſrael with him, a great congregation, from

V. 63. *Solomon offered—two and twenty thouſand oxen, &c.*—Not all in one day, but in the ſeven, or in the fourteen days, mentioned ver. 65.

the

the entering-in of Hamath unto the river of Egypt, before the LORD our God, ſeven days and ſeven days, *even* fourteen days.

66 On the eighth day he ſent the people away: and they bleſſed the king, and went unto their tents joyful and glad of heart, for all the goodneſs that the LORD had done for David his ſervant, and for Iſrael his people.

CHAP. IX.

1. *God in a ſecond viſion maketh a covenant with Solomon.* 10. *The mutual preſents of Solomon and Hiram.* 20. *The Canaanites are ſubjected to a tribute of bond-ſervice.* 25. *Solomon's yearly ſolemn ſacrifices.* 26. *His navy, which fetcheth gold from Ophir.*

AND it came to paſs when Solomon had finiſhed the building of the houſe of the LORD, and the king's houſe, and all Solomon's deſire which he was pleaſed to do,

2 That the LORD appeared to Solomon the ſecond time, as he had appeared unto him at Gibeon.

3 And the LORD ſaid unto him, I have heard thy prayer and thy ſupplication that thou haſt made before me: I have hallowed this houſe which thou haſt built, to put my name there for ever; and mine eyes and mine heart ſhall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart and in

V. 65. *Seven days and ſeven days*—i. e. Seven for the dedication of the temple, or altar; and the other ſeven for the feaſt of tabernacles.

V. 3. *To put my name there for ever*—i. e. As long as the Moſaic diſpenſation laſts; whereas hitherto my worſhip has been ſucceſſively in ſeveral places. *Mine eyes*--i. e. My watchful and gracious providence. *Mine heart ſhall be there*—i. e. My tender affection ſhall be towards this place and people.

uprightneſs,

uprightneſs, to do according to all that I have commanded thee, *and* wilt keep my ſtatutes, and my judgments:

5 Then will I eſtabliſh the throne of thy kingdom upon Iſrael for ever, as I promiſed to David thy father, ſaying, There ſhall not fail thee a man upon the throne of Iſrael.

6 *But* if ye ſhall at all turn from following me, ye and your children, and will not keep my commandments *and* my ſtatutes which I have ſet before you, but go and ſerve other gods, and worſhip them:

7 Then will I cut off Iſrael out of the land which I have given them: and this houſe which I have hallowed for my name, will I caſt out of my ſight; and Iſrael ſhall be a proverb and a by-word among all people:

8 And at this houſe, *which* is high, every one that paſſeth by it ſhall be aſtoniſhed, and ſhall hiſs: and they ſhall ſay, Why hath the LORD done thus unto this land, and to this houſe?

9 And they ſhall anſwer, Becauſe they forſook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them; therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to paſs at the end of twenty years, when Solomon had built the two houſes, the houſe of the LORD, and the king's houſe,

11 (*Now* Hiram the king of Tyre had furniſhed Solomon with cedar-trees and fir-trees, and with gold, according to all his deſire,) that then king

king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him; and they pleaſed him not.

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? and he called them the land of Cabul unto this day.

14 And Hiram ſent to the king ſixſcore talents of gold.

15 And this *is* the reaſon of the levy which king Solomon raiſed for to build the houſe of the LORD, and his own houſe, and Millo, and the wall of Jeruſalem, and Hazor and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up and taken Gezer, and burned it with fire, and ſlain the Canaanites that dwelt in the city, and given it *for* a preſent unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderneſs in the land,

19 And all the cities of ſtore that Solomon had, and cities for his chariots, and cities for his horſemen, and that which Solomon deſired to build in Jeruſalem, and in Lebanon, and in all the land of his dominion.

V. 13. *And he called them the land of Cabul* — i. e. *The land of dirt*, as moſt interpret it. Becauſe, though the land was very good, yet being a thick and ſtiff clay, and therefore requiring great pains to manure it, it was very unſuitable to the diſpoſition of the Tyrians, who were delicate, lazy, and luxurious, and wholly given to merchandize. And on his returning them, there is no doubt but Solomon gave him an equivalent more to his taſte.

20 ¶ *And*

20 ¶ *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which *were* not of the children of Iſrael,

21 Their children that were left after them in the land, whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice unto this day.

22 But of the children of Iſrael did Solomon make no bond-men: but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen.

23 Theſe *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 But Pharaoh's daughter came up out of the city of David, unto her houſe which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD: and he burned incenſe upon the altar that *was* before the LORD. So he finiſhed the houſe.

26 ¶ And king Solomon made a navy of ſhips in Ezion-geber, which *is* beſide Eloth, on the ſhore of the Red-ſea, in the land of Edom.

27 And Hiram ſent in the navy his ſervants, ſhipmen that had knowledge of the ſea, with the ſervants of Solomon.

V. 21. *Upon thoſe, &c.*—He uſed them as bond-men, and impoſed bodily labours upon them. "But why did not Solomon deſtroy them as God had commanded, when now it was fully in his power to do ſo?" The command of deſtroying them, Deuteronomy vii. 2. did chiefly, if not only, concern that generation of Canaanites, who lived in or near the time of the Iſraelites entering into Canaan.

28 And

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

CHAP. X.

1. *The queen of Sheba, hearing of Solomon's wiſdom, cometh to ſee him, and maketh him preſents.* 14. *Solomon's yearly revenue in gold.* 16. *His golden targets and ſhields, his throne of ivory, and rich veſſels.* 24. *Strangers bring him preſents.* 28. *Horſes, chariots, &c. brought out of Egypt.*

AND when the queen of Sheba heard of the fame of Solomon, concerning the name of the LORD, ſhe came to prove him with hard queſtions.

2 And ſhe came to Jeruſalem with a very great train with camels that bare ſpices, and very much gold, and precious ſtones; and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

3 And Solomon told her all her queſtions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had ſeen all Solomon's wiſdom, and the houſe that he had built,

5 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters and their apparel, and his cup-bearers, and his aſcent by which he went up unto the houſe

V. 28. *Ophir*—A place famous for the plenty and fineneſs of the gold there. It is agreed, that it was a part of the Eaſt-Indies, probably Ceylon, which though very remote from us, yet was far nearer the Red-ſea, from whence they might eaſily ſail to it in thoſe ancient times, becauſe they might (according to the manner of thoſe firſt ages) ſail all along near the coaſt, though the voyage was thereby more tedious, which was the reaſon why three years were ſpent in it.

V. 2. *Of all that was in her heart*—Of all the doubts and difficulties wherewith her mind was perplexed.

of the LORD; there was no more ſpirit in her.

6 And ſhe ſaid to the king, It was a true report that I heard in mine own land of thy acts and of thy wiſdom.

7 Howbeit, I believed not the words until I came, and mine eyes had ſeen *it:* and behold, the half was not told me: thy wiſdom and proſperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that hear thy wiſdom.

9 Bleſſed be the LORD thy God, which delighted in thee, to ſet thee on the throne of Iſrael: becauſe the LORD loved Iſrael for ever, therefore made he thee king, to do judgment and juſtice.

10 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices very great ſtore, and precious ſtones. There came no more ſuch abundance of ſpices as theſe which the queen of Sheba gave to king Solomon.

11 And the navy alſo of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious ſtones.

12 And the king made of the almug-trees pillars for the houſe of the LORD, and for the king's houſe, harps alſo and pſalteries for ſingers. There came no ſuch almug-trees, nor were ſeen unto this day.

13 And king Solomon gave unto the queen of Sheba all her deſire whatſoever ſhe aſked, be-

V. 5. *There was no more ſpirit in her*—A common mode of expreſſion to ſignify the higheſt degree of admiration.

V. 8. *Happy are theſe thy ſervants, who ſtand continually before thee, &c.*—With much more reaſon may we ſay this of Chriſt's ſervants: *Bleſſed are they that dwell in thy houſe: they will be always praiſing thee.*

ſides

ſides *that* which Solomon gave her of his royal bounty. So ſhe turned and went to her own country, ſhe and her ſervants.

14 ¶ Now the weight of gold that came to Solomon in one year was ſix hundred threeſcore and ſix talents of gold.

15 Beſides *that he had* of the merchantmen, and of the traffick of the ſpice-merchants, and of all the kings of Arabia, and of the governors of the country.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of gold went to one target.

17 And *he made* three hundred ſhields *of* beaten gold: three pound of gold went to one ſhield. And the king put them in the houſe of the foreſt of Lebanon.

18 Moreover, the king made a great throne of ivory, and overlaid it with the beſt gold.

19 The throne had ſix ſteps, and the top of the throne *was* round behind: and *there were* ſtays on either ſide on the place of the ſeat, and two lions ſtood beſide the ſtays.

20 And twelve lions ſtood there on the one ſide and on the other upon the ſix ſteps. There was not the like made in any kingdom.

21 And all king Solomon's drinking-veſſels *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold; none *were of* ſilver. It was nothing accounted of in the days of Solomon.

V. 21. *Silver—was nothing accounted of, &c.* — If gold in abundance, would make ſilver ſeem ſo deſpicable, ſhall not wiſdom and grace, and the foretaſtes of heaven, make gold ſeem much more ſo?

22 For

22 For the king had at ſea a navy of Tharſhiſh, with the navy of Hiram. Once in three years came the navy of Tharſhiſh, bringing gold and ſilver, ivory and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wiſdom.

24 ¶ And all the earth ſought to Solomon, to hear his wiſdom, which God had put in his heart.

25 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and garments, and armour, and ſpices, horſes, and mules, a rate year by year.

26 And Solomon gathered together chariots, and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, whom he beſtowed in the cities for chariots, and with the king at Jeruſalem.

27 And the king made ſilver *to be* in Jeruſalem as ſtones, and cedars made he *to be* as the ſycamore-trees that *are* in the vale for abundance.

28 ¶ And Solomon had horſes brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

V. 24. *All the earth ſought to Solomon*—i. e. All the kings of the earth, (as it is expreſſed 2 Chron. ix. 23.) namely, of thoſe parts of the earth.

V. 29. *Chariot*—This is not to be underſtood of the chariots and horſes themſelves, but for the lading of chariots and horſes, which, conſiſting of fine linen and ſilk, were of great value; and the king's cuſtom, together with the charges of the journey, amounted to theſe ſums.

CHAP.

CHAP. XI.

1. *Solomon's numerous wives and concubines in his old age ſeduce him to idolatry.* 9. *God threateneth to rend the greateſt part of the kingdom from his family.* 14. *His adverſaries.* 41. *Solomon's acts, reign, and death.* 43. *Rehoboam ſucceedeth him.*

BUT king Solomon loved many ſtrange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians *and* Hittites;

2 Of the nations *concerning* which the LORD ſaid unto the children of Iſrael, ye ſhall not go in to them, neither ſhall they come in unto you: *for* ſurely they will turn away your heart after their gods. Solomon clave unto theſe in love.

3 And he had ſeven hundred wives, princeſſes, and three hundred concubines: and his wives turned away his heart.

4 For it came to paſs when Solomon was old, *that* his wives turned away his heart after other gods, and his heart was not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after Aſhtoreth the goddeſs of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the ſight of the LORD, and went not fully after the LORD, as *did* David his father.

V. 3. *Seven hundred wives, &c.*— God had particularly forbidden the kings to *multiply* either *horſes or wives*, Deut. xvii. 16, 17. We ſaw chap. x. 29. how he broke the former law, multiplying horſes: and here we ſee how he broke the latter, multiplying wives. David ſet the example. One ill act of a good man may do more miſchief than twenty of a wicked man.

7 Then

7 Then did Solomon build an high place for Chemoſh the abomination of Moab, in the hill that *is* before Jeruſalem; and for Molech the abomination of the children of Ammon.

8 And likewiſe did he for all his ſtrange wives, which burned incenſe and ſacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, becauſe his heart was turned from the LORD God of Iſrael, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he ſhould not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD ſaid unto Solomon, Foraſmuch as this is done of thee, and thou haſt not kept my covenant and my ſtatutes, which I have commanded thee, I will ſurely rend the kingdom from thee, and will give it to thy ſervant.

12 Notwithſtanding, in thy days I will not do it, for David thy father's ſake: *but* I will rend it out of the hand of thy ſon.

13 Howbeit, I will not rend away all the kingdom; *but* will give one tribe to thy ſon, for David my ſervant's ſake, and for Jeruſalem's ſake which I have choſen.

14 ¶ And the LORD ſtirred up an adverſary unto Solomon, Hadad the Edomite. He *was* of the king's ſeed in Edom.

V. 8. *And ſacrificed unto their gods* —See what need thoſe have to ſtand upon their guard, who have been eminent for religion. The devil will ſet upon them moſt violently: and if they miſcarry, the reproach is the greater. It is the evening that commends the day. Let us therefore fear, leſt after running well for a time, we come ſhort at the laſt.

V. 13. *I—will give one tribe to thy ſon*—Benjamin was not entirely his, for part of it adhered to Jeroboam, as Bethel, 1 Kings xii. 29. and Hephron, 2 Chron. xiii. 19. both which were towns of Benjamin.

15 For

15 For it came to paſs when David was in Edom, and Joab the captain of the hoſt was gone up to bury the ſlain, after he had ſmitten every male in Edom;

16 (For ſix months did Joab remain there with all Iſrael, until he had cut off every male in Edom)

17 That Hadad fled, he and certain Edomites of of his father's ſervants with him to go into Egypt; Hadad *being* yet a little child.

18 And they aroſe out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an houſe, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the ſight of Pharaoh, ſo that he gave him to wife the ſiſter of his own wife, the ſiſter of Tahpenes the queen.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaoh's houſe: and Genubath was in Pharaoh's houſhold among the ſons of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that behold, thou ſeekeſt to go to thine own country? And he anſwered, Nothing: howbeit, let me go in any wiſe.

V. 18. *They aroſe out of Midian*— Hadad fled at firſt with an intent to go into Egypt, but took Midian, a neighbouring country, in his way, and ſtaid there a while, poſſibly till he had by ſome of his ſervants tried Pharaoh's mind, and prepared the way for his reception.

23 And

23 And God ſtirred him up *another* adverſary, Rezon the ſon of Eliadah, which fled from his lord Hadadezer king of Zobah.

24 And he gathered men unto him, and became captain over a band, when David ſlew them *of Zobah.* And they went to Damaſcus, and dwelt therein, and reigned in Damaſcus.

25 And he was an adverſary to Iſrael all the days of Solomon, beſide the miſchief that Hadad *did:* and he abhorred Iſrael, and reigned over Syria.

26 And Jeroboam the ſon of Nebat, an Ephrathite of Zereda, Solomon's ſervant, whoſe mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand againſt the king.

27 And this *was* the cauſe that he lifted up *his* hand againſt the king: Solomon built Millo, *and* repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon ſeeing the young man that he was induſtrious, he made him ruler over all the charge of the houſe of Joſeph.

29 And it came to paſs at that time when Jeroboam went out of Jeruſalem, that the prophet Ahijah the Shilonite found him in the way: and he had clad himſelf with a new garment: and they two *were* alone in the field.

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces.

31 And he ſaid to Jeroboam, Take thee ten

V. 25. *An adverſary*—He was a ſecret enemy all that time; and when Solomon had forſaken God, he ſhewed himſelf openly.

pieces:

pieces: for thus ſaith the LORD the God of Iſrael, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 But he ſhall have one tribe for my ſervant David's ſake, and for Jeruſalem's ſake, the city which I have choſen out of all the tribes of Iſrael.

33 Becauſe that they have forſaken me, and have worſhipped Aſhtaroth the goddeſs of the Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my ſtatutes and my judgments, as *did* David his father.

34 Howbeit, I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life, for David my ſervant's ſake, whom I choſe, becauſe he kept my commandments and my ſtatutes:

35 But I will take the kingdom out of his ſon's hand, and will give it unto thee, *even* ten tribes.

36 And unto his ſon will I give one tribe, that David my ſervant may have a light alway before me in Jeruſalem, the city which I have choſen me to put my name there.

37 And I will take thee, and thou ſhalt reign according to all that thy ſoul deſireth, and ſhalt be king over Iſrael.

38 And it ſhall be if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my ſight, to keep my ſtatutes and my commandments, as David my ſervant did; that I will be with thee, and

build thee a ſure houſe, as I built for David, and will give Iſrael unto thee.

39 And I will for this afflict the ſeed of David, but not for ever.

40 Solomon ſought therefore to kill Jeroboam. And Jeroboam aroſe, and fled into Egypt, unto Shiſhak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the reſt of the acts of Solomon, and all that he did, and his wiſdom, *are* they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jeruſalem over all Iſrael *was* forty years.

43 ¶ And Solomon ſlept with his fathers, and was buried in the city of David his father. And Rehoboam his ſon reigned in his ſtead.

CHAP. XII.

1. *Rehoboam rejecting the good advice of his father's old counſellers, ten tribes revolt from him.* 20. *Jeroboam made king of Iſrael.* 26. *He ſetteth up the idolatrous worſhip of golden calves at Beth-el and Dan.*

AND Rehoboam went to Shechem: for all Iſrael were come to Shechem to make him king.

V. 39. *For this* — For this cauſe, which I mentioned ver. 33. *But not for ever*—There ſhall a time come when the ſeed of David ſhall not be moleſted by the kingdom of Iſrael, but that kingdom ſhall be deſtroyed, and the kings of the houſe of David ſhall be uppermoſt, as it was in the days of Aſa, Hezekiah, and Joſiah. And at laſt the Meſſiah ſhall come, who ſhall unite together the broken ſticks of Judah and Joſeph, and rule over all the Jews and Gentiles too.

V. 42. *Forty years* — Solomon's reign was as long as his father's, but not his life: ſin ſhortened his days.

V. 43. *And Solomon ſlept with his fathers*—This expreſſion is promiſcuouſly uſed concerning good and bad; and ſignifies only, that they died as their fathers did. But did he repent before he died? Though the opinion of Jews and Chriſtians concerning this matter is various, it ſeems to be put out of diſpute by the book of Eccleſiaſtes, which was written long after he had finiſhed all his works, and after he had liberally drunk of all ſorts of ſenſual pleaſures, and ſadly experienced the bitter effects of his love of women, Eccleſ. vii. 26. which makes it more than probable, that Solomon wrote this book as a public teſtimony and profeſſion of his repentance.

2 And

2 And it came to paſs when Jeroboam the ſon of Nebat, who was yet in Egypt, heard *of it*, (for he was fled from the preſence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they ſent and called him. And Jeroboam and all the congregation of Iſrael came, and ſpake unto Rehoboam, ſaying,

4 Thy father made our yoke grievous: now therefore make thou the grevious ſervice of thy father, and his heavy yoke which he put upon us, lighter, and we will ſerve thee.

5 And he ſaid unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 And king Rehoboam conſulted with the old men that ſtood before Solomon his father while he yet lived, and ſaid, How do ye adviſe that I may anſwer this people?

7 And they ſpake unto him, ſaying, If thou wilt be a ſervant unto this people this day, and wilt ſerve them, and anſwer them, and ſpeak good words to them, then they will be thy ſervants for ever.

8 But he forſook the counſel of the old men which they had given him, and conſulted with the young men that were grown up with him, *and* which ſtood before him:

9 And he ſaid unto them, What counſel give ye that we may anſwer this people, who have

V. 4. *Thy father made our yoke grievous*—By heavy taxes and impoſitions, not only for the temple and his magnificent buildings, but for the expences of his very numerous court, and of ſo many wives and concubines.

V. 8. *He—conſulted with the young men*—So called comparatively to the old men: otherwiſe they were near forty years old.

ſpoken

ſpoken to me, ſaying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* lighter unto us: thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come to me again the third day.

13 And the king anſwered the people roughly, and forſook the old men's counſel that they gave him;

14 And ſpake to them after the counſel of the young men, ſaying, My father made your yoke heavy, and I will add to your yoke: my father *alſo* chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

15 Wherefore the king hearkened not unto the people: for the cauſe was from the LORD, that he might perform his ſaying which the LORD ſpake by Ahijah the Shilonite unto Jeroboam the ſon of Nebat.

16 So when all Iſrael ſaw that the king hearkened not unto them, the people anſwered the king, ſaying, What portion have we in David?

V. 16. *In David* — They named David, rather than Rehoboam; to ſignify, that they renounced not Rehoboam only, but all David's family.

neither

neither *have we* inheritance in the ſon of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David. So Iſrael departed unto their tents.

17 But *as for* the children of Iſrael which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Adoram, who was over the tribute; and all Iſrael ſtoned him with ſtones, that he died. Therefore king Rehoboam made ſpeed to get him up to his chariot, to flee to Jeruſalem.

19 So Iſrael rebelled againſt the houſe of David unto this day.

20 ¶ And it came to paſs when all Iſrael heard that Jeroboam was come again, that they ſent and called him unto the congregation, and made him king over all Iſrael: there was none that followed the houſe of David, but the tribe of Judah only.

21 And when Rehoboam was come to Jeruſalem, he aſſembled all the houſe of Judah, with the tribe of Benjamin, an hundred and fourſcore thouſand choſen men, which were warriors, to fight againſt the houſe of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon.

22 But the word of God came unto Shemaiah the man of God, ſaying,

23 Speak unto Rehoboam the ſon of Solomon king of Judah, and unto all the houſe of Ju-

Son of Jeſſe—So they called David in contempt. But ſurely no nation ever owed greater obligations to a prince, than the Iſraelites did to David; yet how ſoon are all his benefits forgot, and the people almoſt with one accord revolt from Rehoboam his grandſon!

dah

dah and Benjamin, and to the remant of the people, ſaying,

24 Thus ſaith the LORD, Ye ſhall not go up, nor fight againſt your brethren the children of Iſrael: return every man to his houſe: for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26 ¶ And Jeroboam ſaid in his heart, Now ſhall the kingdom return to the houſe of David.

27 If this people go up to do ſacrifice in the houſe of the LORD at Jeruſalem, then ſhall the heart of his people turn again unto their lord, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counſel, and made two calves *of* gold, and ſaid unto them, It is too much for you to go up to Jeruſalem: behold thy gods, O Iſrael, which brought thee up out of the land of Egypt!

V. 27. *Then will the heart of the people turn, &c.* — Which in itſelf might ſeem a prudent conjecture; for this would give Rehoboam, and the prieſts, and the Levites, the ſure and faithful friends of David's houſe, many opportunities of alienating their minds from him, and reducing them to their former allegiance.

V. 28. *Made two calves of gold*—In imitation of Aaron's golden calf, and of the Egyptians, from whom he was lately come. And this he the rather preſumed to do, becauſe he knew the people of Iſrael were generally prone to idolatry: and that Solomon's example had exceedingly ſtrengthened thoſe inclinations; and therefore they were prepared for ſuch an attempt; eſpecially, when his propoſition tended to their own eaſe, ſafety, and profit, which he knew was much dearer to them, as well as to himſelf, than their religion.

29 And

29 And he ſet the one in Beth-el, and the other put he in Dan.

30 And this thing became a ſin: for the people went *to worſhip* before the one *even* unto Dan.

31 And he made an houſe of high places, and made prieſts of the loweſt of the people, which were not of the ſons of Levi.

32 And Jeroboam ordained a feaſt in the eighth month, on the fifteenth day of the month, like unto the feaſt that *is* in Judah, and he offered upon the altar. So did he in Beth-el, ſacrificing unto the calves that he had made: and he placed in Beth-el the prieſts of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, *even* in the month which he had deviſed of his own heart; and ordained a feaſt unto the children of Iſrael: and he offered upon the altar, and burned incenſe.

CHAP. XIII.

1. *A man of God out of Judah propheſieth againſt the altar in Beth-el.* 4. *Jeroboam's hand withereth;* 6. *and at the prayer of the prophet is reſtored.* 23. *The prophet for diſobeying God's command is ſlain by a lion.* 33. *Jeroboam ſtill perſiſteth in his evil courſes.*

AND behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam ſtood by the altar to burn incenſe.

V. 29. *One in Beth-el, and the other —in Dan* — Which two places he choſe for his people's conveniency; Beth-el being in the ſouthern, and Dan in the northern parts of his kingdom.

V. 1. *There came a man of God*— Commentators are not agreed who this prophet was, neither is there any foundation for ſo much as a conjecture.

2 And

2 And he cried againſt the altar in the word of the LORD, and ſaid, O altar, altar, thus ſaith the LORD, Behold, a child ſhall be born unto the houſe of David, Joſiah by name; and upon thee ſhall he offer the prieſts of the high places that burn incenſe upon thee, and men's bones ſhall be burned upon thee.

3 And he gave a ſign the ſame day, ſaying, This *is* the ſign which the LORD hath ſpoken; Behold, the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.

4 ¶ And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Beth-el, that he put forth his hand from the altar, ſaying, Lay hold on him. And his hand which he put forth againſt him dried up, ſo that he could not pull it again to him.

5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſign which the man of God had given by the word of the LORD.

6 ¶ And the king anſwered and ſaid unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be reſtored me again. And the man of God beſought the LORD, and the king's hand was reſtored to him again, and became as *it was* before.

7 And the king ſaid unto the man of God,

V. 2. *O altar*—He directs his ſpeech to the altar, becauſe the following ſigns were wrought upon it. *Joſiah by name*—Which being done above three hundred years after this prophecy, plainly ſhews the abſolute certainty of God's providence, and fore-knowledge even in the moſt contingent things.

V. 3. *Gave a ſign*—i. e. He then wrought a miracle, to aſſure them of the truth of his prophecy.

Come

Come home with me, and refreſh thyſelf, and I will give thee a reward.

8 And the man of God ſaid unto the king, If thou wilt give me half of thine houſe, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For ſo was it charged me by the word of the LORD, ſaying, Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el; and his ſons came and told him all the works that the man of God had done that day in Beth-el: the words which he had ſpoken unto the king, them they told alſo to their father.

12 And their father ſaid unto them, What way went he? for his ſons had ſeen what way the man of God went which came from Judah.

13 And he ſaid unto his ſons, Saddle me the aſs. So they ſaddled him the aſs; and he rode thereon,

14 And went after the man of God, and found him ſitting under an oak: and he ſaid unto him, *Art* thou the man of God that cameſt from Judah? and he ſaid, I *am*.

15 Then he ſaid unto him, Come home with me, and eat bread.

16 And he ſaid, I may not return with thee,

V. 9. *For ſo was it charged me, &c.* —My refuſal of thy favour, is not from any contempt or hatred of thy perſon; but in obedience to the juſt command of my God, who hath forbidden me all farther converſe or communication with thee.

V. 11. *An old prophet* — One to whom, and by whom God did ſometimes impart his mind; as it is manifeſt from ver. 20, 21. and one that had a reſpect to the Lord's holy prophets, and gave credit to their predictions: but whether he was a good man, may be doubted, ſeeing we find him in a downright lie, ver. 18.

nor go in with thee: neither will I eat bread, nor drink water with thee in this place.

17 For it was ſaid to me by the word of the LORD, Thou ſhalt eat no bread nor drink water there, nor turn again to go by the way that thou cameſt.

18 He ſaid unto him, I *am* a prophet alſo as thou *art*; and an angel ſpake unto me by the word of the LORD, ſaying, Bring him back with thee into thine houſe, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his houſe, and drank water.

20 And it came to paſs as they ſat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, ſaying, Thus ſaith the LORD, foraſmuch as thou haſt diſobeyed the mouth of the LORD, and haſt not kept the commandment which the LORD thy God commanded thee:

22 But cameſt back, and haſt eaten bread and drunk water in the place of which *the LORD* did ſay to thee, Eat no bread, and drink no water; thy carcaſe ſhall not come unto the ſepulchre of thy fathers.

23 ¶ And it came to paſs, after he had eaten bread, and after he had drunk, that he ſaddled

V. 22. *Thy carcaſe ſhall not come unto the ſepulchre of thy fathers*— Thou ſhalt not die a natural, but a violent death; and that in this journey, before thou returneſt to thy native habitation. But is it not ſtrange that the lying prophet eſcapes, while the man of God is ſo ſeverely puniſhed? Certainly there muſt be a judgment to come, when theſe things ſhall be called over again, and when thoſe who have ſinned moſt and ſuffered leaſt in this world, will receive according to their works.

for

for him the aſs, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and ſlew him: and his carcaſe *was* caſt in the way, and the aſs ſtood by it, the lion alſo ſtood by the carcaſe.

25 And behold, men paſſed by, and ſaw the carcaſe caſt in the way, and the lion ſtanding by the carcaſe: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he ſaid, It *is* the man of God, who was diſobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and ſlain him according to the word of the LORD, which he ſpake unto him.

27 And he ſpake to his ſons, ſaying, Saddle me the aſs. And they ſaddled *him*.

28 And he went and found his carcaſe caſt in the way, and the aſs and the lion ſtanding by the carcaſe: the lion had not eaten the carcaſe, nor torn the aſs.

29 And the prophet took up the carcaſe of

V. 28. *And he went and found his carcaſe, &c.* — Here was a concurrence of miracles: that the aſs did not run away from the lion, according to his nature, but boldly ſtood ſtill, as reſerving himſelf to carry the prophet to his burial; that the lion did not devour his prey, nor yet go away when he had done his work, but ſtood ſtill, partly to preſerve the carcaſe of the prophet from other wild beaſts or fowls, partly as an evidence that the prophet's death was not caſual, nor the effect of a lion's ravenous diſpoſition, but of God's ſingular and juſt judgment; and conſequently, that his prediction was divine, and ſhould be infallibly accompliſhed in its proper time; and partly, as a token of God's favour to the deceaſed prophet, of whoſe very carcaſe he took ſuch ſpecial care: thereby ſignifying, that although for wiſe and juſt reaſons he thought fit to take away the life of the prophet, yet his remains was precious to him.

the

the man of God, aud laid it upon the aſs, and brought it back. And the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcaſe in his own grave; and they mourned over him, *ſaying*, Alas, my brother!

31 And it came to paſs after he had buried him, that he ſpake to his ſons, ſaying, When I am dead, then bury me in the ſepulchre wherein the man of God *is* buried; lay my bones beſide his bones.

32 For the ſaying which he cried by the word of the LORD, againſt the altar in Beth-el, and againſt all the houſes of the high places which *are* in the cities of Samaria, ſhall ſurely come to paſs.

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the loweſt of the people prieſts of the high places: whoſoever would, he conſecrated him, and he became *one* of the prieſts of the high places.

34 And this thing became ſin unto the houſe of Jeroboam, even to cut *it* off, and to deſtroy *it* from off the face of the earth.

CHAP. XIV.

1. *Abijah being ſick, Jeroboam ſendeth his wife diſguiſed with preſents to the prophet Ahijah at Shiloh.* 5. *Ahijah forewarned, denounceth God's judgment againſt Jeroboam's houſe.* 17. *Ahijah dieth.* 19. *Jeroboam dieth.* 21. *Rehoboam's wicked reign.* 25. *Shiſhak king of Egypt ſpoileth Jeruſalem.* 29. *Rehoboam dieth.*

AT that time Abijah the ſon of Jeroboam fell ſick.

2 And Jeroboam ſaid to his wife, Ariſe, I pray thee,

thee, and diſguiſe thyſelf, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that I ſhould *be* king over this people.

3 And take with thee ten loaves, and cracknels, and a cruſe of honey, and go to him: he ſhall tell thee what ſhall become of the child.

4 And Jeroboam's wife did ſo, and aroſe and went to Shiloh, and came to the houſe of Ahijah. But Ahijah could not ſee; for his eyes were ſet by reaſon of his age.

5 ¶ And the LORD ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to aſk a thing of thee for her ſon; for he *is* ſick: thus and thus ſhalt thou ſay unto her. For it ſhall be when ſhe cometh in, that ſhe ſhall feign herſelf *to be* another *woman*.

6 And it was *ſo*, when Ahijah heard the ſound of her feet as ſhe came in at the door, that he ſaid, Come in thou wife of Jeroboam: why feigneſt thou thyſelf *to be* another? for I *am* ſent to thee with heavy *tidings*.

7 Go, tell Jeroboam, Thus ſaith the LORD God of Iſrael, Foraſmuch as I exalted thee from among the people, and made thee prince over my people Iſrael,

8 And rent the kingdom away from the houſe of David and gave it thee; and *yet* thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes,

V. 6. *Come in, thou wife of Jeroboam* — By which diſcovery he both reproves their folly, who thought to conceal themſelves from God, and gives her aſſurance of the truth and certainty of that meſſage which he was to deliver.

9 But

9 But haſt done evil above all that were before thee: for thou haſt gone and made thee other gods, and molten images, to provoke me to anger, and haſt caſt me behind thy back:

10 Therefore behold, I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam him that piſſeth againſt the wall, *and* him that is ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city ſhall the dogs eat; and him that dieth in the field ſhall the fowls of the air eat; for the LORD hath ſpoken *it*.

12 Ariſe thou therefore, get thee to thine own houſe: *and* when thy feet enter into the city, the child ſhall die.

13 And all Iſrael ſhall mourn for him, and bury him: for he only of Jeroboam ſhall come to the grave, becauſe in him there is found *ſome* good thing toward the LORD God of Iſrael in the houſe of Jeroboam.

14 Moreover, the LORD ſhall raiſe him up a king over Iſrael, who ſhall cut off the houſe of Jeroboam that day: but what? even now.

15 For the LORD ſhall ſmite Iſrael as a reed

V. 13. *Becauſe in him there is found ſome good toward the LORD* — It is very likely he had pious intentions of taking away the calves, and of permitting or obliging his people to go up to Jeruſalem to worſhip, if God gave him life and authority to do it, and of truſting God with his kingdom,

V. 14. *But what?* — But what do I ſay, *He ſhall raiſe*, as it were a thing to be done at a great diſtance of time: the man is now in being, if not in power, who ſhall do this: this judgment ſhall be ſhortly executed. Sometimes God makes quick work with ſinners. And he did ſo with the houſe of Jeroboam: for it was not twenty-four years from his firſt elevation, to the final extirpation of his family.

is ſhaken in the water, and he ſhall root up Iſrael out of this good land which he gave to their fathers, and ſhall ſcatter them beyond the river, becauſe they have made their groves, provoking the LORD to anger.

16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam, who did ſin, and who made Iſrael to ſin.

17 ¶ And Jeroboam's wife aroſe, and departed, and came to Tirzah: *and* when ſhe came to the threſhold of the door, the child died.

18 And they buried him, and all Iſrael mourned for him, according to the word of the LORD which he ſpake by the hand of his ſervant Ahijah the prophet.

19 ¶ And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold they *are* written in the book of the chronicles of the kings of Iſrael.

20 And the days which Jeroboam reigned *were* two and twenty years: and he ſlept with his fathers, and Nadab his ſon reigned in his ſtead.

21 ¶ And Rehoboam the ſon of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he begun to reign, and he reigned ſeventeen years in Jeruſalem, the city which the LORD did chooſe out of all the tribes of Iſrael to put his name there. And his mother's name *was* Naamah an Ammoniteſs.

V. 19. *The book of the chronicles*— Not that canonical book of chronicles which we have under this title; for that was written long after this book: but a book of civil records, the annals, wherein all remarkable paſſages were recorded by the king's command from day to day; out of which the ſacred penman, by the direction of God's ſpirit, took thoſe paſſages which were moſt uſeful for God's honour, and men's edification.

22 And

22 And Judah did evil in the ſight of the LORD, and they provoked him to jealouſy with their ſins which they had committed, above all that their fathers had done.

23 For they alſo built them high places, and images, and groves on every high hill, and under every green tree.

24 And there were alſo ſodomites in the land; *and* they did according to all the abominations of the nations which the LORD caſt out before the children of Iſrael.

25 ¶ And it came to paſs in the fifth year of king Rehoboam, *that* Shiſhak king of Egypt came up againſt Jeruſalem:

26 And he took away the treaſures of the houſe of the LORD, and the treaſures of the king's houſe; he even took away all: and he took away all the ſhields of gold which Solomon had made.

27 And king Rehoboam made in their ſtead braſen ſhields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's houſe.

28 And it was *ſo*, when the king went into the houſe of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the reſt of the acts of Rehoboam and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

V. 25. *Shiſhak king of Egypt*—He is thought to be Solomon's brother-in-law. But how little ſuch relations ſignify among princes, when their intereſt is concerned, all hiſtories witneſs. Beſides, Rehoboam was not Solomon's ſon by Pharaoh's daughter, ſo the relation was in a manner extinct.

V. 27. *King Rehoboam in their ſtead made braſen ſhields*—This was an emblem of the diminution of his glory. Sin makes the gold become dim; it changes the moſt fine gold, and turns it into braſs.

30 And

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammoniteſs. And Abijam his ſon reigned in his ſtead.

CHAP. XV.

1. *Abijam's wicked reign.* 8. *He dieth, and Aſa ſucceedeth him.* 8. *Aſa's good reign.* 24. *He dying, Jehoſhaphat ſucceedeth.* 25. *Nadab's wicked reign.* 27. *He is ſlain by Baaſha, who ſucceedeth him, and executeth Ahijah's prophecy againſt Jeroboam's houſe.* 33. *Baaſha's wicked reign.*

NOW in the eighteenth year of king Jeroboam the ſon of Nebat, reigned Abijam over Judah.

2 Three years reigned he in Jeruſalem. And his mother's name *was* Maachah the daughter of Abiſhalom.

3 And he walked in all the ſins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheleſs, for David's ſake did the LORD his God give him a lamp in Jeruſalem, to ſet up his ſon after him, and to eſtabliſh Jeruſalem:

5 Becauſe David did *that which was* right in the eyes of the LORD, and turned not aſide from any *thing* that he commanded him all the days of his life, ſave only in the matter of Uriah the Hittite.

V. 4. *Give him a lamp*—A ſon and ſucceſſor to perpetuate his name and memory, which otherwiſe had gone into obſcurity.

V. 5. *Save only in the matter of Uriah* — This and the like phraſes are not to be underſtood as excluſive of every ſinful action, but only of an habitual and continued apoſtacy from God.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the reſt of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 ¶ And Abijam ſlept with his fathers; and they buried him in the city of David. And Aſa his ſon reigned in his ſtead.

9 And in the twentieth year of Jeroboam king of Iſrael reigned Aſa over Judah.

10 And forty and one years reigned he in Jeruſalem. And his mother's name *was* Maachah the daughter of Abiſhalom.

11 And Aſa did *that which was* right in the ſight of the LORD, as *did* David his father.

12 And he took away the ſodomites out of the land, and removed all the idols that his fathers had made.

13 And alſo Maachah his mother, even her he removed from *being* queen, becauſe ſhe had made an idol in a grove; and Aſa deſtroyed her idol and burned *it* by the brook Kidron.

14 But the high places were not removed: nevertheleſs Aſa's heart was perfect with the LORD all his days.

15 And he brought in the things which his father had dedicated, and the things which him-

V. 10. *And his mother's name was Maachah*—i. e. His grand-mother's, as appears from ver. 2. who is called his *mother*, as David is called Abijam's *father*, ver. 3.

V. 14. *But the high places were not removed*— 2 Chron. xiv. 3. *He took away the altars of the ſtrange gods, and the high places* where they were worſhipped: but as for thoſe high places where the true God was worſhipped, he did not take them away.

ſelf

ſelf had dedicated, into the houſe of the LORD, ſilver, and gold, and veſſels.

16 And there was war between Aſa and Baaſha king of Iſrael all their days.

17 And Baaſha king of Iſrael went up againſt Judah, and built Ramah that he might not ſuffer any to go out or come in to Aſa king of Judah.

18 Then Aſa took all the ſilver and the gold *that were* left in the treaſures of the houſe of the LORD, and the treaſures of the king's houſe, and delivered them into the hand of his ſervants: and king Aſa ſent them to Ben-hadad the ſon of Tabrimon, the ſon of Hezion, king of Syria, that dwelt at Damaſcus, ſaying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have ſent unto thee a preſent of ſilver and gold; come and break thy league with Baaſha king of Iſrael, that he may depart from me.

20 So Ben-hadad hearkened unto king Aſa, and ſent the captains of the hoſts which he had againſt the cities of Iſrael, and ſmote Ijon, and Dan, and Abel-beth-maacha, and all Cinneroth, with all the hand of Naphtali.

21 And it came to paſs, when Baaſha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

V. 18. *Then Aſa took all the ſilver and the gold, &c.* — In caſes of extreme danger, it was always held lawful to employ ſacred things in the ſervice of one's country; but there was no ſuch neceſſity in this caſe. So that here he committed three great faults: Firſt, he alienated things conſecrated to God, without neceſſity. Secondly, he did this out of diſtruſt of that God whoſe power and goodneſs he had lately experienced. Thirdly, he did this for an ill intent, to hire him to the breach of his league and covenant with Baaſha, ver. 19. and to take away part of that land which by right, and the ſpecial gift of God, belonged to the Iſraelites.

22 Then

22 Then king Aſa made a proclamation throughout all Judah; none *was* exempted: and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had builded; and king Aſa built with them Geba of Benjamin, and Mizpah.

23 The reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? nevertheleſs, in the time of his old age he was diſeaſed in his feet.

24 ¶ And Aſa ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoſhaphat his ſon reigned in his ſtead.

25 ¶ And Nadab the ſon of Jeroboam began to reign over Iſrael in the ſecond year of Aſa king of Judah, and reigned over Iſrael two years.

26 And he did evil in the ſight of the LORD, and walked in the way of his father, and in his ſin wherewith he made Iſrael to ſin.

27 ¶ And Baaſha the ſon of Ahijah, of the houſe of Iſſachar, conſpired againſt him; and Baaſha ſmote him at Gibbethon, which *belonged* to the Philiſtines. For Nadab and all Iſrael laid ſiege to Gibbethon.

28 Even in the third year of Aſa king of Judah did Baaſha ſlay him, and reigned in his ſtead.

29 And it came to paſs when he reigned, *that*

V. 28. *Even in the third year of Aſa, &c.*—It was threatned, chap. xiv. 15. that Iſrael ſhould be *as a reed ſhaken in the water*. And ſo they were, when, during the ſingle reign of Aſa, their government was in ſeven or eight different hands. Jeroboam was upon the throne at the beginning of his reign, and Ahab at the end of it; between whom were Nadab, Baaſha, Elah, Zimri, Tibni, and Omri, undermining and deſtroying one another. This they got by deſerting the houſe of God.

he

he ſmote all the houſe of Jeroboam: he left not to Jeroboam any that breathed, until he had deſtroyed him, according unto the ſaying of the LORD which he ſpake by his ſervant Ahijah the Shilonite:

30 Becauſe of the ſins of Jeroboam which he ſinned, and which he made Iſrael ſin, by his provocation wherewith he provoked the LORD God of Iſrael to anger.

31 Now the reſt of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

32 And there was war between Aſa and Baaſha king of Iſrael all their days.

33 ¶ In the third year of Aſa king of Judah began Baaſha the ſon of Ahijah to reign over all Iſrael in Tirzah, twenty and four years.

34 And he did evil in the ſight of the LORD, and walked in the way of Jeroboam, and in his ſin wherewith he made Iſrael to ſin.

CHAP. XVI.

1. *Jehu's prophecy againſt the houſe of Baaſha.* 6. *Baaſha dieth.* 8. *Zimri's conſpiracy.* 11. *He executeth Jehu's prophecy againſt Baaſha's houſe.* 16. *Omri's wicked reign, and death.* 29. *Ahab's wicked reign.* 34. *Joſhua's curſe fulfilled upon Hiel the rebuilder of Jericho.*

THEN the word of the LORD came to Jehu the ſon of Hanani againſt Baaſha, ſaying,

2 Foraſmuch as I exalted thee out of the duſt, and made thee prince over my people Iſrael; and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me to anger with their ſins;

3 Behold, I will take away the poſterity of Baaſha,

Baaſha, and the poſterity of his houſe: and will make thy houſe like the houſe of Jeroboam the ſon of Nebat.

4 Him that dieth of Baaſha in the city, ſhall the dogs eat, and him that dieth of his in the fields ſhall the fowls of the air eat.

5 Now the reſt of the acts of Baaſha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

6 ¶ So Baaſha ſlept with his fathers, and was buried in Tirzah. And Elah his ſon reigned in his ſtead.

7 And alſo by the hand of the prophet Jehu the ſon of Hanani, came the word of the LORD, againſt Baaſha, and againſt his houſe, even for all the evil that he did in the ſight of the LORD, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam; and becauſe he killed him.

8 ¶ In the twenty and ſixth year of Aſa king of Judah began Elah the ſon of Baaſha to reign over Iſrael in Tirzah, two years.

9 And his ſervant Zimri, captain of half *his* chariots, conſpired againſt him, as he was in Tirzah, drinking himſelf drunk in the houſe of the Arza ſteward of *his* houſe in Tirzah.

10 And Zimri went in and ſmote him, and killed him, in the twenty and ſeventh year of Aſa king of Judah, and reigned in his ſtead.

11 ¶ And it came to paſs when he began to

V. 7. *Came the word of the LORD againſt Baaſha*—The meaning is, the meſſage which *came from the Lord to Jehu*, ver. 1, &c. was here delivered *by the hand*, by the miniſtry *of Jehu*, unto Baaſha. Jehu did what God commanded him in this matter, tho' not without apparent hazard to himſelf.

reign,

reign, as ſoon as he ſat on his throne, *that* he ſlew all the houſe of Baaſha: he left him not one that piſſeth againſt a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the LORD which he ſpake againſt Baaſha by Jehu the prophet;

13 For all the ſins of Baaſha, and the ſins of Elah his ſon, by which they ſinned, and by which they made Iſrael to ſin, in provoking the LORD God of Iſrael to anger with their vanities.

14 Now the reſt of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

15 In the twenty and ſeventh year of Aſa king of Judah, did Zimri reign ſeven days in Tirzah. And the people *were* encamped againſt Gibbethon, which *belonged* to the Philiſtines.

16 ¶ And the people *that were* encamped heard ſay, Zimri hath conſpired, and hath alſo ſlain the king: wherefore all Iſrael made Omri, the captain of the hoſt, king over all Iſrael that day in the camp.

17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged Tirzah.

18 And it came to paſs when Zimri ſaw that the city was taken, that he went into the palace of the king's houſe, and burned the king's houſe over him with fire, and died:

19 For his ſins which he ſinned in doing evil in the ſight of the LORD, in walking in the way of Jeroboam, and in his ſin, which he did, to make Iſrael ſin.

20 Now

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Iſrael?

21 Then were the people of Iſrael divided into two parts: half of the people followed Tibni the ſon of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri, prevailed againſt the people that followed Tibni the ſon of Ginath. So Tibni died, and Omri reigned.

23 In the thirty and one year of Aſa king of Judah began Omri to reign over Iſrael twelve years: ſix years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of ſilver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 But Omri wrought evil in the eyes of the LORD, and did worſe than all that *were* before him.

26 For he walked in all the way of Jeroboam the ſon of Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the LORD God of Iſrael to anger with their vanities.

27 Now the reſt of the acts of Omri which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael?

28 So Omri ſlept with his fathers, and was

V. 21. *Then were the people of Iſrael divided*—Fell into a civil war: yet neither this, nor any other of God's dreadful judgments could win them to repentance.

V. 26. *But Omri—did worſe than all that were before him, &c.*—Perhaps he made ſeverer laws concerning the calf worſhip; whence we read of *the ſtatutes of Omri*, Mic. vi. 16.

buried

buried in Samaria. And Ahab his ſon reigned in his ſtead.

29 ¶ And in the thirty and eighth year of Aſa king of Judah began Ahab the ſon of Omri to reign over Iſrael: and Ahab the ſon of Omri reigned over Iſrael in Samaria twenty and two years.

30 And Ahab the ſon of Omri did evil in the ſight of the LORD above all that *were* before him.

31 And it came to paſs as if it had been a light thing for him to walk in the ſins of Jeroboam the ſon of Nebat, that he took to wife Jezebel the daughter of Eth-baal king of the Zidonians, and went and ſerved Baal, and worſhipped him.

32 And he reared up an altar for Baal in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove: and Ahab did more to provoke the LORD God of Iſrael to anger than all the kings of Iſrael that were before him.

34 ¶ In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſon* Segub, according to the word of the LORD which he ſpake by Joſhua the ſon of Nun.

V. 31. *A light thing* — The Hebrew runs, *Was it a light thing, &c.* i. e. Was this but a ſmall ſin, that therefore he needed to add more abominations? Where the queſtion, as is uſual among the Hebrews, implies a ſtrong denial; and intimates, that this was no ſmall ſin, but a great crime; and might have ſatisfied his wicked mind, without any additions. *Jezebel*—A woman infamous for her idolatry, and cruelty, and ſorcery, and filthineſs.

V. 34. *In his days did Hiel the Bethelite build Jericho*—This is added, as an inſtance of the certainty of divine predictions. See note on Joſhua chap. vi. 26.

CHAP. XVII.

1. *Elijah, propheſying againſt Ahab, is ſent to the brook Cherith, where the ravens fed him.* 8. *He is ſent to a widow at Zarephath, and miraculouſly recruiteth her barrel of meal and cruſe of oil.* 17. *The widow's ſon dieth, and is reſtored to life by Elijah.*

AND Elijah the Tiſhbite, *who was* of the inhabitants of Gilead, ſaid unto Ahab, *As* the LORD God of Iſrael liveth, before whom I ſtand, there ſhall not be dew nor rain theſe years, but according to my word.

2 And the word of the LORD came unto him, ſaying,

3 Get thee hence, and turn thee eaſtward, and hide thyſelf by the brook Cherith, that *is* before Jordan.

4 And it ſhall be *that* thou ſhalt drink of the brook: and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

V. 1. *Elijah*—The moſt eminent of the prophets, who is here brought in, like Melchiſedek, without any mention of his father, or mother, or beginning of his days; like a man dropt out of the clouds, and raiſed by God's ſpecial providence as a witneſs for himſelf in this moſt degenerate time, that by his zeal, and courage, and miracles, he might give ſome check to their various and abominable idolatries, and ſome reviving to that ſmall number of the Lord's prophets, and people, who yet remained in Iſrael. He ſeems to have been naturally of a rough ſpirit. *Theſe years*—i. e. Theſe following years, which were three and an half, Luke iv. 25. James v. 17. *My word* — Until I ſhall declare, that this judgment ſhall ceaſe, and ſhall pray to God for the removal of it.

V. 4. *I have commanded the ravens to feed thee there* — Or, *I ſhall command*—i. e. Effectually move them, by inſtincts which ſhall be as forcible with them, as a law or command is to men. God is ſaid to *command* both brute creatures, and ſenſeleſs things, when he cauſeth them to do the things which he intends to effect by them. Ravens neglect their own young; yet when God pleaſeth, they ſhall feed his prophet.

6 And

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening; and he drank of the brook.

7 And it came to paſs after a while, that the brook dried up, becauſe there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, ſaying,

9 Ariſe, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee.

10 So he aroſe, and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel that I may drink.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruſe: and behold, I *am* gathering two ſticks, that I may go in, and dreſs it for me and my ſon, that we may eat it, and die.

13 And Elijah ſaid unto her, Fear not: go, *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring *it* unto me, and after make for thee and for thy ſon.

V. 6. *And fleſh* — Not raw, but boiled by the miniſtry of ſome angel or man, and left in ſome place till the ravens came for it: in all which there is nothing incredible, conſidering the power and providence of God.

V. 13. *But make me—a little cake firſt*—This he requires as a trial of her faith and obedience, which he knew God would plentifully reward; and ſo this would be a great example to encourage others to the practice of the ſame graces.

14 For

14 For thus ſaith the LORD God of Iſrael, The barrel of meal ſhall not waſte, neither ſhall the cruſe of oil fail, until the day *that* the LORD ſendeth rain upon the earth.

15 And ſhe went, and did according to the ſaying of Elijah: and ſhe, and he, and her houſe did eat *many* days.

16 *And* the barrel of meal waſted not, neither did the cruſe of oil fail, according to the word of the LORD which he ſpake by Elijah.

17 ¶ And it came to paſs after theſe things, *that* the ſon of the woman, the miſtreſs of the houſe, fell ſick; and his ſickneſs was ſo ſore, that there was no breath left in him.

18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my ſin to remembrance, and to ſlay my ſon?

19 And he ſaid unto her, Give me thy ſon. And he took him out of her boſom, and carried him up into a loft where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and ſaid, O LORD my God, haſt thou alſo brought evil upon the widow with whom I ſojourn, by ſlaying her ſon?

V. 15. *Many days*—A long time, even above two years, before the following event about her ſon happened.

V. 17. *No breath left in him*—i. e. He died. We muſt not think it ſtrange, if we meet with ſharp afflictions, even when we are the eminent ſervants of God.

V. 20. *And he cried unto the LORD*—A prayer full of powerful arguments. Thou art *the Lord*, that canſt revive the child: and *my God*; and therefore wilt not deny me. She is *a widow*; add not affliction to the afflicted; deprive her not of the ſupport and ſtaff of her age: ſhe hath given me kind entertainment; let her not fare the worſe for her kindneſs to a prophet, whereby wicked men will take occaſion to reproach both her, and religion.

21 And

21 And he ſtretched himſelf upon the child three times, and cried unto the LORD, and ſaid, O LORD my God, I pray thee, let this child's ſoul come into him again.

22 And the LORD heard the voice of Elijah; and the ſoul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the houſe, and delivered him unto his mother: and Elijah ſaid, See thy ſon liveth.

24 And the woman ſaid to Elijah, Now by this I know that thou *art* a man of God, and *that* the word of the LORD in thy mouth *is* truth.

CHAP. XVIII.

1. *Elijah meeteth with Obadiah, and ſendeth him to call Ahab.* 18. *Ahab being reproved, gathereth all Baal's prophets, who invoke their god for rain in vain.* 30. *Elijah praying is anſwered by fire from heaven; the people own the LORD to be God.* 40. *Baal's prophets are ſlain.* 41. *Elijah obtaineth rain.*

AND it came to paſs *after* many days, that the word of the LORD came to Elijah in the third year, ſaying, Go, ſhew thyſelf unto Ahab; and I will ſend rain upon the earth.

V. 22. *And the ſoul of the child came into him again*—This plainly ſuppoſes the exiſtence of the ſoul in a ſtate of ſeparation, and conſequently its immortality: probably God might deſign by this miracle to give an evidence hereof, for the encouragement of his ſuffering people.

V. 1. *The third year*—Either, 1. From the time when he went to hide himſelf by the brook Cherith: ſix months before which time the famine might begin. And ſo this being towards the end of the third year, it makes up theſe three years and ſix months, James v. 17. Or, 2. From the time of his going to Sarepta, which probably was a year after the famine begun; ſo this might be in the middle of the third year, which alſo makes up the three years and ſix months.

2 And

2 And Elijah went to ſhew himſelf unto Ahab. And *there was* a ſore famine in Samaria.

3 And Ahab called Obadiah, which *was* the governor of *his* houſe. Now Obadiah feared the LORD greatly.

4 For it was *ſo*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water.

5 And Ahab ſaid unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find graſs to ſave the horſes and mules alive, that we loſe not all the beaſts.

6 So they divided the land between them to paſs throughout it: Ahab went one way by himſelf, and Obadiah went another way by himſelf.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and ſaid, *Art* thou that my lord Elijah?

8 And he anſwered him, I *am*: go, tell thy lord, Behold, Elijah *is here*.

9 And he ſaid, What have I ſinned, that thou wouldſt deliver thy ſervant into the hand of Ahab, to ſlay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom whither my lord hath not ſent to ſeek thee: and when they ſaid, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

V. 2. *Elijah went to ſhew himſelf unto Ahab*—Wherein he ſhews a ſtrong faith, and reſolute obedience, and invincible courage, that he durſt at God's command run into the mouth of this raging lion.

11 And

11 And now thou ſayeſt, Go, tell thy lord, Behold, Elijah *is here.*

12 And it ſhall come to paſs, *as ſoon as* I am gone from thee, that the Spirit of the LORD ſhall carry thee, whither I know not; and *ſo* when I come and tell Ahab, and he cannot find thee, he ſhall ſlay me. But I thy ſervant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel ſlew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou ſayeſt, Go, tell thy lord, Behold, Elijah *is here:* and he ſhall ſlay me.

15 And Elijah ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, I will ſurely ſhew myſelf unto him to-day.

16 So Obadiah went to meet Ahab, and told him. And Ahab went to meet Elijah.

17 And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he that troubleth Iſrael?

18 ¶ And he anſwered, I have not troubled Iſrael; but thou and thy father's houſe, in that ye have forſaken the commandments of the LORD, and thou haſt followed Baalim.

19 Now therefore ſend, *and* gather to me all Iſrael unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets

V. 17. *Ahab ſaid*—Have I at laſt met with thee, O thou diſturber of my kingdom, the author of this famine, and all our calamities?

V. 18. *He anſwered*—Theſe calamities are not to be imputed to me, but thine and thy father's wickedneſs. He anſwered him boldly, becauſe he ſpoke in God's name, and for his honour and ſervice. *Ye*—All of you *have forſaken the Lord, and thou* in particular *haſt followed Baalim.*

of

of the groves four hundred, which eat at Jezebel's table.

20 So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people and ſaid, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people anſwered him not a word.

22 Then ſaid Elijah unto the people, I, *even* I only remain a prophet of the LORD: but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks, and let them chooſe one bullock for themſelves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dreſs the other bullock, and lay *it* on wood, and put no fire *under.*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the god that anſwereth by fire, let him be God. And all the people anſwered and ſaid, It is well ſpoken.

25 And Elijah ſaid unto the prophets of Baal, Chooſe ye one bullock for yourſelves, and dreſs *it* firſt; for ye *are* many: and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was given them, and they dreſſed *it,* and called on the name of Baal from morning even until noon, ſaying, O Baal, hear us. But *there was* no voice, nor

V. 22. *Then ſaid Elijah—I only remain a prophet of the LORD*—Here preſent, to own the cauſe of God. As for the other prophets of the Lord, many of them were ſlain, others baniſhed, or hid in caves.

any

any that anſwered. And they leaped upon the altar which was made.

27 And it came to paſs at noon, that Elijah mocked them, and ſaid, Cry aloud: for he *is* a god; either he is talking, or he is purſuing, or he is in a journey; *or* peradventure he ſleepeth, and muſt be awaked.

28 And they cried aloud, and cut themſelves after their manner with knives, and lancets, till the blood guſhed out upon them.

29 And it came to paſs, when mid-day was paſt, and they propheſied until the *time* of the offering of the *evening* ſacrifice, that *there was* neither voice nor any to anſwer, nor any that regarded.

30 ¶ And Elijah ſaid unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſons of Jacob, unto whom the word of the LORD came, ſaying, Iſrael ſhall be thy name.

32 And with the ſtones he built an altar in the name of the LORD: and he made a trench

V. 27. *Elijah mocked them, and ſaid, Cry aloud, &c.*—Derided them and their gods, which had now proved themſelves to be ridiculous and contemptible things.

V. 28. *Cut themſelves* — Mingling their own blood with their ſacrifices; as knowing by experience, that nothing was more acceptable to their Baal, than human blood; and hoping thereby to move their god to help them. And this indeed was the practice of divers Heathens in the worſhip of their falſe gods.

V. 29. *Propheſied*—i. e. Prayed to, and worſhipped their god.

V. 30. *And he repaired the altar*—This had been built by ſome of their anceſtors, for the offering of ſacrifice to the God of Iſrael, which was frequently done in high places. But ſome of the Baalites, out of enmity to the true God, had broken it down.

about the altar as great as would contain two meaſures of ſeed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and ſaid, Fill four barrels with water, and pour *it* on the burnt-ſacrifice, and on the wood.

34 And he ſaid, Do *it* the ſecond time. And they did *it* the ſecond time. And he ſaid, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar; and he filled the trench alſo with water.

36 And it came to paſs at the time of the offering of the *evening* ſacrifice, that Elijah the prophet came near, and ſaid, LORD God of Abraham, Iſaac, and of Iſrael, let it be known this day that thou *art* God in Iſrael, and *that* I *am* thy ſervant, and *that* I have done all theſe things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou haſt turned their heart back again.

38 Then the fire of the LORD fell, and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench.

39 And when all the people ſaw *it*, they fell on their faces: and they ſaid, The LORD, he *is* the God; the LORD, he *is* the God.

40 ¶ And Elijah ſaid unto them, Take the

V. 36. *The time of the offering of the evening ſacrifice*—This time he choſe, that he might unite his prayers with the prayers of the godly Jews at Jeruſalem, who at that time aſſembled together to pray.

V. 40. *Take the prophets of Baal, &c.* —As theſe idolatrous prieſts were manifeſtly under a ſentence of death, paſſed upon ſuch by the ſovereign Lord of life and death, Deut. xvii. 2—7. ſo Elijah had authority to execute it, being a prophet, and an extraordinary miniſter of God's vengeance.

prophets

prophets of Baal; let not one of them eſcape. And they took them. And Elijah brought them down to the brook Kiſhon, and ſlew them there.

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eat and drink; for *there is* a ſound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he caſt himſelf down upon the earth, and put his face between his knees.

43 And ſaid to his ſervant, Go up now, look toward the ſea. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again ſeven times.

44 And it came to paſs at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea like a man's hand. And he ſaid, Go up, ſay unto Ahab, Prepare *thy chariot*, and get thee down, that the rain ſtop thee not.

45 And it came to paſs in the mean while that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel.

46 And the hand of the LORD was on Elijah: and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

V. 41. *Elijah ſaid to Ahab—There is a ſound of abundance of rain*—The rain is as certainly coming, as if you heard the noiſe which it makes.

V. 44. *Like a man's hand* — Great bleſſings often ariſe from ſmall beginnings, and ſhowers of plenty from a cloud of a ſpan long. Let us therefore never *deſpiſe the day of ſmall things*, but hope and wait for greater things from it.

V. 46. *The hand of the LORD was on Elijah*—God gave him more than natural ſtrength, whereby he was enabled to out-run Ahab's chariot for ſo many miles together.

CHAP.

CHAP. XIX.

1. *Jezebel threatening Elijah for ſlaying Baal's prophets, he fleeth to Beer-ſheba.* 4. *In the wilderneſs he is twice ſtrengthened with food brought him by an angel, and he reacheth Horeb after having faſted forty days and forty nights.* 9. *Thence God ſends him to anoint Hazael, Jehu, and Eliſha.* 19. *Eliſha followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal, how he had ſlain all the prophets with the ſword.

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, So let the gods do *to me*, and more alſo, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he ſaw *that*, he aroſe, and went for his life, and came to Beer-ſheba, which *belongeth* to Judah, and left his ſervant there.

4 ¶ But he himſelf went a day's journey into the wilderneſs, and came and ſat down under a juniper-tree: and he requeſted for himſelf that he might die, and ſaid, It is enough; now, O LORD, take away my life: for I *am* not better than my fathers.

5 And as he lay and ſlept under a juniper-tree, behold then, an angel touched him, and ſaid unto him, Ariſe, *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the

V. 7. *Angel of the LORD, &c.*—He needed not to complain of the unkindneſs of men, when it was thus made up by the miniſtration of angels. Wherever God's children are, they are ſtill under their father's eye.

ſecond

ſecond time, and touched him, and ſaid, Ariſe, *and* eat; becauſe the journey *is* too great for thee.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat forty days and forty nights, unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there. And behold, the word of the LORD *came* to him; and he ſaid unto him, What doeſt thou here, Elijah?

10 And he ſaid, I have been very jealous for the LORD God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only, am left; and they ſeek my life, to take it away.

11 And he ſaid, Go forth, and ſtand upon the mount before the LORD. And behold, the LORD paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a ſtill ſmall voice.

13 And it was *ſo*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out,

V. 8. *Went in the ſtrength of that meat forty days and forty nights*—He wandered hither and thither for forty days, till at laſt he came to Horeb, which in the direct road was not above one hundred and fifty miles. Thither the Spirit of the Lord led him, probably beyond his own intention, that he might have communion with God, in the ſame place that Moſes had.

V. 13. *When Elijah heard it, he wrapped his face in his mantle, and went out, &c.* — Through dread of God's preſence, being ſenſible that he was neither worthy nor able to endure the ſight of God with open face.

and

and ſtood in the entering-in of the cave. And behold, *there came* a voice unto him, and ſaid, What doeſt thou here, Elijah?

14 And he ſaid, I have been very jealous for the LORD God of hoſts: becauſe the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only, am left; and they ſeek my life, to take it away.

15 And the LORD ſaid unto him, Go, return on thy way to the wilderneſs of Damaſcus: and when thou comeſt, anoint Hazael *to be* king over Syria.

16 And Jehu the ſon of Nimſhi ſhalt thou anoint *to be* king over Iſrael: and Eliſha the ſon of Shaphat of Abel-meholah ſhalt thou anoint *to be* prophet in thy room.

17 And it ſhall come to paſs, *that* him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay.

18 Yet I have left *me* ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him.

19 ¶ So he departed thence and found Eliſha the ſon of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth.

V. 18. *I have left*—Or, *I have reſerved* to myſelf; I have kept from the common contagion: therefore thou art miſtaken to think that thou art left alone. *Seven thouſand*—Either, definitely ſo many; or rather, indefinitely, for many thouſands; the number of *ſeven* being often uſed for a great number. *Which hath not kiſſed him*—i. e. All thoſe who have not worſhipped Baal, nor profeſſed reverence or ſubjection to him; which idolaters did to their idols, by bowing the knee, and by kiſſing them.

And

And Elijah paſſed by him, and caſt his mantle upon him.

20 And he left the oxen, and ran after Elijah, and ſaid, Let me, I pray thee, kiſs my father and my mother, and *then* I will follow thee. And he ſaid unto him, Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and ſlew them, and boiled their fleſh with the inſtruments of the oxen, and gave unto the people, and they did eat. Then he aroſe, and went after Elijah, and miniſtered unto him.

CHAP. XX.

1. *Ben-hadad king of Syria beſiegeth Samaria.* 13. *The Syrians are defeated.* 22. *They come again the next year againſt Ahab, and are again defeated.* 31. *They humble themſelves, and Ahab receiveth Ben-hadad kindly, and diſmiſſeth him.* 35. *A prophet reproveth Ahab.*

AND Ben-hadad the king of Syria gathered all his hoſt together: and *there were* thirty and two kings with him, and horſes, and chariots: and he went up and beſieged Samaria, and warred againſt it.

2 And he ſent meſſengers to Ahab king of Iſrael into the city, and ſaid unto him, Thus ſaith Ben-hadad,

3 Thy ſilver and thy gold *is* mine; thy wives alſo, and thy children, *even* the goodlieſt, *are* mine.

4 And the king of Iſrael anſwered and ſaid, My lord O king, according to thy ſaying, I *am* thine, and all that I have.

5 And the meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have

have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver and thy gold, and thy wives and thy children;

6 Yet I will ſend my ſervants unto thee to-morrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants; and it ſhall be, *that* whatſoever is pleaſant in thine eyes, they ſhall put *it* in their hand, and take *it* away.

7 Then the king of Iſrael called all the elders of the land, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh miſchief: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold: and I denied him not.

8 And all the elders and all the people ſaid unto him, Hearken not *unto him*, nor conſent.

9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do: but this thing I may not do. And the meſſengers departed, and brought him word again.

10 And Ben-hadad ſent unto him, and ſaid, The gods do ſo unto me and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people that follow me.

11 And the king of Iſrael anſwered and ſaid, Tell *him*, Let not him that girdeth on *his harneſs* boaſt himſelf as he that putteth it off.

12 And it came to paſs, when *Ben-hadad* heard this meſſage, as he *was* drinking, he and the kings in the pavilions, that he ſaid unto his ſervants,

V. 10. *And Ben-hadad—ſaid—If the duſt of Samaria ſhall ſuffice for handfuls*—i. e. If I do not aſſault thy city with ſo numerous an army, as ſhall turn all thy city into an heap of duſt, and ſhall be ſufficient to carry it all away, though every ſoldier take but one handful of it.

vants, Set *yourſelves in array*. And they ſet *themſelves in array* againſt the city.

13 ¶ And behold, there came a prophet unto Ahab king of Iſrael, ſaying, Thus ſaith the LORD, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day; and thou ſhalt know that I *am* the LORD.

14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the LORD, *Even* by the young men of the princes of the provinces. Then he ſaid, Who ſhall order the battle? And he anſwered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Iſrael, *being* ſeven thouſand.

16 And they went out at noon. But Ben-hadad *was* drinking himſelf drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out firſt, and Ben-hadad ſent out, and they told him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

V. 13. *And behold, there came a prophet*—God, though forſaken and neglected by Ahab, prevents him with his gracious promiſe of help: that Ahab and the idolatrous Iſraelites might hereby be fully convinced, or left without excuſe, that Ben-hadad's intolerable pride, and contempt of God, and of his people, might be puniſhed; and that the remnant of his prophets and people, who were involved in the ſame calamity with the reſt of the Iſraelites, might be preſerved and delivered. *I am the LORD*—And not Baal, becauſe I will deliver thee, which he cannot do.

19 So theſe young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they ſlew every one his man. And the Syrians fled; and Iſrael purſued them: and Ben-hadad the king of Syria eſcaped on a horſe, with the horſemen.

21 And the king of Iſrael went out, and ſmote the horſes and chariots, and ſlew the Syrians with a great ſlaughter.

22 ¶ And the prophet came to the king of Iſrael, and ſaid unto him, Go, ſtrengthen thyſelf, and mark and ſee what thou doeſt; for at the return of the year the king of Syria will come up againſt thee.

23 And the ſervants of the king of Syria ſaid unto him, Their gods *are* gods of the hills; therefore they were ſtronger than we: but let us fight againſt them in the plain, *and* ſurely we ſhall be ſtronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms.

25 And number thee an army, like the army that thou haſt loſt, horſe for horſe, and chariot for chariot; and we will fight againſt them in the plain, *and* ſurely we ſhall be ſtronger than they. And he hearkened unto their voice, and did ſo.

V. 23. *Their gods are gods of the hills*—They ſuppoſe that their gods were no better than the Syrian gods, and that there were many gods, who had each his particular charge and juriſdiction; which was the opinion of all Heathen nations; that ſome were gods of the woods, others of the rivers, and others of the mountains. It is obſervable, they do not impute their ill ſucceſs to their drunkenneſs and bad conduct, nor to the valour of the Iſraelites; but to a divine power, which was indeed viſible in it.

26 And

26 And it came to paſs at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight againſt Iſrael.

27 And the children of Iſrael were numbered, and were all preſent, and went againſt them: and the children of Iſrael pitched before them, like two little flocks of kids: but the Syrians filled the country.

28 And there came a man of God, and ſpake unto the king of Iſrael, and ſaid, Thus ſaith the LORD, Becauſe the Syrians have ſaid, The LORD *is* God of the hills, but he *is* not God of the valleys; therefore will I deliver all this great multitude into thine hand, *and* ye ſhall know that I *am* the LORD.

29 And they pitched one over-againſt the other ſeven days. And *ſo* it was, that in the ſeventh day the battle was joined: and the children of Iſrael ſlew of the Syrians an hundred thouſand footmen in one day.

30 But the reſt fled to Aphek, into the city; and *there* a wall fell upon twenty and ſeven thouſand of the men *that were* left. And Ben-hadad fled, and came into the city, into an inner chamber.

31 ¶ And his ſervants ſaid unto him, Behold now, we have heard that the kings of the houſe of Iſrael *are* merciful kings: let us, I pray thee,

V. 30. *There a wall fell, &c.*—Or, *The walls* (the ſingular number for the plural) of the city, in which they were now fortifying themſelves. This might happen through natural cauſes, but moſt probably was effected by the mighty power of God, ſending ſome earthquake, or violent ſtorm, which threw down the walls upon them; or doing this by the miniſtry of angels. God here gives the Syrians a proof, that he was God of the plains, as well as of the mountains; and that he could as effectually deſtroy them in their ſtrongeſt holds, as in the open fields; and make the very walls, to whoſe ſtrength they truſted for their defence, to be the inſtruments of their ruin.

put

put ſackcloth on our loins, and ropes upon our heads, and go out to the king of Iſrael: peradventure he will ſave thy life.

32 So they girded ſackcloth on their loins, and *put* ropes on their heads, and came to the king of Iſrael, and ſaid, Thy ſervant Ben-hadad ſaith, I pray thee, let me live. And he ſaid, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently obſerve whether *any thing would come* from him, and did haſtily catch *it:* and they ſaid, Thy brother Ben-hadad. Then he ſaid, Go ye, bring him. Then Ben-hadad came forth to him; and he cauſed him to come up into the chariot.

34 And *Ben-hadad* ſaid unto him, The cities which my father took from thy father, I will reſtore: and thou ſhalt make ſtreets for thee in Damaſcus, as my father made in Samaria. Then *ſaid Ahab,* I will ſend thee away with this covenant. So he made a covenant with him, and ſent him away.

35 ¶ And a certain man of the ſons of the prophets ſaid unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refuſed to ſmite him.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the LORD, behold, as ſoon as thou art departed from me, a lion ſhall ſlay thee. And as ſoon as he was departed from him, a lion found him, and ſlew him.

V. 34. *Thou ſhalt make ſtreets*—Or, *Markets*, &c. Places where thou mayeſt receive the tribute which I promiſe to pay thee, or exerciſe judicature upon my ſubjects in caſe of their refuſal. *So he made a covenant with him, &c.*—He takes no notice of his blaſphemy againſt God; nor of the injuries which his people ſuffered from him.

37 Then

37 Then he found another man, and ſaid, Smite me, I pray thee. And the man ſmote him, ſo that in ſmiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and diſguiſed himſelf with aſhes upon his face.

39 And as the king paſſed by, he cried unto the king: and he ſaid, Thy ſervant went out into the midſt of the battle, and behold, a man turned aſide, and brought a man unto me, and ſaid, Keep this man: if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt pay a talent of ſilver.

40 And as thy ſervant was buſy here, and there, he was gone. And the king of Iſrael ſaid unto him, So *ſhall* thy judgment *be*; thou thyſelf haſt decided *it*.

41 And he haſted and took the aſhes away from his face; and the king of Iſrael diſcerned him that he *was* of the prophets.

42 And he ſaid unto him, Thus ſaith the LORD, Becauſe thou haſt let go out of *thy* hand a man whom I appointed to utter deſtruction, therefore

V. 39. *And he ſaid, &c.* — This relation is a parable; an uſual way of inſtruction in the eaſtern parts, and moſt fit for this occaſion, wherein an obſcure prophet was to ſpeak to a great king, impatient of a downright reproof, and exceeding partial in his own cauſe.

V. 42. *Thy life* — "What was the great ſin of Ahab in this action, for which God ſo ſeverely puniſheth him?" The great diſhonour hereby done to God, in ſuffering ſo horrid a blaſphemer to go unpuniſhed, which was contrary to an expreſs law, Lev. xxiv. 16. And God had delivered him into Ahab's hand, for his blaſphemy, as he promiſed to do, ver. 28. by which act of his providence, compared with that law, it was moſt evident, that this man was appointed by God to deſtruction; but Ahab was ſo far from puniſhing this blaſphemer, that he doth not ſo much as rebuke him, but diſmiſſeth him upon eaſy terms, and takes not the leaſt care for the reparation of God's honour, and the people were puniſhed for their own ſins, which were many and great; tho' God took this occaſion to inflict it.

thy

thy life ſhall go for his life, and thy people for his people.

43 And the king of Iſrael went to his houſe heavy and diſpleaſed, and came to Samaria.

CHAP. XXI.

1. *Ahab grieveth at being denied Naboth's vineyard.* 5. *Jezebel comforteth him, and cauſeth Naboth to be ſtoned on a falſe accuſation of blaſphemy.* 17. *Elijah denounceth God's judgments againſt Ahab and Jezebel.* 27. *Ahab humbling himſelf, the puniſhment is deferred to his ſon's days.*

AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake unto Naboth, ſaying, Give me thy vineyard, that I may have it for a garden of herbs, becauſe it *is* near unto my houſe: and I will give thee for it a better vineyard than it; *or* if it ſeem good to thee, I will give thee the worth of it in money.

3 And Naboth ſaid to Ahab, The LORD forbid it me, that I ſhould give the inheritance of my fathers unto thee.

4 And Ahab came into his houſe heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him. For he had ſaid, I will not give thee the inheritance of my fathers.

V. 3. *The LORD forbid it me, &c.* — For God had expreſsly, and for divers weighty reaſons, forbidden the alienation of lands from the tribes and families to which they were allotted. And although theſe might have been alienated till the year of jubilee, yet he durſt not ſell it to the king for that time; becauſe he ſuppoſed, if once it came into the king's hand, neither he, nor his poſterity, could ever recover it; and ſo he ſhould both offend God, and wrong his poſterity.

And

And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for money; or elſe, if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard.

7 And Jezebel his wife ſaid unto him, Doſt thou now govern the kingdom of Iſrael? ariſe, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So ſhe wrote letters in Ahab's name and ſealed *them* with his ſeal, and ſent the letters unto the elders and to the nobles that *were* in his city dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying, Proclaim a faſt, and ſet Naboth on high among the people:

10 And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king. And *then* carry him out, and ſtone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had ſent unto them, *and* as it *was* written in the letters which ſhe had ſent unto them.

V. 10. *Blaſpheme God and the king*— His blaſpheming God would only be the forfeiture of his life, not his eſtate. Therefore he is charged with treaſon alſo, that his eſtate may be confiſcated, and ſo Ahab have his vineyard.

12 They

12 They proclaimed a faſt, and ſet Naboth on high among the people.

13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king. Then they carried him forth out of the city, and ſtoned him with ſtones, that he died.

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned, and is dead.

15 And it came to paſs when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, Ariſe, take poſſeſſion of the vineyard of Naboth the Jezreelite, which he refuſed to give thee for money: for Naboth is not alive, but dead.

16 And it came to paſs when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

17 ¶ And the word of the LORD came to Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria: behold, *he is* in the vineyards of Naboth, whither he is gone to poſſeſs it.

19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, Haſt thou killed, and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, In the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thine.

20 And

20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee:* becauſe thou haſt ſold thyſelf to work evil in the ſight of the LORD.

21 Behold, I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up, and left in Iſrael.

22 And will make thine houſe like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſin.

23 And of Jezebel alſo ſpake the LORD, ſaying, The dogs ſhall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs ſhall eat; and him that dieth in the field ſhall the fowls of the air eat.

25 But there was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the LORD, whom Jezebel his wife ſtirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD caſt out before the children of Iſrael.

27 And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and put ſackloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly.

V. 20. *Haſt thou found*—Doſt thou purſue me from place to place? Wilt thou never let me reſt? Art thou come after me hither with thy unwelcome meſſages? Thou art always diſturbing, threatning, and oppoſing me.

V. 27. *And went ſoftly*—Slowly and ſilently, after the manner of mourners, or thoſe who are under a great conſternation.

28 And the word of the LORD came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days: *but* in his ſon's days will I bring the evil upon his houſe.

CHAP. XXII.

1. *Ahab, ſeduced by falſe prophets, is ſlain at Ramoth-gilead.* 37. *The dogs lick up his blood.* 41. *Jehoſhaphat's good reign; his acts.* 50. *He dieth, and is ſucceeded by Jehoram.* 51. *Ahaziah's wicked reign.*

AND they continued three years without war between Syria and Iſrael.

2 And it came to paſs in the third year, that Jehoſhaphat the king of Judah came down to the king of Iſrael.

3 And the king of Iſrael ſaid unto his ſervants, Know ye that Ramoth in Gilead *is* ours, and we *be* ſtill, *and* take it not out of the hand of the king of Syria?

4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoſhaphat ſaid to the king of Iſrael, I *am* as thou *art*, my people as thy people, my horſes as thy horſes.

5 And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the word of the LORD to-day.

V. 29. *Seeſt thou how Ahab humbleth himſelf before me?*—His humility was real, and therefore pleaſing to God. This diſcovers the great goodneſs of God, and his readineſs to ſhew mercy. And it teaches us to take notice of that which is good, even in the worſt of men.

V. 2. *Jehoſhaphat—came down to the king of Iſrael*—It is ſtrange, that ſo good a man would be ſo cloſely connected with a king revolted from the worſhip of God! But he appears to have been of too eaſy a temper, which betrayed him to many inconveniences.

6 Then

6 Then the king of Iſrael gathered the prophets together, about four hundred men, and ſaid unto them, Shall I go againſt Ramoth-gilead to battle, or ſhall I forbear? And they ſaid, Go up: for the LORD ſhall deliver *it* into the hand of the king.

7 And Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD beſides, that we might enquire of him?

8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man, Micaiah the ſon of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not propheſy good concerning me, but evil. And Jehoſhaphat ſaid, Let not the king ſay ſo.

9 Then the king of Iſrael called an officer, and ſaid, Haſten *hither* Micaiah the ſon of Imlah.

10 And the king of Iſrael and Jehoſhaphat the king of Judah ſat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets propheſied before them.

11 And Zedekiah the ſon of Chenaanah made him horns of iron: and he ſaid, Thus ſaith the LORD, With theſe ſhalt thou puſh the Syrians, until thou have conſumed them.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the king's hand.

V. 6. *Then the king of Iſrael gathered the prophets together, about four hundred men* — Doubtleſs his own falſe prophets, or the prieſts *of the groves*; who yet gave in their anſwer in the name of Jehovah; either in compliance with Jehoſhaphat, or by Ahab's direction, that Jehoſhaphat might be deceived by them, into a good opinion of the war.

13 And

13 And the meſſenger that was gone to call Micaiah ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good.

14 And Micaiah ſaid, *As* the LORD liveth, what the LORD ſaith unto me, that will I ſpeak.

15 So he came to the king. And the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battle, or ſhall we forbear? And he anſwered him, Go, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

16 And the king ſaid unto him, How many times ſhall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he ſaid, I ſaw all Iſrael ſcattered upon the hills, as ſheep that have not a ſhepherd. And the LORD ſaid, Theſe have no maſter: let them return every man to his houſe in peace.

18 And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee that he would propheſy no good concerning me, but evil?

19 And he ſaid, Hear thou therefore the word of the LORD: I ſaw the LORD ſitting on his throne,

V. 14. *And Micaiah ſaid*—What anſwer God ſhall put in my mouth. Bravely reſolved! And as became one who had an eye to a greater king than either of theſe.

V. 15. *Go, and proſper* — Uſing the very words of the falſe prophets, in way of deriſion. Micaiah's meaning is plainly this: Becauſe thou doſt not ſeek to know the truth, but only to pleaſe thyſelf, go to the battle, as all thy prophets adviſe thee, and try the truth of their prediction by thy own experience.

V. 18. *Did I not tell thee that he would propheſy no good concerning me, but evil?* — Nay, but what evil was it, to tell him what would be the event, if he proceeded in his expedition, while it was in his own power, whether he would proceed or no? The greateſt kindneſs we can do to one that is walking in a dangerous way, is to tell him of his danger.

and

and all the hoſt of heaven ſtanding by him on his right hand and on his left;

20 And the LORD ſaid, Who ſhall perſuade Ahab, that he may go up, and fall at Ramoth-gilead? And one ſaid on this manner, and another ſaid on that manner.

21 And there came forth a ſpirit, and ſtood before the LORD, and ſaid, I will perſuade him.

22 And the LORD ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſuade *him*, and prevail alſo: go forth, and do ſo.

23 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of all theſe thy prophets, and the LORD hath ſpoken evil concerning thee.

24 But Zedekiah the ſon of Chenaanah went near, and ſmote Micaiah on the cheek, and ſaid, Which way went the ſpirit of the LORD from me to ſpeak unto thee?

25 And Micaiah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go into an inner chamber to hide thyſelf.

26 And the king of Iſrael ſaid, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joaſh the king's ſon;

V. 20. *Who ſhall perſuade Ahab, &c.*—This is not to be groſly underſtood, as if God were at a loſs to find out an expedient to accompliſh his own will; but only to bring down divine things to our ſhallow capacities, and to expreſs the various means which God hath to execute his own deſigns.

V. 22. *He ſaid*—I will inſpire a lie into the minds and mouths of his prophets. *Thou ſhalt*—I will give them up into thy hands, and leave them to their own ignorance and wickedneſs. *Go*—This is not a command, but only a permiſſion.

V. 25. *When thou ſhalt go—to hide thyſelf*—Probably he went with Ahab to the battle, after which he was glad to ſhelter himſelf where he could.

27 And

or

27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah ſaid, If thou return at all in peace, the LORD hath not ſpoken by me: and he ſaid, Hearken, O people, every one of you.

29 So the king of Iſrael and Jehoſhaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe myſelf, and enter into the battle: but put thou on thy robes. And the king of Iſrael diſguiſed himſelf, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, ſaying, Fight neither with ſmall nor great, ſave only with the king of Iſrael.

32 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they turned aſide to fight againſt him: and Jehoſhaphat cried out.

33 And it came to paſs, when the captains of the chariots perceived that it *was* not the king of Iſrael, that they turned back from purſuing him.

34 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: wherefore he ſaid unto the driver of

V. 31. *Fight—only with the king of Iſrael* — Ben-hadad might give this order, either in policy, ſuppoſing this to be the beſt and readieſt way to put an end to the war; or with a deſign to take him priſoner, that thereby he might wipe out the ſtain of his own captivity, and recover the honour and advantages which he had loſt.

V. 34. *Between the joints of the harneſs*—Where the ſeveral parts of his armour were joined together: the only place about him where this arrow of death could find entrance. No armour is proof againſt the darts of divine vengeance.

his

his chariot, Turn thine hand, and carry me out of the hoſt; for I am wounded.

35 And the battle increaſed that day: and the king was ſtayed up in his chariot againſt the Syrians, and died at even: and the blood ran out of the wound into the midſt of the chariot.

36 And there went a proclamation throughout the hoſt about the going down of the ſun, ſaying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And *one* waſhed the chariot in the pool of Samaria; and the dogs licked up his blood: and they waſhed his armour: according unto the word of the LORD which he ſpake.

39 Now the reſt of the acts of Ahab, and all that he did, and the ivory houſe which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers; and Ahaziah his ſon reigned in his ſtead.

41 ¶ And Jehoſhaphat the ſon of Aſa began to reign over Judah in the fourth year of Ahab king of Iſrael.

42 Jehoſhaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And he walked in all the way of Aſa his father, he turned not aſide from it, doing *that which was* right in the eyes of the LORD: nevertheleſs, the high places were not taken away:

for

for the people offered and burned incenſe yet in the high places.

44 And Jehoſhaphat made peace with the king of Iſrael.

45 Now the reſt of the acts of Jehoſhaphat, and his might that he ſhewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the ſodomites which remained in the days of his father Aſa, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king.

48 Jehoſhaphat made ſhips of Tharſhiſh to go to Ophir for gold: but they went not; for the ſhips were broken at Ezion-geber.

49 Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat, Let my ſervants go with thy ſervants in the ſhips. But Jehoſhaphat would not.

50 ¶ And Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his ſon reigned in his ſtead.

51 ¶ Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria the ſeventeenth year of Jehoſhaphat king of Judah, and reigned two years over Iſrael.

52 And he did evil in the ſight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

53 For he ſerved Baal, and worſhipped him, and provoked to anger the LORD God of Iſrael, according to all that his father had done.

THE

THE SECOND BOOK OF THE KINGS.

CHAP. I.

1. *Moab rebelleth.* 2. *Ahaziah, ſending to Baal-zebub concerning the event of his ſickneſs, hath his judgment by Elijah.* 5. *Elijah twice bringeth fire from heaven upon Ahaziah's meſſengers, who were ſent to apprehend him.* 17. *Ahaziah dieth, and is ſucceeded by Jehoram.*

THEN Moab rebelled againſt Iſrael, after the death of Ahab.

2 ¶ And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was ſick: and he ſent meſſengers, and ſaid unto them, Go enquire of Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe.

3 But the angel of the LORD ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, *Is it* not becauſe *there is* not a god in Iſrael, *that* ye

II. *Kings* — The former book of Kings had an illuſtrious beginning in the glory of the kingdom of Iſrael. This has a melancholy concluſion, in the deſolations of that kingdom firſt, and then of Judah. Here is Elijah fetching fire from heaven, and aſcending in fire to heaven: Eliſha working many miracles: Hazael anointed, for the correction of Iſrael; Jehu, for the deſtruction of the houſe of Ahab, and of Baal: The reigns of ſeveral kings, both of Judah and Iſrael: The captivity of the ten tribes: The glorious reign of Hezekiah: The wicked reign of Manaſſeh; and the good one of Joſiah: The deſtruction of Jeruſalem by the king of Babylon.

go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus ſaith the LORD, Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed.

5 ¶ And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back?

6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and ſay unto him, Thus ſaith the LORD, *Is it* not becauſe *there is* not a God in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? therefore thou ſhalt not come down from thy bed on which thou art gone up, but ſhalt ſurely die.

7 And he ſaid unto them, What manner of man *was he* which came up to meet you, and told you theſe words?

8 And they anſwered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he ſaid, It *is* Elijah the Tiſhbite.

9 Then the king ſent unto him a captain of fifty, with his fifty. And he went up to him. And behold, he ſat on the top of an hill. And he ſpake unto him, Thou man of God, the king hath ſaid, Come down.

10 And Elijah anſwered, and ſaid to the captain of fifty, If I *be* a man of God, then let fire

V. 9. *Thou man of God* — So he calls him by way of ſcorn. *The king hath ſaid, Come down* — The king commands thee to come to him; which if thou refuſeſt, I am to carry thee by force.

V. 10. *Let fire, &c.*—Elijah did this, not to ſecure himſelf, he could have done that ſome other way: nor to revenge himſelf, for it was not his own cauſe that he acted in: but to prove his miſſion, and to *reveal the wrath of God from heaven againſt the ungodlineſs and unrighteouſneſs of men.*

come

come down from heaven, and conſume thee and thy fifty. And there came down fire from heaven, and conſumed him and his fifty.

11 Again alſo he ſent unto him another captain of fifty, with his fifty. And he anſwered and ſaid unto him, O man of God, thus hath the king ſaid, Come down quickly.

12 And Elijah anſwered, and ſaid unto them, If I *be* a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

13 And he ſent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and beſought him, and ſaid unto him; O man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants be precious in thy ſight.

14 Behold, there came fire down from heaven, and burned up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy ſight.

15 And the angel of the LORD ſaid unto Elijah, Go down with him; be not afraid of him. And he aroſe, and went down with him unto the king.

16 And he ſaid unto him, Thus ſaith the LORD, Foraſmuch as thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron: *is it*

V. 13. *And the third captain—went up—and beſought him* — Expreſſing both reverence to his perſon, and a dread of God's judgments. There is nothing to be got by contending with God: if we would prevail with him, it muſt be by ſupplication. And thoſe are wiſe, who learn ſubmiſſion from the fatal conſequences of obſtinacy in others.

not

not becauſe *there is* no God in Iſrael to enquire of his word? therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die.

17 ¶ So he died, according to the word of the LORD which Elijah had ſpoken. And Jehoram reigned in his ſtead, in the ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah; becauſe he had no ſon.

18 Now the reſt of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

CHAP. II.

1. *Elijah divideth Jordan with his mantle; and, conditionally granting Eliſha's requeſt of a double portion of his ſpirit, is taken up into heaven in a fiery chariot.* 12. *Eliſha divideth Jordan.* 19. *He healeth the waters of Jericho.* 23. *Bears deſtroy the children that mocked him.*

AND it came to paſs when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from Gilgal.

2 And Elijah ſaid unto Eliſha, Tarry here, I pray thee: for the LORD hath ſent me to Beth-el. And Eliſha ſaid unto *him*, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they went down to Bethel.

3 And the ſons of the prophets that *were* at

V. 17. *And Jehoram reigned in his ſtead*—Ahaziah's brother, becauſe he had no ſon. *Jehoram the ſon of Jehoſhaphat*—Jehoſhaphat, in his ſeventeenth year, when he went to Ahab, and with him to Ramoth-gilead, appointed his ſon Jehoram his vice-roy, and, in caſe of his death, his ſucceſſor. In the ſecond year from that time, when Jehoram was thus made vice-king in his father's ſtead; this Jehoram, Ahab's ſon, began to reign: and *in the fifth year of the reign of* this *Jehoram ſon of Ahab*, which was about the twenty-fourth year of Jehoſhaphat's reign, *Jehoram, ſon of Jehoſhaphat*, was made *king of Judah*, together with his father.

Beth-el

Beth-el came forth to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to-day? And he ſaid, Yea, I know *it*; hold ye your peace.

4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the LORD hath ſent me to Jericho. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſons of the prophets that *were* at Jericho came to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to-day? and he anſwered, Yea, I know *it*; hold ye your peace.

6 And Elijah ſaid unto him, Tarry, I pray thee, here: for the LORD hath ſent me to Jordan. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſons of the prophets went, and ſtood to view afar off: and they two ſtood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and ſmote the waters, and they were

V. 3. *And he ſaid, Yea, I know it* —This was revealed to ſome of the ſons of the prophets, and by them to the whole college. *Hold ye your peace* — Do not aggravate my grief, nor divert me with any unſeaſonable diſcourſes. He ſpeaks as one that was himſelf, and would have them calm and ſedate, and with awful ſilence waiting the event.

V. 7. *And fifty men—went, and ſtood to view afar off*—To obſerve this great event, Elijah's tranſlation to heaven, which they expected every moment; and whereof they deſired to be ſpectators, not to ſatisfy their own curioſity, but that they might be witneſſes of it to others.

V. 8. *Smote the waters*—Theſe waters of old yielded to the ark, now to the prophet's mantle; which to thoſe that wanted the ark, was an equivalent token of God's preſence. When God will take his children to himſelf, death is the Jordan which they muſt paſs through. And they find a way thro' it, a ſafe and comfortable way. The death of Chriſt has divided thoſe waters, that the ranſomed of the Lord may paſs over.

divided

divided hither and thither, ſo that they two went over on dry ground.

9 And it came to paſs when they were gone over, that Elijah ſaid unto Eliſha, Aſk what I ſhall do for thee, before I be taken away from thee. And Eliſha ſaid, I pray thee, let a double portion of thy ſpirit be upon me.

10 And he ſaid, Thou haſt aſked a hard thing: *neverthelefs*, if thou ſee me *when I am* taken from thee, it ſhall be ſo unto thee: but if not, it ſhall not be *ſo*.

11 And it came to paſs as they ſtill went on, and talked, that behold, *there appeared* a chariot of fire, and horſes of fire, and parted them both aſunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Eliſha ſaw *it*, and he cried, My father, my father, the chariot of Iſrael, and the horſemen thereof. And he ſaw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up alſo the mantle of Elijah that fell from him, and went back, and ſtood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and ſmote the waters, and ſaid, Where *is* the LORD God of Elijah? and when he alſo

V. 10. *Thou haſt aſked an hard thing*—A rare and ſingular bleſſing, which I cannot promiſe thee, which only God can give; and he gives it only when, and to whom he pleaſeth. *If thou ſeeſt*—This ſign he propoſed, not without the direction of God's Spirit, that hereby he might engage him more earneſtly to wait, and more fervently to pray for this mercy.

V. 13. *The mantle of Elijah that fell from him*—God ſo ordering it for Eliſha's comfort, and the ſtrengthening of his faith, as a pledge, that together with Elijah's mantle, his ſpirit ſhould reſt upon him.

had

had ſmitten the waters, they parted hither and thither: and Eliſha went over.

15 And when the ſons of the prophets which *were* to view at Jericho ſaw him, they ſaid, The ſpirit of Elijah doth reſt on Eliſha. And they came to meet him, and bowed themſelves to the ground before him.

16 And they ſaid unto him, Behold now, there be with thy ſervants fifty ſtrong men; let them go, we pray thee, and ſeek thy maſter: leſt peradventure the ſpirit of the LORD hath taken him up, and caſt him upon ſome mountain, or into ſome valley. And he ſaid, Ye ſhall not ſend.

17 And when they urged him till he was aſhamed, he ſaid, Send. They ſent therefore fifty men; and they ſought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he ſaid unto them, Did I not ſay unto you, Go not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city *is* pleaſant, as my lord ſeeth: but the water *is* naught, and the ground barren.

20 And he ſaid, Bring me a new cruſe, and put ſalt therein. And they brought *it* to him.

21 And he went forth unto the ſpring of the waters, and caſt the ſalt in there, and ſaid, Thus

V. 16. *The Spirit of the LORD hath taken him up*—It ſeems as if the Spirit of the Lord uſed to carry the prophets through the air, and with great ſwiftneſs remove them to diſtant places. Obadiah ſpeaks of it as a common thing, 1 Kings xviii. 12. And in the New Teſtament we are told of Philip, that *when they were come out of the water, the Spirit of the Lord caught him away, that the eunuch ſaw him no more: and Philip was found at Azotus.* See the Acts of the Apoſtles, chap. viii. 39, 40.

ſaith

ſaith the LORD, I have healed theſe waters; there ſhall not be from thence any more death, or barren *land*.

22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake.

23 ¶ And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and ſaid unto him, Go up, thou bald-head, go up, thou bald-head.

24 And he turned back, and looked on them, and curſed them in the name of the LORD. And there came forth two ſhe-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

V. 21. *Death*—Hurt, or danger, to man or beaſt, by drinking of it.

V. 23. *Children*—Or, *young men*; as this Hebrew word often ſignifies. It is more than probable, they were old enough to diſcern between good and evil. *Mocked him, and ſaid—Go up—Go up* into heaven, whither thou pretendeſt Elijah is gone. Why didſt not thou accompany thy friend and maſter to heaven? *Thou bald-head*—So they mock his natural infirmity, which is a great ſin. The repetition ſhews their heartineſs and earneſtneſs, that it was no ſudden ſlip of their tongue, but a ſcoff proceeding from a rooted impiety and hatred of God and his prophets.

V. 24. *Curſed them*—Nor was this puniſhment too great for the offence, if it be conſidered, that their mocking proceeded from a great malignity of mind againſt God; that they mocked not only a man, and an ancient man, whoſe very age commanded reverence; and a prophet; but even God himſelf, and that glorious work of God, the aſſumption of Elijah into heaven; that they might be guilty of many other heinous crimes, which God and the prophet knew; and were guilty of idolatry, which by God's law deſerved death; that the idolatrous parents were puniſhed in their children; and that, if any of theſe children were more innocent, God might have mercy upon their ſouls, and then this death was not a miſery, but a real bleſſing to them, that they were taken away from that education which was moſt likely to expoſe them not only to temporal, but eternal deſtruction. *In the name of the LORD*—Not from any revengeful paſſion, but by the motion of God's Spirit, and by God's command and commiſſion.

CHAP.

CHAP. III.

1. *Jehoram's reign.* 4. *Meſha king of Moab rebelleth.* 6. *Jehoram with Jehoſhaphat and the king of Edom goeth againſt him; and being diſtreſſed for water, Eliſha obtaineth it for them.* 21. *The Moabites are defeated.*

NOW Jehoram the ſon of Ahab began to reign over Iſrael in Samaria in the eighteenth year of Jehoſhaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the ſight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

3 Nevertheleſs, he cleaved unto the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin; he departed not therefrom.

4 ¶ And Meſha king of Moab was a ſheepmaſter, and rendered unto the king of Iſrael an hundred thouſand lambs, and an hundred thouſand rams with the wool.

5 But it came to paſs when Ahab was dead, that the king of Moab rebelled againſt the king of Iſrael.

6 ¶ And king Jehoram went out of Samaria the ſame time, and numbered all Iſrael.

7 And he went and ſent to Jehoſhaphat the king of Judah, ſaying, The king of Moab hath rebelled againſt me: wilt thou go with me againſt Moab to battle? And he ſaid, I will go up: I *am* as thou *art*, my people as thy people, *and* my horſes as thy horſes.

8 And he ſaid, Which way ſhall we go up?

And he anſwered, The way through the wilderneſs of Edom.

9 So the king of Iſrael went, and the king of Judah, and the king of Edom: and they fetched a compaſs of ſeven days journey: and there was no water for the hoſt, and for the cattle that followed them.

10 And the king of Iſrael ſaid, Alas! that the LORD hath called theſe three kings together to deliver them into the hand of Moab.

11 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Iſrael's ſervants anſwered and ſaid, Here *is* Eliſha the ſon of Shaphat, which poured water on the hands of Elijah.

12 And Jehoſhaphat ſaid, The word of the LORD is with him. So the king of Iſrael, and Jehoſhaphat, and the king of Edom went down to him.

13 And Eliſha ſaid unto the king of Iſrael, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Iſrael ſaid unto him, Nay: for the LORD hath called theſe three kings together to deliver them into the hand of Moab.

V. 9. *King of Edom* — i. e. The vice-roy under Jehoſhaphat, 1 Kings xxii. 47. here called *king*; becauſe that word is ſometimes uſed for any prince or chief ruler.

V. 11. *Which poured water on the hands of Elijah*—Who was his ſervant; this being one office of a ſervant; and this office was the more neceſſary among the Iſraelites, becauſe of the frequent waſhings which their law required. Probably it was by a ſpecial direction from God, that Eliſha followed them, unaſked, unobſerved. Thus does God prevent us with the bleſſings of his goodneſs, and provide for thoſe who provide not for themſelves.

14 And

14 And Eliſha ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, ſurely, were it not that I regard the preſence of Jehoſhaphat the king of Judah, I would not look toward thee, nor ſee thee.

15 But now bring me a minſtrel. And it came to paſs when the minſtrel played, that the hand of the LORD came upon him.

16 ¶ And he ſaid, Thus ſaith the LORD, Make this valley full of ditches.

17 For thus ſaith the LORD, Ye ſhall not ſee wind, neither ſhall ye ſee rain; yet that valley ſhall be filled with water, that ye may drink, both ye and your cattle, and your beaſts.

18 And this is *but* a light thing in the ſight of the LORD: he will deliver the Moabites alſo into your hand.

19 And ye ſhall ſmite every fenced city and every choice city, and ſhall fell every good tree, and ſtop all wells of water, and marr every good piece of land with ſtones.

20 And it came to paſs in the morning, when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

V. 15. *But now bring me a minſtrel*—One that can ſing and play upon a muſical inſtrument. This he requires, that his mind, which had been diſturbed at the ſight of wicked Jehoram, might be compoſed, and that he might be excited to more fervent prayer, whereby he was prepared to receive the prophetic inſpiration. Thoſe that deſire communion with God, muſt keep their ſpirits quiet and ſerene. All hurry of ſpirit, and all turbulent paſſions, make us unfit for divine viſitations.

V. 19. *Ye ſhall ſmite every fenced city—and ſhall fell every good tree, &c.*—If this command ſeem too ſevere, it muſt be conſidered that the Moabites were a very wicked people, perfidious, cruel, implacable enemies to God's people upon all occaſions, and now in a ſtate of rebellion.

21 ¶ And

21 ¶ And when all the Moabites heard that the kings were come out to fight againſt them, they gathered all that were able to put on armour, and upward, and ſtood in the border.

22 And they roſe up early in the morning, and the ſun ſhone upon the water, and the Moabites ſaw the water on the other ſide *as* red as blood:

23 And they ſaid, This *is* blood: the kings are ſurely ſlain, and they have ſmitten one another: now therefore, Moab, to the ſpoil.

24 And when they came to the camp of Iſrael, the Iſraelites roſe up and ſmote the Moabites, ſo that they fled before them: but they went forward ſmiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land caſt every man his ſtone, and filled it: and they ſtopped all the wells of water, and felled all the good trees: only in Kirharaſeth left they the ſtones thereof: howbeit the ſlingers went about *it*, and ſmote it.

26 And when the king of Moab ſaw that the battle was too ſore for him, he took with him ſeven hundred men that drew ſwords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldeſt ſon that ſhould have reigned in his ſtead, and offered him *for* a burnt-offering upon the wall. And there was great

V. 27. *Took his eldeſt ſon—and offered him for a burnt-offering*—Not only the holy ſcriptures, but ſeveral Heathen writers aſſure us, that in caſes of great extremity, it was cuſtomary among various people to ſacrifice to their gods whatever was moſt dear to them.

indignation

indignation againſt Iſrael: and they departed from him, and returned to *their own* land.

CHAP. IV.

1. *Eliſha multiplied a poor widow's oil.* 8. *He obtained a ſon for a Shunammite woman.* 18. *The child dieth, and is reſtored to life by Eliſha.* 38. *He healeth the deadly pottage at Gilgal.* 42. *He miraculouſly ſatisfieth an hundred men with twenty barley loaves.*

NOW there cried a certain woman of the wives of the ſons of the prophets unto Eliſha, ſaying, Thy ſervant my huſband is dead; and thou knoweſt that thy ſervant did fear the LORD: and the creditor is come to take unto him my two ſons to be bond-men.

2 And Eliſha ſaid unto her, What ſhall I do for thee? tell me, what haſt thou in the houſe? And ſhe ſaid, Thine handmaid hath not any thing in the houſe ſave a pot of oil.

3 Then he ſaid, Go, borrow thee veſſels abroad of all thy neighbours, *even* empty veſſels; borrow not a few.

4 And when thou art come in, thou ſhalt ſhut the door upon thee and upon thy ſons, and ſhalt pour out into all thoſe veſſels, and thou ſhalt ſet aſide that which is full.

5 So ſhe went from him, and ſhut the door upon her, and upon her ſons; who brought *the veſſels* to her, and ſhe poured out.

6 And it came to paſs when the veſſels were full, that ſhe ſaid unto her ſon, Bring me yet a veſſel. And he ſaid unto her, *There is* not a veſſel more. And the oil ſtayed.

7 Then

7 Then ſhe came and told the man of God. And he ſaid, Go, ſell the oil, and pay thy debt, and live thou and thy children of the reſt.

8 ¶ And it fell on a day, that Eliſha paſſed to Shunem, where *was* a great woman; and ſhe conſtrained him to eat bread. And *ſo* it was, *that* as oft as he paſſed by, he turned in thither to eat bread.

9 And ſhe ſaid unto her huſband, Behold now, I perceive that this *is* an holy man of God which paſſeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us ſet for him there a bed, and a table, and a ſtool, and a candleſtick: and it ſhall be when he cometh to us, that he ſhall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he ſaid to Gehazi his ſervant, Call this Shunammite. And when he had called her, ſhe ſtood before him.

13 And he ſaid unto him, Say now unto her, Behold, thou haſt been careful for us with all this care; what *is* to be done for thee? wouldeſt thou be ſpoken for to the king, or to the captain of the hoſt? And ſhe anſwered, I dwell among mine own people.

V. 9. *This is an holy man*—A prophet, and that of eminent holineſs; by our kindneſs to whom, we ſhall procure a bleſſing to ourſelves.

V. 10. *Let us make—a little chamber on the wall*—That he may be free from the noiſe of family buſineſs, and enjoy that privacy, which, I perceive, he deſireth for his prayers and meditations. *And—ſet for him there a bed, &c.*—He will not be troubleſome or chargeable to us: he cares not for rich furniture or coſtly entertainment, and is content with bare neceſſaries.

14 And

14 And he ſaid what then *is* to be done for her? And Gehazi anſwered, Verily ſhe hath no child, and her huſband is old.

15 And he ſaid, Call her. And when he had called her, ſhe ſtood in the door.

16 And he ſaid, About this ſeaſon, according to the time of life, thou ſhalt embrace a ſon. And ſhe ſaid, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a ſon at that ſeaſon that Eliſha had ſaid unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day that he went out to his father to the reapers.

19 And he ſaid unto his father, My head, my head. And he ſaid to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he ſat on her knees till noon, and *then* died.

21 And ſhe went up, and laid him on the bed of the man of God, and ſhut *the door* upon him, and went out.

22 And ſhe called unto her huſband, and ſaid, Send me, I pray thee, one of the young men, and one of the aſſes, that I may run to the man of God, and come again.

V. 14. *He ſaid, What then is to be done for her?* — Haſt thou obſerved any thing which ſhe wants or deſires? For the prophet kept himſelf much in his chamber, whilſt Gehazi went more freely about the houſe, as his occaſions led him.

V. 16. *Do not lie*—Do not delude me with vain hopes. She could not believe it for joy.

V. 21. *And laid him on the bed of the man of God*—She makes no preparation for the burial of her child, but for his reſurrection.

23 And

23 And he ſaid, Wherefore wilt thou go to him to-day? *it is* neither new moon, nor ſabbath. And ſhe ſaid, *It ſhall be* well.

24 Then ſhe ſaddled an aſs, and ſaid to her ſervant, Drive, and go forward; ſlack not *thy* riding for me, except I bid thee.

25 So ſhe went and came unto the man of God to mount Carmel. And it came to paſs when the man of God ſaw her afar off, that he ſaid unto Gehazi his ſervant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and ſay unto her, *Is it* well with thee? *is it* well with thy huſband? *is it* well with the child? And ſhe anſwered, *It is* well.

27 And when ſhe came to the man of God to the hill, ſhe caught him by the feet: but Gehazi came near to thruſt her away. And the man of God ſaid, Let her alone; for her ſoul is vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then ſhe ſaid, Did I deſire a ſon of my lord? did I not ſay, Do not deceive me?

29 Then he ſaid to Gehazi, Gird up thy loins, and take my ſtaff in thine hand, and go thy way: if thou meet any man, ſalute him not: and if any

V. 23. *It is neither new moon nor ſabbath*—Which were the uſual times in which they reſorted to the prophets for inſtruction. *And ſhe ſaid, It ſhall be well*—My going to him will not be troubleſome to him, nor prejudicial to thee or me.

V. 26. *And ſhe anſwered, It is well*—So it was in ſome reſpects, becauſe it was the will of a wiſe and good God, and therefore beſt for her. When God calls away our deareſt relations by death, it becomes us to ſay, it is well both with us and them. It is well, for all is well that God doth: all is well with them that are gone, if they are gone to heaven. And all is well with us that ſtay behind, if by the affliction we are furthered in our way thither.

ſalute

ſalute thee, anſwer him not again; and lay my ſtaff upon the face of the child.

30 And the mother of the child ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And he aroſe and followed her.

31 And Gehazi paſſed on before them, and laid the ſtaff upon the face of the child: but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, ſaying, The child *is* not awaked.

32 And when Eliſha was come into the houſe, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and ſhut the door upon them twain, and prayed unto the LORD.

34 And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he ſtretched himſelf upon the child; and the fleſh of the child waxed warm.

35 Then he returned, and walked in the houſe to and fro, and went up, and ſtretched himſelf upon him; and the child ſneezed ſeven times, and the child opened his eyes.

36 And he called Gehazi, and ſaid, Call this Shunammite. So he called her. And when ſhe was come in unto him, he ſaid, Take up thy ſon.

V. 34. *Lay upon the child, and put, &c.*—One part upon another ſucceſſively; for the diſproportion of the bodies would not permit it to be done together.

V. 35. *Then he—walked in the houſe to and fro*—He changed his poſtures for his own neceſſary refreſhment, and walked to and fro, exerciſing his mind in prayer to God. *And went up, and ſtretched himſelf upon him*—Repeating his former actions, to teach us not to be diſcouraged in our prayers, if we be not ſpeedily anſwered. *And the child opened his eyes*—So the work begun in the former verſe is here perfected. And although miracles were for the moſt part done in an inſtant, yet ſometimes they were done by degrees.

37 Then ſhe went in and fell at his feet, and bowed herſelf to the ground, and took up her ſon, and went out.

38 ¶ And Eliſha came again to Gilgal. And *there was* a dearth in the land; and the ſons of the prophets *were* ſitting before him: and he ſaid unto his ſervant, Set on the great pot and ſeethe pottage for the ſons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild-gourds his lap-full, and came and ſhred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat; and it came to paſs as they were eating of the pottage, that they cried out, and ſaid, O thou man of God, *there is* death in the pot; and they could not eat *thereof*.

41 But he ſaid, Then bring meal. And he caſt *it* into the pot; and he ſaid, Pour out for the people, that they may eat. And there was no harm in the pot.

42 ¶ And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt-fruits, twenty loaves of barley, and full ears of corn in the huſk thereof. And he ſaid, Give unto the people, that they may eat.

43 And his ſervitor ſaid, What, ſhould I ſet this before an hundred men? He ſaid again, Give the people, that they may eat: for thus ſaith the LORD, They ſhall eat, and ſhall leave *thereof*.

44 So he ſet *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

CHAP.

CHAP. V.

1. *Naaman, captain of the Syrian hoſt, is cured of his leproſy.* 15. *Naaman acknowledgeth the true God, and cannot prevail on Eliſha to accept his preſents.* 20. *Gehazi, Eliſha's ſervant, for accepting a preſent from Naaman is ſmitten with leproſy.*

NOW Naaman captain of the hoſt of the king of Syria, was a great man with his maſter, and honourable, becauſe by him the LORD had given deliverance unto Syria: he was alſo a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Iſrael a little maid; and ſhe waited on Naaman's wife.

3 And ſhe ſaid unto her miſtreſs, Would God my lord *were* with the prophet that *is* in Samaria: for he would recover him of his leproſy.

4 And *one* went in, and told his lord, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

5 And the king of Syria ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael. And he departed, and took with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Iſrael, ſaying, Now, when this letter is come unto thee, behold, I have *therewith* ſent Naaman my ſervant to thee, that thou mayeſt recover him of his leproſy.

7 And it came to paſs when the king of Iſrael had read the letter, that he rent his clothes, and ſaid,

ſaid, *Am* I God, to kill and to make alive, that this man doth ſend unto me to recover a man of his leproſy? wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me.

8 And it was *ſo*, when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, that he ſent to the king, ſaying, Wherefore haſt thou rent thy clothes? let him come now to me, and he ſhall know that there is a prophet in Iſrael.

9 So Naaman came with his horſes and with his chariot, and ſtood at the door of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Go, and waſh in Jordan ſeven times, and thy fleſh ſhall come again unto thee, and thou ſhalt be clean.

11 But Naaman was wroth, and went away, and ſaid, Behold, I thought he will ſurely come out to me, and ſtand, and call on the name of the LORD his God, and ſtrike his hand over the place, and recover the leper.

12 *Are* not Arbana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? may I not waſh in them, and be clean? So he turned, and went away in a rage.

13 And his ſervants came near, and ſpake unto him, and ſaid, My father, *if* the prophet had bid thee *do ſome* great thing, wouldeſt thou not

V. 10. *Eliſha ſent a meſſenger unto him, ſaying, &c.* — Which he did, partly to exerciſe Naaman's faith and obedience, partly for the honour of his religion, that it might appear he ſought not his own glory and profit, but only God's honour, and the good of men.

V. 11. *Naaman was wroth*—Suppoſing himſelf deſpiſed by the prophet.

V. 13. *My father*—Or, *Our father*. So they call him, to ſhew their reverence and affection to him.

have

have done *it?* how much rather then when he ſaith to thee, Waſh, and be clean?

14 Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again like unto the fleſh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth but in Iſrael: now therefore, I pray thee, take a bleſſing of thy ſervant.

16 But he ſaid, *As* the LORD liveth, before whom I ſtand, I will receive none. And he urged him to take *it*; but he refuſed.

17 And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will henceforth offer neither burnt-offering nor ſacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bow myſelf in the houſe of Rimmon; when I bow down myſelf in the houſe of Rimmon, the LORD pardon thy ſervant in this thing.

19 And he ſaid unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi the ſervant of Eliſha, the man of God, ſaid, Behold, my maſter hath ſpared

V. 17. *Two mules burden of earth*—So he ſeems to term the money which he brought with him, to expreſs how little value he now ſet upon it.

V. 18. *Rimmon*—A Syrian idol, called here by the LXX, *Remnan*, and Acts vii. 43, *Remphan*. *My hand*—Or, *arm*, upon which the king leaned, either for ſtate, or for ſupport.

V. 20. *Gehazi*—One would expect Eliſha's ſervant ſhould have been a ſaint: but we find him far otherwiſe.

Naaman

Naaman this Syrian, in not receiving at his hand that which he brought: but *as* the LORD liveth, I will run after him, and take ſomewhat of him.

21 So Gehazi followed after Naaman. And when Naaman ſaw *him* running after him, he lighted down from the chariot to meet him, and ſaid, *Is* all well?

22 And he ſaid, All *is* well. My maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſons of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments.

23 And Naaman ſaid, Be content, take two talents. And he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants: and they bare *them* before him.

24 And when he came to the tower, he took *them* from their hand, and beſtowed *them* in the houſe; and he let the men go, and they departed.

25 But he went in, and ſtood before his maſter. And Eliſha ſaid unto him, Whence *comeſt thou*, Gehazi? And he ſaid, Thy ſervant went no whither.

26 And he ſaid unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and ſheep, and oxen, and men-ſervants, and maid-ſervants?

27 The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever. And

And he went out from his preſence a leper *as white* as ſnow.

CHAP. VI.

1. *Eliſha cauſeth iron to ſwim.* 8. *He diſcloſeth and diſappointeth the counſels of the king of Syria, who ſendeth troops to apprehend him in Dothan.* 15. *Eliſha's ſervant, terrified at ſeeing them, is encouraged with a viſion of horſes and chariots of fire.* 18. *The Syrian army is ſtruck with blindneſs.* 24. *Ben-hadad beſiegeth Samaria, which cauſeth ſo great a famine, that women eat their own children.* 30. *The king ſendeth to ſlay Eliſha.*

AND the ſons of the prophets ſaid unto Eliſha, Behold now, the place where we dwell with thee is too ſtrait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there where we may dwell. And he anſwered, Go ye.

3 And one ſaid, Be content, I pray thee, and go with thy ſervants. And he anſwered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ax head fell into the water: and he cried, and ſaid, Alas, maſter! for it was borrowed.

6 And the man of God ſaid, Where fell it? And he ſhewed him the place. And he cut down a ſtick, and caſt *it* in thither; and the iron did ſwim.

7 Therefore ſaid he, Take *it* up to thee. And he put out his hand, and took it.

V. 27. *He went out—a leper as white as ſnow*—Which is the worſt kind of leproſy, and noted by phyſicians to be incurable. Thoſe who get money by any way diſpleaſing to God, make a dear purchaſe. What was Gehazi profited by his two talents, when he loſt his health, if not his ſoul, for ever?

8 ¶ Then

8 ¶ Then the king of Syria warred againſt Iſrael, and took counſel with his ſervants, ſaying, In ſuch and ſuch a place *ſhall be* my camp.

9 And the man of God ſent unto the king of Iſrael, ſaying, Beware that thou paſs not ſuch a place; for thither the Syrians are come down.

10 And the king of Iſrael ſent to the place which the man of God told him and warned him of, and ſaved himſelf there, not once nor twice.

11 Therefore the heart of the king of Syria was ſore troubled for this thing; and he called his ſervants, and ſaid unto them, Will ye not ſhew me which of us *is* for the king of Iſrael?

12 And one of his ſervants ſaid, None, my lord O king: but Eliſha the prophet, that *is* in Iſrael, telleth the king of Iſrael the words that thou ſpakeſt in thy bed-chamber.

13 And he ſaid, Go, and ſpy where he *is*, that I may ſend and fetch him. And it was told him, ſaying, Behold, *he is* in Dothan.

14 Therefore ſent he thither horſes and chariots and a great hoſt: and they came by night, and compaſſed the city about.

15 ¶ And when the ſervant of the man of God was riſen early, and gone forth, behold, an hoſt encompaſſed the city, both with horſes and chariots. And his ſervant ſaid unto him, Alas, my maſter! how ſhall we do?

16 And he anſwered, Fear not: for they that *be* with us *are* more than they that *be* with them.

V. 10. *The king of Iſrael ſent to the place* — Soldiers to ſecure the place and paſſage deſigned.

V. 16. *They that are with us*—Angels, unſpeakably more numerous; God, infinitely more powerful.

17 And

17 And Eliſha prayed, and ſaid, LORD, I pray thee, open his eyes that he may ſee. And the LORD opened the eyes of the young man; and he ſaw: and behold, the mountain *was* full of horſes and chariots of fire round about Eliſha.

18 ¶ And when they came down to him, Eliſha prayed unto the LORD, and ſaid, Smite this people, I pray thee, with blindneſs. And he ſmote them with blindneſs according to the word of Eliſha.

19 And Eliſha ſaid unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye ſeek. But he led them to Samaria.

20 And it came to paſs when they were come into Samaria, that Eliſha ſaid, LORD, open the eyes of theſe *men*, that they may ſee. And the LORD opened their eyes, and they ſaw; and behold, *they were* in the midſt of Samaria.

21 And the king of Iſrael ſaid unto Eliſha, when he ſaw them, My father, ſhall I ſmite *them?* ſhall I ſmite *them?*

22 And he anſwered, Thou ſhalt not ſmite *them:* wouldeſt thou ſmite thoſe whom thou haſt taken captive with thy ſword and with thy bow? ſet bread and water before them that they may eat and drink, and go to their maſter.

23 And he prepared great proviſion for them: and when they had eaten and drunk, he ſent

V. 17. *And he ſaw—the mountain was full of horſes and chariots of fire* —Fire is both dreadful and devouring: that power which was engaged for Eliſha, could both terrify and conſume the aſſailants. Elijah gave a ſpecimen of Divine juſtice, when he called for flames of fire on the heads of his perſecutors to conſume them. Eliſha gives a ſpecimen of Divine mercy, in heaping coals of fire on the heads of his perſecutors to melt them.

them away, and they went to their maſter. So the bands of Syria came no more into the land of Iſrael.

24 ¶ And it came to paſs after this, that Benhadad king of Syria gathered all his hoſt, and went up, and beſieged Samaria.

25 And there was a great famine in Samaria: and behold, they beſieged it until an aſs's head was *ſold* for fourſcore *pieces* of ſilver, and the fourth part of a cab of dove's dung for five pieces of ſilver.

26 And as the king of Iſrael was paſſing by upon the wall, there cried a woman unto him, ſaying, Help, my lord, O king.

27 And he ſaid, If the LORD do not help thee, whence ſhall I help thee? out of the barn-floor, or out of the wine-preſs?

28 And the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſon, that we may eat him to-day, and we will eat my ſon to-morrow.

29 So we boiled my ſon, and did eat him: and I ſaid unto her on the next day, Give thy ſon, that we may eat him: and ſhe hath hid her ſon.

30 ¶ And it came to paſs when the king heard the words of the woman, that he rent his clothes; and he paſſed by upon the wall, and the people looked, and behold, *he had* ſackcloth within upon his fleſh.

V. 25. *There was a great famine in Samaria*—Probably the ſiege was ſo ſudden, that they had no time to lay in proviſions. *Until an aſs's head was ſold for fourſcore pieces of ſilver*—Suppoſed to be ſhekels; and the common ſhekel being valued at fifteen pence of Engliſh money, this amounts to five pounds. A vaſt price, eſpecially for that which had on it ſo little meat, and that too unclean. *A cab*—A meaſure containing twenty-four eggs. *Dove's dung*—i. e. *Vetches*, or *pulſe*. The Arabs to this day call this kind of pulſe or vetches by the name of dove's dung.

31 Then

31 Then he ſaid, God do ſo and more alſo to me, if the head of Eliſha the ſon of Shaphat ſhall ſtand on him this day.

32 But Eliſha ſat in his houſe; and the elders ſat with him; and *the king* ſent a man from before him: but ere the meſſenger came to him, he ſaid to the elders, See ye how this ſon of a murderer hath ſent to take away mine head? look when the meſſenger cometh, ſhut the door, and hold him faſt at the door: *is* not the ſound of his maſter's feet behind him?

33 And while he yet talked with them, behold, the meſſenger came down unto him: and he ſaid, Behold, this evil *is* of the LORD: what ſhould I wait for the LORD any longer?

CHAP. VII.

1. *Eliſha propheſieth incredible plenty in Samaria.* 3. *Four lepers venture into the camp of the Syrians, and bring tidings of their haſty flight.* 12. *The king ſpoileth the Syrian tents, which bringeth about the plenty foretold.* 17. *The unbelieving lord is trodden to death.*

THEN Eliſha ſaid, Hear ye the word of the LORD, thus ſaith the LORD, To-morrow about this time *ſhall* a meaſure of fine flour *be ſold* for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria.

2 Then a lord on whoſe hand the king leaned

V. 33. *He ſaid* — Or, the king, who, though not here named, may be preſumed to be preſent, both by the prophet's prediction of his ſpeedy coming, and by the preſence of *the lord on whoſe hand the king leaned*, chap. vii. 2. *This evil*—This dreadful famine, which is now ſo extreme, that women are forced to eat their own children. *Is of the LORD*—He hath inflicted it, and (for ought I ſee) he will not remove it. All penal evil is of the Lord, as the firſt cauſe and ſovereign judge. *What ſhould I wait for the LORD any longer?* — q. d. Thou bidſt me wait upon God for help: but I perceive I may wait long enough before deliverance comes: I am weary with waiting, I can wait no longer.

anſwered

anſwered the man of God, and ſaid, Behold, *if* the LORD would make windows in heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt not eat thereof.

3 ¶ And there were four leprous men at the entering-in at the gate: and they ſaid one to another, Why ſit we here until we die?

4 If we ſay we will enter into the city, then the famine *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come, and let us fall unto the hoſt of the Syrians: if they ſave us alive we ſhall live; and if they kill us, we ſhall but die.

5 And they roſe up in the twilight to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the hoſt of the Syrians to hear a noiſe of chariots and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites and the kings of the Egyptians to come upon us.

7 Wherefore they aroſe and fled in the twilight, and left their tents, and their horſes and their aſſes, even the camp as it *was*, and fled for their life.

8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, and did eat and drink, and carried thence ſilver, and

V. 2. *Windows*—Through which he could rain down corn, as once he did manna.

V. 7. *Fled*—None of them had ſo much ſenſe as to ſend ſcouts to diſcover the ſuppoſed enemy, much leſs courage enough to face them. God can when he pleaſes, diſpirit the boldeſt, and make the ſtouteſt heart to tremble.

gold,

gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *alſo*, and went and hid *it*.

9 Then they ſaid one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, ſome miſchief will come upon us: now therefore come, that we may go and tell the king's houſhold.

10 So they came, and called unto the porter of the city: and they told them, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*;

11 And he called the porters; and they told *it* to the king's houſe within.

12 ¶ And the king aroſe in the night, and ſaid unto his ſervants, I will now ſhew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp, to hide themſelves in the field, ſaying, When they come out of the city, we ſhall catch them alive, and get into the city.

13 And one of his ſervants anſwered and ſaid, Let *ſome* take, I pray thee, five of the horſes that remain, which are left in the city, (behold, they *are* as all the multitude of Iſrael that are left in it: behold, *I ſay*, they *are* even as all the

V. 13. *Behold, they are all the multitude of Iſrael that are left in it*—The words may be rendered, *Behold, they are of a truth all the multitude of* the horſes *of Iſrael that are left in it: behold, I ſay, they are even all the multitude of* the horſes of *the Iſraelites, which* (which multitude) *are conſumed*, reduced to this ſmall number, all conſumed except theſe five. And this was indeed worthy of a double *Behold*, to ſhew what miſchief the ſa-

multitude

multitude of the Iſraelites that are conſumed,) and let us ſend and ſee.

14 They took therefore two chariot-horſes, and the king ſent after the hoſt of the Syrians, ſaying, Go, and ſee.

15 And they went after them unto Jordan: and lo, all the way *was* full of garments and veſſels, which the Syrians had caſt away in their haſte. And the meſſengers returned and told the king.

16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a ſhekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had ſaid, who ſpake when the king came down to him.

18 And it came to paſs as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine flour for a ſhekel, ſhall be to-morrow about this time in the gate of Samaria:

19 And that lord anſwered the man of God, and ſaid, Now behold, *if* the LORD ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20 And ſo it fell out unto him: for the people trode upon him in the gate, and he died.

mine had done both upon men and beaſts, and to what a low ebb the king of Iſrael was come, that all his troops of horſes, to which he had truſted, were ſhrunk to ſo ſmall a number.

V. 20. *So it fell out, &c.*—See how heinouſly God reſents our diſtruſt of his power, providence, and promiſe! Whenever God promiſes the end, he knows where to provide the means.

CHAP.

CHAP. VIII.

1. *The Shunammite hath her land reſtored.* 7. *Hazael killeth Ben-hadad his maſter, and ſucceedeth him.* 16. *Jehoram's wicked reign.* 24. *He dieth, and is ſucceeded by Ahaziah.*

THEN ſpake Eliſha unto the woman whoſe ſon he had reſtored to life, ſaying, Ariſe, and go thou and thine houſhold, and ſojourn whereſoever thou canſt ſojourn: for the LORD hath called for a famine; and it ſhall alſo come upon the land ſeven years.

2 And the woman aroſe, and did after the ſaying of the man of God, and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven years.

3 And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to cry unto the king for her houſe, and for her land.

4 And the king talked with Gehazi the ſervant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

5 And it came to paſs as he was telling the king how he had reſtored a dead body to life, that behold, the woman whoſe ſon he had reſtored to life cried to the king for her houſe, and for her land. And Gehazi ſaid, My lord O king, this *is* the woman, and this *is* her ſon, whom Eliſha reſtored to life.

6 And when the king aſked the woman, ſhe told him. So the king appointed unto her a cer-

V. 4. *Gehazi the ſervant of the man of God*—Formerly his ſervant. The law did not forbid converſing with lepers, but only dwelling with them.

tain

tain officer, ſaying, Reſtore all that *was* hers and all the fruits of the field, ſince the day that ſhe left the land, even until now.

7 ¶ And Eliſha came to Damaſcus; and Ben-hadad the king of Syria was ſick, and it was told him, ſaying, The man of God is come hither.

8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, and enquire of the LORD by him, ſaying, Shall I recover of this diſeaſe?

9 So Hazael went to meet him, and took a preſent with him, even of every good thing of Damaſcus, forty camels burden, and came and ſtood before him, and ſaid, Thy ſon Ben-hadad king of Syria hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly recover: howbeit, the LORD hath ſhewed me that he ſhall ſurely die.

11 And he ſettled his countenance ſtedfaſtly, until he was aſhamed: and the man of God wept.

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child.

V. 10. *Howbeit*—Here is no contradiction: for the firſt words contain an anſwer to Ben-hadad's queſtion, *Shall I recover?* To which the anſwer is, *Thou mayeſt*, notwithſtanding thy diſeaſe, which is not mortal. The latter words contain the prophet's addition to that anſwer, which is, that he ſhould die, not by the power of his diſeaſe, but by ſome other cauſe.

V. 11. *And he ſettled his countenance*—The prophet fixed his eyes upon Hazael. *Until he was aſhamed*—Till Hazael was aſhamed, as apprehending the prophet diſcerned ſomething of an evil and ſhameful nature in him.

13 And

13 And Hazael ſaid, But what, *is* thy ſervant a dog that he ſhould do this great thing? And Eliſha anſwered, The LORD hath ſhewed me that thou *ſhalt be* king over Syria.

14 So he departed from Eliſha, and came to his maſter; who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me *that* thou ſhouldeſt ſurely recover.

15 And it came to paſs on the morrow, that he took a thick cloth, and dipped *it* in water, and ſpread *it* on his face, ſo that he died. And Hazael reigned in his ſtead.

16 ¶ And in the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhaphat *being* then king of Judah, Jehoram the ſon of Jehoſhaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign, and he reigned eight years in Jeruſalem.

18 And he walked in the way of the kings of Iſrael, as did the houſe of Ahab: for the daughter of Ahab was his wife: and he did evil in the ſight of the LORD.

19 Yet the LORD would not deſtroy Judah, for David his ſervant's ſake, as he promiſed him to give him alway a light, *and* to his children.

V. 18. *The daughter of Ahab was his wife*—No good could be reaſonably expected from ſuch an union. Thoſe that are ill matched are already half ruined.

V. 19. *As he promiſed him to give him alway a light*—i. e. A ſon and ſucceſſor, until the coming of the Meſſiah: for ſo long, and not longer, this ſucceſſion might ſeem neceſſary, for the making good of God's promiſe and covenant made with David. But when the Meſſiah was once come, there was no more need of any ſucceſſion, and the ſceptre might and did without any inconvenience depart from Judah, and from all the ſucceeding branches of David's family, becauſe the Meſſiah was to hold the kingdom for ever in his own perſon, though not in ſo groſs a way as the carnal Jews imagined.

20 In his days Edom revolted from under the hand of Judah, and made a king over themſelves.

21 So Joram went over to Zair, and all the chariots with him: and he roſe by night and ſmote the Edomites, which compaſſed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the ſame time.

23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 ¶ And Joram ſlept with his fathers, and was buried with his fathers in the city of David. And Ahaziah his ſon reigned in his ſtead.

25 In the twelfth year of Joram the ſon of Ahab king of Iſrael did Ahaziah the ſon of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem. And his mother's name *was* Athaliah, the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the LORD, as *did* the houſe of Ahab: for he *was* the ſon-in-law of the houſe of Ahab.

28 And he went with Joram the ſon of Ahab to the war againſt Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought againſt Ha-

V. 29. *Ramah*—The ſame place with Ramoth, or Ramoth-gilead.

zael

zael king of Syria. And Ahaziah the ſon of Jehoram king of Judah went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was ſick.

CHAP. IX.

1. *Jehu is anointed.* 11. *He is proclaimed king.* 16. *He killeth Joram in the field of Naboth.* 27. *Ahaziah is ſlain.* 30. *Jezebel eaten by dogs.*

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

2 And when thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, and go in, and make him ariſe up from among his brethren, and carry him to an inner chamber;

3 Then take the box of oil, and pour *it* on his head, and ſay, Thus ſaith the LORD, I have anointed thee king over Iſrael. Then open the door, and flee, and tarry not.

4 So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the hoſt *were* ſitting; and he ſaid, I have an errand to thee, O captain. And Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain.

6 And he aroſe, and went into the houſe; and he poured the oil on his head, and ſaid unto him, Thus ſaith the LORD God of Iſrael, I have anointed thee king over the people of the LORD, *even* over Iſrael.

7 And

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the blood of my ſervant the prophets, and the blood of all the ſervants of the LORD, at the hand of Jezebel.

8 For the whole houſe of Ahab ſhall periſh: and I will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael.

9 And I will make the houſe of Ahab like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah.

10 And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the ſervants of his lord: and *one* ſaid unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he ſaid unto them, Ye know the man and his communication.

12 And they ſaid, *It is* falſe: tell us now. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the LORD, I have anointed thee king over Iſrael.

13 Then they haſted, and took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu is king.

14 So Jehu the ſon of Jehoſhaphat, the ſon

V. 11. *Wherefore came this mad fellow to thee?*—They perceived him to be a prophet by his habit, and geſtures, and manner of ſpeech. And theſe prophane ſoldiers eſteemed the prophets mad-men. Thoſe who have no religion commonly ſpeak of thoſe that are religious with diſdain, and look upon them as crack-brained. They ſaid of our Lord, *He is beſide himſelf*. They ſaid likewiſe of St. Paul, that *much learning had made him mad*. Thus the higheſt wiſdom is repreſented as folly; and they that beſt underſtand themſelves, as men beſide themſelves.

of

of Nimſhi, conſpired againſt Joram. (Now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria.

15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu ſaid, If it be your minds, *then* let none go forth, *nor* eſcape out of the city, to go to tell *it* in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to ſee Joram.

17 And there ſtood a watchman on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſeman, and ſend to meet them, and let them ſay, *Is it* peace?

18 So there went one on horſeback to meet them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behind me. And the watchman told, ſaying, The meſſenger came to them, but he cometh not again.

19 Then he ſent out a ſecond on horſeback, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thee behind me.

20 And the watchman told, ſaying, He came even unto them, and cometh not again; and the driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth furiouſly.

21 And Joram ſaid, Make ready. And his chariot was made ready. And Joram king of Iſrael,

rael, and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to paſs when Joram ſaw Jehu, that he ſaid, *Is it* peace, Jehu? And he anſwered, What peace, ſo long as the whoredoms of thy mother Jezebel and her witchcrafts *are ſo* many?

23 And Joram turned his hands, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu drew a bow with his full ſtrength, and ſmote Joram between his arms, and the arrow went out at his heart, and he ſunk down in his chariot.

25 Then ſaid *Jehu* to Bidkar his captain, Take up, *and* caſt him in the portion of the field of Naboth the Jezreelite. For remember how that when I and thou rode together after Ahab his father, the LORD laid this burden upon him;

26 Surely I have ſeen yeſterday the blood of Naboth and the blood of his ſons, ſaith the LORD; and I will requite thee in this plat, ſaith the LORD. Now therefore take *and* caſt him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah ſaw *this*, he fled by the way of the garden-houſe. And Jehu followed after him, and ſaid, Smite him alſo in the chariot. *And they did ſo* at the going up to Gur, which *is* by Ibleam. And he fled to Megiddo, and died there.

V. 27. *And he fled to Megiddo, and died there*—The hiſtory is briefly and imperfectly deſcribed here, and the defects ſupplied in (the book of Chronicles is in great part written for that end, to ſupply the things omitted in the book of Kings) out of both it may be thus compleated: he fled firſt to Megiddo, and thence to Samaria, where he was caught, and thence brought to Jehu, and by his ſentence was put to death at Megiddo.

28 And

28 And his ſervants carried him in a chariot to Jeruſalem, and buried him in his ſepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the ſon of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, and ſhe painted her face, and tired her head, and looked out a window.

31 And as Jehu entered in at the gate, ſhe ſaid, *Had* Zimri peace, who ſlew his maſter?

32 And he lifted up his face to the window, and ſaid, Who *is* on my ſide? who? And there looked out to him two or three eunuchs.

33 And he ſaid, Throw her down. So they threw her down: and *ſome* of her blood was ſprinkled on the wall, and on the horſes: and he trod her under foot.

34 And when he was come in, he did eat and drink, and ſaid, Go ſee now this curſed *woman*, and bury her: for ſhe *is* a king's daughter.

35 And they went to bury her: but they found no more of her than her ſkull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he ſaid, This *is* the word of the LORD which he ſpake by his ſervant Elijah the Tiſhbite, ſaying, In the portion of Jezreel ſhall dogs eat the fleſh of Jezebel:

37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field in the portion of Jezreel; *ſo* that they ſhall not ſay, This *is* Jezebel.

V. 34. *And ſaid, Go ſee now this curſed woman*—It ſeems he had forgot the charge given him above, ver. 10. *A king's daughter*—He doth not ſay, *becauſe ſhe was a king's wife*, leſt he ſhould ſeem to ſhew any reſpect to that wicked houſe of Ahab, which God had devoted to utter deſtruction.

CHAP.

CHAP. X.

1. *Jehu cauſeth ſeventy of Ahab's children to be beheaded.* 12. *He ſlayeth two and forty of Ahaziah's brethren.* 18. *He ſlayeth at once all the worſhippers of Baal.* 29. *He followeth Jeroboam's ſins.* 32. *Hazael ſmiteth Iſrael.* 34. *Jehu dieth; his ſon Jehoahaz ſucceedeth him.*

AND Ahab had ſeventy ſons in Samaria. And Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's *children*, ſaying,

2 Now as ſoon as this letter cometh to you, ſeeing your maſter's ſons *are* with you, and *there are* with you chariots and horſes, a fenced city alſo, and armour;

3 Look out even the beſt and meeteſt of your maſter's ſons, *and* ſet *him* on his father's throne, and fight for your maſter's houſe.

4 But they were exceedingly afraid, and ſaid, Behold, two kings ſtood not before him: how then ſhall we ſtand?

5 And he that *was* over the houſe, and he that *was* over the city, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the ſecond time to them, ſaying, If ye *be* mine, and *if* ye will hearken unto my voice, take ye the heads of the men your maſter's ſons, and come to me to Jezreel by to-morrow this time. Now the king's ſons *being* ſeventy perſons, *were* with the great men of the city, which brought them up.

7 And

7 And it came to paſs when the letter came to them, that they took the king's ſons, and ſlew ſeventy perſons, and put their heads in baſkets, and ſent him *them* to Jezreel.

8 And there came a meſſenger, and told him, ſaying, They have brought the heads of the king's ſons. And he ſaid, Lay ye them in two heaps at the entering-in of the gate until the morning.

9 And it came to paſs in the morning, that he went out, and ſtood, and ſaid to all the people, Ye *be* righteous: behold, I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?

10 Know now that there ſhall fall unto the earth nothing of the word of the LORD which the LORD ſpake concerning the houſe of Ahab: for the LORD hath done *that* which he ſpake by his ſervant Elijah.

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men, and his kinsfolks, and his prieſts until he left him none remaining.

12 ¶ And he aroſe, and departed, and came to Samaria. *And* as he *was* at the ſhearing-houſe in the way,

13 Jehu met with the brethren of Ahaziah king of Judah, and ſaid, Who *are* ye? And they anſwered, We *are* the brethren of Ahaziah; and we go down to ſalute the children of the king and the children of the queen.

14 And he ſaid, Take them alive. And they

V. 7. *And ſent him them to Jezreel*—Jehu juſtly required this, becauſe the ſovereign lord of all men's lives commanded it: but the Samaritans wickedly obeyed it, without any knowledge of, or regard to God's command.

V. 11. *Left none*—In that place and kingdom; for he did leave ſome of the royal ſeed of Judah.

took them alive, and ſlew them at the pit of the ſhearing-houſe, *even* two and forty men; neither left he any of them.

15 And when he was departed thence, he lighted on Jehonadab the ſon of Rechab *coming* to meet him: and he ſaluted him, and ſaid to him, Is thine heart right as my heart *is* with thy heart? And Jehonadab anſwered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he ſaid, Come with me, and ſee my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the ſaying of the LORD which he ſpake to Elijah.

18 ¶ And Jehu gathered all the people together, and ſaid unto them, Ahab ſerved Baal a little: *but* Jehu ſhall ſerve him much.

19 Now therefore call unto me all the prophets of Baal, all his ſervants, and all his prieſts; let none be wanting: for I have a great ſacrifice *to do* to Baal: whoſoever ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtilty, to the intent that he might deſtroy the worſhippers of Baal.

20 And Jehu ſaid, Proclaim a ſolemn aſſembly for Baal. And they proclaimed *it*.

21 And Jehu ſent through all Iſrael: and all

V. 18. *And Jehu—ſaid unto them, Ahab ſerved Baal a little, but Jehu ſhall ſerve him much*—Theſe words being manifeſtly falſe, and ſpoken with a deſign to deceive, cannot be excuſed; this being an immoveable principle, that we muſt not *do evil, that good may come*, Rom. iii. 8.

the

the worſhippers of Baal came, ſo that there was not a man left that came not. And they came into the houſe of Baal; and the houſe of Baal was full from one end to another.

22 And he ſaid unto him that *was* over the veſtry, Bring forth veſtments for all the worſhippers of Baal. And he brought them forth veſtments.

23 And Jehu went, and Jehonadab the ſon of Rechab into the houſe of Baal, and ſaid unto the worſhippers of Baal, Search, and look that there be here with you none of the ſervants of the LORD, but the worſhippers of Baal only.

24 And when they went in to offer ſacrifices and burnt-offerings, Jehu appointed fourſcore men without, and ſaid, *If* any of the men whom I have brought into your hands eſcape, *he that letteth him go*, his life *ſhall be* for the life of him.

25 And it came to paſs as ſoon as he had made an end of offering the burnt-offering, that Jehu ſaid to the guard and to the captains, Go in, *and* ſlay them; let none come forth. And they ſmote them with the edge of the ſword; and the guard and the captains caſt *them* out, and went to the city of the houſe of Baal.

26 And they brought forth the images out of the houſe of Baal, and burned them.

27 And they brake down the image of Baal,

V. 25. *And went to the city of the houſe of Baal*—To ſome buildings belonging to this houſe of Baal, which may be here called the city, becauſe they were very numerous and capacious. For as there were divers chambers and rooms built without the temple, belonging to it, for the prieſts and Levites uſe: ſo it may probably be conceived, that this famous temple of Baal had many ſuch buildings; in ſome of which the prieſts of Baal, or of the groves, (whereof there were great numbers belonging to the king's court, 1 Kings xviii. 19.) peradventure might dwell; and others of them might be for divers uſes belonging to the houſe and ſervice of Baal.

and

and brake down the houſe of Baal, and made it a draught-houſe, unto this day.

28 Thus Jehu deſtroyed Baal out of Iſrael.

29 ¶ Howbeit, *from* the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD ſaid unto Jehu, Becauſe thou haſt done well in executing *that which is* right in mine eyes, *and* haſt done unto the houſe of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* ſhall ſit on the throne of Iſrael.

31 But Jehu took no heed to walk in the law of the LORD God of Iſrael with all his heart: for he departed not from the ſins of Jeroboam, which made Iſrael to ſin.

32 ¶ In thoſe days the LORD began to cut Iſrael ſhort: and Hazael ſmote them in all the coaſts of Iſrael;

33 From Jordan eaſtward, all the land of Gilead, the Gadites, and the Reubenites, and the Manaſſites, from Aroer, which *is* by the river Arnon, even Gilead, and Baſhan.

34 ¶ Now the reſt of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

35 And Jehu ſlept with his fathers: and they buried him in Samaria. And Jehoahaz his ſon reigned in his ſtead.

36 And the time that Jehu reigned over Iſrael in Samaria *was* twenty and eight years.

V. 29. *Jehu departed not*—So that it is plain, his religion was but ſuperficial; otherwiſe it would not have given way to his policy.

CHAP.

CHAP. XI.

1. *Jehoaſh, being ſaved from Athaliah's maſſacre,* 4. *is anointed king by Jehoiada.* 13. *Athaliah is ſlain.* 17. *Jehoiada reſtoreth the worſhip of God, aboliſheth that of Baal, and fixeth the king on his throne.*

AND when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe and deſtroyed all the ſeed royal.

2 But Jehoſheba the daughter of king Joram, ſiſter of Ahaziah, took Joaſh the ſon of Ahaziah, and ſtole him from among the king's ſons *which were* ſlain; and they hid him, *even* him and his nurſe, in the bed-chamber, from Athaliah, ſo that he was not ſlain.

3 And he was with her hid in the houſe of the LORD ſix years. And Athaliah did reign over the land.

4 ¶ And the ſeventh year Jehoiada ſent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the houſe of the LORD, and made a covenant with them, and took an oath of them in the houſe of the LORD, and ſhewed them the king's ſon.

5 And he commanded them, ſaying, This *is* the thing that ye ſhall do; a third part of you that

V. 1. *Athaliah—aroſe, and deſtroyed all the ſeed royal*—This was the fruit of Jehoſhaphat's marrying his ſon to a daughter of that idolatrous houſe of Ahab. And this dreadful judgment God permitted upon him and his, to ſhew how much he abhors all ſuch affinities.

V. 2. *So that he was not ſlain*—Now was the promiſe made to David bound up in one life; and yet it did not fail. Thus to the Son of David will God, according to his promiſe, ſecure a ſpiritual ſeed: which though ſometimes reduced to a ſmall number, brought very low, and ſeemingly loſt, yet will be preſerved to the end of time.

V. 4. *Into the houſe of the LORD*—Into the courts of that houſe; for into the houſe none but the prieſts or Levites might enter.

enter

enter in on the ſabbath ſhall even be keepers of the watch of the king's houſe;

6 And a third part *ſhall be* at the gate of Sur; and a third part at the gate behind the guard: ſo ſhall ye keep the watch of the houſe that it be not broken down.

7 And two parts of all you that go forth on the ſabbath, *even* they ſhall keep the watch of the houſe of the LORD about the king.

8 And ye ſhall compaſs the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be ſlain. And be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the prieſt commanded: and they took every man his men that were to come in on the ſabbath, with them that ſhould go out on the ſabbath, and came to Jehoiada the prieſt.

10 And to the captains over hundreds did the prieſt give king David's ſpears and ſhields, that *were* in the temple of the LORD.

11 And the guard ſtood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple *along* by the altar and the temple.

12 And he brought forth the king's ſon, and put the crown upon him, and *gave him* the teſtimony;

V. 12. *And gave him the teſtimony*—The book of the law, which he put into the king's hand, to mind him of his duty at his entrance upon his kingdom, which was to read and write out that holy book, Deuteronomy xvii. 18. and to govern himſelf and his kingdom by it: the law of God is frequently and with great propriety called *a teſtimony*, becauſe it is a witneſs of God's will, and man's duty.

mony; and they made him king, and anointed him: and they clapped their hands, and ſaid, God ſave the king.

13 ¶ And when Athaliah heard the noiſe of the guard *and* of the people, ſhe came to the people into the temple of the LORD.

14 And when ſhe looked, behold, the king ſtood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with the trumpets. And Athaliah rent her clothes, and cried, Treaſon, treaſon.

15 But Jehoiada the prieſt commanded the captains of the hundreds, the officers of the hoſt, and ſaid unto them, Have her forth without the ranges; and him that followeth her, kill with the ſword. For the prieſt had ſaid, Let her not be ſlain in the houſe of the LORD.

16 And they laid hands on her, and ſhe went by the way by the which the horſes came into the king's houſe; and there was ſhe ſlain.

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they ſhould be the LORD's people; between the king alſo and the people.

18 And all the people of the land went into the houſe of Baal, and brake it down; his altars and his images brake they in pieces throughly, and ſlew Mattan the prieſt of Baal before the altars. And the prieſt appointed officers over the houſe of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of

of the land; and they brought down the king from the houſe of the LORD, and came by the way of the gate of the guard to the king's houſe. And he ſat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they ſlew Athaliah with the ſword *beſide* the king's houſe.

21 Seven years old *was* Jehoaſh when he began to reign.

CHAP. XII.

1. *Jehoaſh reigneth well as long as Jehoiada liveth.* 4. *Jehoaſh repaireth the temple of the* LORD. 17. *Hazael is diverted from his deſign againſt Jeruſalem by preſents.* 19. *Jehoaſh is ſlain by his ſervants; Amaziah ſucceedeth.*

IN the ſeventh year of Jehu Jehoaſh began to reign; and forty years reigned he in Jeruſalem. And his mother's name *was* Zibiah of Beer-ſheba.

2 And Jehoaſh did *that which was* right in the ſight of the LORD, all his days wherein Jehoiada the prieſt inſtructed him.

3 But the high places were not taken away: the people ſtill ſacrificed and burned incenſe in the high places.

4 ¶ And Jehoaſh ſaid to the prieſts, All the money of the dedicated things that is brought into the houſe of the LORD, *even* the money of every one that paſſeth *the account*, the money that every man is ſet at, *and* all the money that cometh into any man's heart, to bring into the houſe of the LORD,

V. 3. *Burnt incenſe*—To the true God.

V. 4. *And Jehoaſh ſaid, &c.*—Remembering that he owed his preſervation and reſtoration to the temple, and that he was made by God the guardian of his temple, he now takes care to repair it.

5 Let

5 Let the prieſts take it to them, every man of his acquaintance; and let them repair the breaches of the houſe, whereſoever any breach ſhall be found.

6 But it was *ſo, that* in the three and twentieth year of king Jehoaſh the prieſts had not repaired the breaches of the houſe.

7 Then king Jehoaſh called for Jehoiada the prieſt and the *other* prieſts, and ſaid unto them, Why repair ye not the breaches of the houſe? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the houſe.

8 And the prieſts conſented to receive no *more* money of the people, neither to repair the breaches of the houſe.

9 But Jehoiada the prieſt took a cheſt, and bored a hole in the lid of it, and ſet it beſide the altar, on the right ſide as one cometh into the houſe of the LORD: and the prieſts that kept the door put therein all the money *that was* brought into the houſe of the LORD.

10 And it was *ſo*, when they ſaw that *there was* much money in the cheſt, that the king's ſcribe and the high prieſt came up, and they put up in bags, and told the money *that was* found in the houſe of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the overſight of the houſe of the LORD: and they laid it out to the carpenters and builders, that wrought upon the houſe of the LORD,

12 And to maſons, and hewers of ſtone, and

to buy timber and hewed ſtone to repair the breaches of the houſe of the LORD, and for all that was laid out for the houſe to repair *it*.

13 Howbeit, there were not made for the houſe of the LORD, bowls of ſilver, ſnuffers, baſons, trumpets, any veſſels of gold, or veſſels of ſilver, of the money *that was* brought into the houſe of the LORD.

14 But they gave that to the workmen, and repaired therewith the houſe of the LORD.

15 Moreover, they reckoned not with the men into whoſe hand they delivered the money to be beſtowed on workmen: for they dealt faithfully.

16 The treſpaſs-money and ſin-money was not brought into the houſe of the LORD: it was the prieſts.

17 ¶ Then Hazael king of Syria went up, and fought againſt Gath, and took it: and Hazael ſet his face to go up to Jeruſalem.

18 And Jehoaſh king of Judah took all the hallowed things that Jehoſhaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treaſures of the houſe of the LORD, and in the king's houſe, and ſent *it* to Hazael king of Syria: and he went away from Jeruſalem.

19 ¶ And the reſt of the acts of Joaſh, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his ſervants aroſe, and made a conſpiracy,

racy, and ſlew Joaſh in the houſe of Millo, which goeth down to Silla.

21 For Jozachar the ſon of Shimeath and Jehozabad the ſon of Shomer, his ſervants, ſmote him, and he died; and they buried him with his fathers in the city of David. And Amaziah his ſon reigned in his ſtead.

CHAP. XIII.

1. *The wicked reign of Jehoahaz.* 3. *Hazael diſtreſſeth Iſrael.* 8. *Jehoahaz dieth; Joaſh ſucceedeth him.* 10. *His bad reign.* 20. *Eliſha dieth; the Moabites invade the land; a dead body is reſtored to life on touching Eliſha's bones.* 24. *Hazael dieth; Joaſh thrice defeateth Ben-hadad king of Syria.*

IN the three and twentieth year of Joaſh the ſon of Ahaziah king of Judah Jehoahaz the ſon of Jehu began to reign over Iſrael in Samaria, *and reigned* ſeventeen years.

2 And he did *that which was* evil in the ſight of the LORD, and followed the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin; he departed not therefrom.

3 ¶ And the anger of the LORD was kindled againſt Iſrael, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad, the ſon of Hazael, all *their* days.

4 And Jehoahaz beſought the LORD, and the LORD hearkened unto him: for he ſaw the oppreſſion of Iſrael, becauſe the king of Syria oppreſſed them.

V. 20. *And ſlew Joaſh in the houſe of Millo*—We are told, in the Chronicles, that his murdering the prophet, Jehoiada's ſon, was the provocation. In this, how unrighteous ſoever they were, yet the Lord was righteous. And this was not the only time that he let even kings know, it was at their peril, if they *touched his anointed*, or *did his prophets any harm.*

5 And

5 And the LORD gave Iſrael a ſaviour, ſo that they went out from under the hand of the Syrians: and the children of Iſrael dwelt in their tents, as before-time.

6 Nevertheleſs, they departed not from the ſins of the houſe of Jeroboam, who made Iſrael ſin, *but* walked therein: and there remained the grove alſo in Samaria,

7 Neither did he leave of the people to Jehoahaz but fifty horſemen, and ten chariots, and ten thouſand footmen: for the king of Syria had deſtroyed them, and had made them like the duſt by threſhing.

8 ¶ Now the reſt of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

9 And Jehoahaz ſlept with his fathers: and they buried him in Samaria. And Joaſh his ſon reigned in his ſtead.

10 ¶ In the thirty and ſeventh year of Joaſh king of Judah began Jehoaſh the ſon of Jehoahaz to reign over Iſrael in Samaria, *and reigned* ſixteen years.

11 And he did *that which was* evil in the ſight of the LORD; he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael ſin: *but* he walked therein.

12 And the reſt of the acts of Joaſh, and all that he did, and his might wherewith he fought againſt Amaziah king of Judah, *are* they not writ-

V. 6. *There remained the grove alſo in Samaria*—Which Ahab planted for the worſhip of Baal, and which ſhould have been deſtroyed, Deut. vii. 5.

ten

ten in the book of the chronicles of the kings of Iſrael?

13 And Joaſh ſlept with his fathers; and Jeroboam ſat upon his throne: and Joaſh was buried in Samaria with the kings of Iſrael?

14 Now Eliſha was fallen ſick of his ſickneſs whereof he died. And Joaſh the king of Iſrael came down unto him, and wept over his face, and ſaid, O my father, my father, the chariot of Iſrael, and the horſemen thereof.

15 And Eliſha ſaid unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he ſaid to the king of Iſrael, Put thine hand upon the bow. And he put his hand *upon it*: and Eliſha put his hands upon the king's hands.

17 And he ſaid, Open the window eaſtward. And he opened *it*. Then Eliſha ſaid, Shoot. And he ſhot. And he ſaid, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou ſhalt ſmite the Syrians in Aphek till thou have conſumed *them*.

18 And he ſaid, Take the arrows. And he took *them*. And he ſaid unto the king of Iſrael, Smite upon the ground. And he ſmote thrice, and ſtayed.

19 And the man of God was wroth with him, and ſaid, Thou ſhouldeſt have ſmitten five or ſix times; then hadſt thou ſmitten Syria till thou

V. 14. *Now Eliſha was fallen ſick, &c.*—He lived long: for it was ſixty years ſince he was firſt called to be a prophet. It was a great mercy to Iſrael, and eſpecially the ſons of the prophets, that he was continued ſo long a burning and ſhining light. Elijah finiſhed his teſtimony in a fourth part of that time.

V. 17. *Eaſtward* — Toward Syria, which lay north-eaſtward from the land of Iſrael: this arrow is ſhot againſt the Syrians as a token what God intended to do againſt them.

hadſt

hadſt conſumed *it:* whereas now thou ſhalt ſmite Syria *but* thrice.

20 ¶ And Eliſha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to paſs as they were burying a man, that behold, they ſpied a band *of men*; and they caſt the man into the ſepulchre of Eliſha: and when the man was let down, and touched the bones of Eliſha, he revived, and ſtood up on his feet.

22 But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from his preſence as yet.

24 ¶ So Hazael king of Syria died: and Ben-hadad his ſon reigned in his ſtead.

25 And Jehoaſh the ſon of Jehoahaz took again out of the hand of Ben-hadad the ſon of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joaſh beat him, and recovered the cities of Iſrael.

V. 21. *When the man—touched the bones of Eliſha, he revived, and ſtood up on his feet*—Which miracle God wrought to do honour to that great prophet, and that by this ſeal he might confirm his doctrine, to ſtrengthen the faith of Joaſh, and of the Iſraelites, in the promiſe of their ſucceſs againſt the Syrians; and in the midſt of all their calamities to comfort ſuch Iſraelites as were Eliſha's followers, with the hopes of eternal life.

CHAP.

CHAP. XIV.

1. *Amaziah's good reign.* 15. *Jehoaſh dieth, and is ſucceeded by Jeroboam.* 17. *Amaziah is ſlain by a conſpiracy.* 21. *The people make his ſon Azariah king of Judah.* 23. *Jeroboam's bad reign.* 28. *He dieth, and Zechariah his ſon ſucceedeth him.*

IN the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael reigned Amaziah the ſon of Joaſh king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jeruſalem. And his mother's name *was* Jehoaddan of Jeruſalem.

3 And he did *that which was* right in the ſight of the LORD, yet not like David his father: he did according to all things as Joaſh his father did.

4 Howbeit, the high places were not taken away: as yet the people did ſacrifice and burn incenſe on the high places.

5 And it came to paſs as ſoon as the kingdom was confirmed in his hand, that he ſlew his ſervants which had ſlain the king his father.

6 But the children of the murderers he ſlew not: according unto *that which is* written in the book of the law of Moſes, wherein the LORD commanded, ſaying, The fathers ſhall not be put to death for the children, nor the children be put to death for the fathers; but every man ſhall be put to death for his own ſin.

7 He ſlew of Edom, in the valley of ſalt ten thouſand,

V. 6. *But the children of the murderers he ſlew not: according to that which is written, &c.*—Wherein he ſhewed faith and courage, that he would obey this command of God, though it was hazardous to himſelf; ſuch perſons being likely to ſeek revenge for their father's death.

thouſand, and took Selah by war, and called the name of it Joktheel unto this day.

8 Then Amaziah ſent meſſengers to Jehoaſh the ſon of Jehoahaz ſon of Jehu king of Iſrael, ſaying, Come, let us look one another in the face.

9 And Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

10 Thou haſt indeed ſmitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry at home: for why ſhouldeſt thou meddle to *thy* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoaſh king of Iſrael went up; and he and Amaziah king of Judah looked one another in the face at Beth-ſhemeſh, which *belongeth* to Judah.

12 And Judah was put to the worſe before Iſrael, and they fled every man to their tents.

13 And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſon of Jehoaſh the ſon of Ahaziah at Beth-ſhemeſh, and came to Jeruſalem, and brake down the wall of Jeruſalem, from the

V. 9. *And Jehoaſh—ſent to Amaziah—ſaying, &c.*—By the *thiſtle*, a low and contemptible, yet troubleſome ſhrub, he underſtands Amaziah, and by the *cedar* himſelf, whom he intimates to be far ſtronger than he, and out of his reach. *Trod down the thiſtle*—And with as great eaſe ſhall my ſoldiers tread down thee and thy forces.

V. 10. *Glory in this, and tarry at home*—Content thyſelf with that glory, and let not thine ambition betray thee to ruin.

V. 12. *They fled every man to their tents*—Joſephus ſays, when they were to engage, they were ſtruck with ſuch a terror, that they did not ſtrike a ſtroke, but every man made the beſt of his wy.

gate

gate of Ephraim unto the corner-gate, four hundred cubits.

14 And he took all the gold and ſilver and all the veſſels *that were* found in the houſe of the LORD, and in the treaſures of the king's houſe, and hoſtages, and returned to Samaria.

15 ¶ Now the reſt of the acts of Jehoaſh which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

16 And Jehoaſh ſlept with his fathers, and was buried in Samaria with the kings of Iſrael; and Jeroboam his ſon reigned in his ſtead.

17 ¶ And Amaziah the ſon of Joaſh king of Judah lived after the death of Jehoaſh ſon of Jehoahaz king of Iſrael fifteen years.

18 And the reſt of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conſpiracy againſt him in Jeruſalem: and he fled to Lachiſh; but they ſent after him to Lachiſh, and ſlew him there.

20 And they brought him on horſes: and he was buried at Jeruſalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah, which *was* ſixteen years old, and made him king inſtead of his father Amaziah.

22 He built Elath, and reſtored it to Judah, after that the king ſlept with his fathers.

V. 21. *Azariah*—This *Azariah* is called *Uzziah*, chap. xv. 30. both names ſignifying the ſame thing for ſubſtance; that, *God's help*; and this, *God's ſtrength*. But this was not done till twelve years after his father's death: ſo long the goverment was in the hands of protectors.

23 In the fifteenth year of Amaziah the ſon of Joaſh king of Judah Jeroboam the ſon of Joaſh king of Iſrael began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the ſight of the LORD: he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 He reſtored the coaſt of Iſrael from the entering of Hamath unto the ſea of the plain, according to the word of the LORD God of Iſrael, which he ſpake by the hand of his ſervant Jonah, the ſon of Amittai, the prophet, which *was* of Gath-hepher.

26 For the LORD ſaw the affliction of Iſrael, *that it was* very bitter: for *there was* not any ſhut up, nor any left, nor any helper for Iſrael.

27 And the LORD ſaid not that he would blot out the name of Iſrael from under heaven: but he ſaved them by the hand of Jeroboam the ſon of Joaſh.

28 ¶ Now the reſt of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damaſcus and Hamath, *which belonged* to Judah, for Iſrael, *are* they not written in the book of the chronicles of the kings of Iſrael?

29 And Jeroboam ſlept with his fathers, *even*

V. 29. *Jeroboam ſlept with his fathers* — It was in the reign of this Jeroboam, that Hoſea began to propheſy, and he was the firſt that wrote his prophecies. At the ſame time Amos propheſied; ſoon after Micah, and then Iſaiah in the days of Ahaz and Hezekiah. Thus God never left himſelf without witneſs; but, in the darkeſt ages of the church, raiſed up ſome to be burning and ſhining lights to their own age, by their preaching and living; and a few by their writings, to reflect light upon us, on whom the end of the worlds are come.

with

with the kings of Iſrael; and Zechariah his ſon reigned in his ſtead.

CHAP. XV.

1. *Azariah's good reign.* 5. *He is ſmitten with leproſy, dieth, and is ſucceeded by Jotham.* 8. *An account of divers other kings.* 32. *Jotham's good reign; he dieth, and is ſucceeded by Ahaz his ſon.*

IN the twenty and ſeventh year of Jeroboam king of Iſrael began Azariah ſon of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jeruſalem. And his mother's name *was* Jecholiah of Jeruſalem.

3 And he did *that which was* right in the ſight of the LORD, according to all that his father Amaziah had done.

4 Save that the high places were not removed: the people ſacrificed and burned incenſe ſtill on the high places.

5 ¶ And the LORD ſmote the king, ſo that he was a leper unto the day of his death, and dwelt in a ſeveral houſe. And Jotham the king's ſon *was* over the houſe, judging the people of the land.

6 And the reſt of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah ſlept with his fathers; and they buried him with his fathers in the city of David. And Jotham his ſon reigned in his ſtead.

V. 1. *To reign* — Solely and fully to exerciſe his regal power.

V. 5. *A leper*—The cauſe whereof ſee 2 Chron. xxvi. 16.

8 ¶ In

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zechariah the ſon of Jeroboam reign over Iſrael in Samaria ſix months.

9 And he did *that which was* evil in the ſight of the LORD, as his fathers had done: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

10 And Shallum the ſon of Jabeſh conſpired againſt him, and ſmote him before the people, and ſlew him, and reigned in his ſtead.

11 And the reſt of the acts of Zechariah, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

12 This *was* the word of the LORD, which he ſpake unto Jehu, ſaying, Thy ſons ſhall ſit on the throne of Iſrael unto the fourth *generation*. And ſo it came to paſs.

13 Shallum the ſon of Jabeſh began to reign in the nine and thirtieth year of Uzziah king of Judah, and he reigned a full month in Samaria.

14 For Menahem the ſon of Gadi went up from Tirzah, and came to Samaria, and ſmote Shallum the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 And the reſt of the acts of Shallum, and his conſpiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

16 Then Menahem ſmote Tiphſah, and all that *were* therein, and the coaſts thereof, from

V. 8. *Did Zechariah—reign—ſix months*—After the throne had been vacant ſeveral years, through the diſſentions that were in the kingdom.

V. 13. *Shallum—reigned a full month*—That dominion ſeldom laſts long, which is founded in blood and falſhood.

Tirzah:

Tirzah: becauſe they opened not *to him*, therefore he ſmote *it*; *and* all the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the ſon of Gadi to reign over Iſrael, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the ſight of the LORD: he departed not all his days from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

19 *And* Pul the king of Aſſyria came againſt the land: and Menahem gave Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdom in his hand.

20 And Menahem exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man fifty ſhekels of ſilver, to give to the king of Aſſyria. So the king of Aſſyria turned back, and ſtayed not there in the land.

21 And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers; and Pekahiah his ſon reigned in his ſtead.

23 In the fiftieth year of Azariah king of Judah Pekahiah the ſon of Menahem began to reign over Iſrael in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the ſight of the LORD: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 But Pekah the ſon Remaliah a captain of his,

his, conſpired againſt him, and ſmote him in Samaria, in the palace of the king's houſe, with Argob, and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the reſt of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

27 In the two and fiftieth year of Azariah king of Judah, Pekah the ſon of Remaliah began to reign over Iſrael in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the ſight of the LORD: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

29 In the days of Pekah king of Iſrael came Tiglath-pileſer king of Aſſyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedeſh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Aſſyria.

30 And Hoſhea the ſon of Elah made a conſpiracy againſt Pekah the ſon of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead, in the twentieth year of Jotham the ſon of Uzziah.

31 And the reſt of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

32 ¶ In the ſecond year of Pekah the ſon of Remaliah king of Iſrael began Jotham the ſon of Uzziah king of Judah to reign.

V. 30. *In the twentieth year*—The meaning is, that he began his reign in the twentieth year after the beginning of Jotham's reign; or, which is the ſame thing, in the fourth year of Ahaz, ſon of Jotham.

33 Five

33 Five and twenty years old was he when he began to reign, and he reigned ſixteen years in Jeruſalem. And his mother's name *was* Jeruſha the daughter of Zadok.

34 And he did *that which was* right in the ſight of the LORD: he did according to all that his father Uzziah had done.

35 Howbeit, the high places were not removed: the people ſacrificed and burned incenſe ſtill in the high places. He built the higher gate of the houſe of the LORD.

36 Now the reſt of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 In thoſe days the LORD began to ſend againſt Judah Rezin the king of Syria, and Pekah the ſon of Remaliah.

38 And Jotham ſlept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his ſon reigned in his ſtead.

CHAP. XVI.

1. *Ahaz reigneth wickedly.* 10. *He cauſeth a new altar to be made for burnt-offerings;* 17. *and ſpoileth the temple of its ornaments.* 20. *He dieth, and is ſucceeded by Hezekiah his ſon.*

IN the ſeventeenth year of Pekah the ſon of Remaliah Ahaz the ſon of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned ſixteen years in Jeruſalem, and did not *that which was* right in the ſight of the LORD his God, like David his father.

V. 33. *Five and twenty years old was he when he began to reign*—Alone: for he had reigned before, as his father's deputy.

3 But

3 But he walked in the way of the kings of Iſrael, yea, and made his ſon to paſs through the fire, according to the abomination of the heathen whom the LORD caſt out from before the children of Iſrael.

4 And he ſacrificed and burned incenſe in the high places, and on the hills, and under every green tree.

5 Then Rezin king of Syria, and Pekah ſon of Remaliah king of Iſrael, came up to Jeruſalem to war: and they beſieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz ſent meſſengers to Tiglath-pileſer king of Aſſyria, ſaying, I *am* thy ſervant and thy ſon: come up, and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſrael, which riſe up againſt me.

8 And Ahaz took the ſilver and gold *that was* found in the houſe of the LORD, and in the treaſures of the king's houſe, and ſent *it for* a preſent to the king of Aſſyria.

9 And the king of Aſſyria hearkened unto him: for the king of Aſſyria went up againſt Damaſcus, and took it, and carried *the people of* it captive to Kir, and ſlew Rezin.

V. 7. *So Ahaz ſent meſſengers to Tiglath-pileſer king of Aſſyria, &c.*— But was it becauſe there was no God in Iſrael, that he ſent to the Aſſyrian for help? The ſin itſelf was its own puniſhment: for though it ſerved his preſent turn, yet he made but an ill bargain, ſeeing he not only impoveriſhed himſelf, but enſlaved both himſelf and his people.

10 ¶ And

10 ¶ And king Ahaz went to Damaſcus to meet Tiglath-pileſer king of Aſſyria, and ſaw an altar that *was* at Damaſcus: and king Ahaz ſent to Urijah the prieſt the faſhion of the altar, and the pattern of it according to all the workmanſhip thereof.

11 And Urijah the prieſt built an altar according to all that king Ahaz had ſent from Damaſcus: ſo Urijah the prieſt made *it* againſt king Ahaz came from Damaſcus.

12 And when the king was come from Damaſcus, the king ſaw the altar: and the king approached to the altar, and offered thereon.

13 And he burned his burnt-offering and his meat-offering, and poured his drink-offering, and ſprinkled the blood of his peace-offerings upon the altar.

14 And he brought alſo the braſen altar which *was* before the LORD, from the forefront of the houſe, from between the altar and the houſe of the LORD, and put it on the north ſide of the altar.

15 And king Ahaz commanded Urijah the prieſt, ſaying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering; and the king's burnt-ſacrifice, and his meat-offering; with the burnt-offering of all the

V. 12. *Offered thereon*—A ſacrifice, and that not to God, but to the Syrian idols, to whom that altar was appropriated.

V. 14. *Braſen altar* — Of burnt-offerings, made by Solomon, and placed there by God's appointment. *From between, &c.* — His new altar was at firſt ſet below the braſen altar, and at a farther diſtance from the temple. This he took for a diſparagement to his altar; and therefore impiouſly takes that away, and puts his in its place. *And put, &c.*—So he put God's altar out of its place and uſe! A bolder ſtroke than the very worſt of kings had hitherto given to religion.

people of the land, and their meat-offering, and their drink-offerings; and ſprinkle upon it all the blood of the burnt-offering, and all the blood of the ſacrifice: and the braſen altar ſhall be for me to enquire *by*.

16 Thus did Urijah the prieſt according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the baſes, and removed the laver from off them; and took down the ſea from off the braſen oxen that *were* under it, and put it upon a pavement of ſtones.

18 And the covert for the ſabbath that they had built in the houſe, and the king's entry without, turned he from the houſe of the LORD, for the king of Aſſyria.

19 ¶ Now the reſt of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his ſon reigned in his ſtead.

CHAP. XVII.

1. *Hoſhea's wicked reign.* 5. *Shalmaneſer king of Aſſyria taketh Samaria, and carrieth Iſrael away captive for their wickedneſs.* 24. *The ſtrange nations which are tranſplanted into the land of Iſrael, are plagued with lions.*

IN the twelfth year of Ahaz king of Judah began Hoſhea the ſon of Elah to reign in Samaria, over Iſrael, nine years.

V. 18. *And the covert for the ſabbath that they had built*—The form and uſe whereof is now unknown. It is generally underſtood of ſome building, either that where the prieſts, after their weekly courſe was ended, abode until the next courſe came, which was done upon the ſabbath-day; or that in which the guard of the temple kept their ſtation; or that under which the king uſed to ſit to hear God's word, and ſee the ſacrifices.

2 And

2 And he did *that which was* evil in the ſight of the LORD, but not as the kings of Iſrael that were before him.

3 Againſt him came up Shalmaneſer king of Aſſyria; and Hoſhea became his ſervant, and gave him preſents.

4 And the king of Aſſyria found conſpiracy in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent to the king of Aſſyria, as *he had done* year by year: therefore the king of Aſſyria ſhut him up, and bound him in priſon.

5 ¶ Then the king of Aſſyria came up throughout all the land, and went up to Samaria, and beſieged it three years.

6 In the ninth year of Hoſhea, the king of Aſſyria took Samaria, and carried Iſrael away into Aſſyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *ſo* it was that the children of Iſrael had ſinned againſt the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the ſtatutes of the heathen whom the LORD caſt out from before the children of Iſrael, and of the kings of Iſrael, which they had made.

V. 6. *And carried Iſrael away into Aſſyria* — There, we have reaſon to think, after ſome time, they were ſo mingled with the nations, that they were loſt, and *the name of Iſrael was no more in remembrance.* They that forgot God, were themſelves forgotten, and they that ſtudied to be like the nations, were buried among them.

9 And

9 And the children of Iſrael did ſecretly *thoſe* things that *were* not right againſt the LORD their God, and they built them high places in all their cities, from the tower of the watchman to the fenced city.

10 And they ſet them up images and groves in every high hill, and under every green tree:

11 And there they burned incenſe in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger.

12 For they ſerved idols, whereof the LORD had ſaid unto them, Ye ſhall not do this thing.

13 Yet the LORD teſtified againſt Iſrael, and againſt Judah, by all the prophets, *and by* all the ſeers, ſaying, Turn ye from your evil ways, and keep my commandments *and* my ſtatutes, according to all the law which I commanded your fathers, and which I ſent to you by my ſervants the prophets.

14 Notwithſtanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his ſtatutes, and his covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them: and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them that they ſhould not do like them.

16 And

16 And they left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worſhipped all the hoſt of heaven, and ſerved Baal.

17 And they cauſed their ſons and their daughters to paſs through the fire, and uſed divination and inchantments, and ſold themſelves to do evil in the ſight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Iſrael, and removed them out of his ſight: there was none left but the tribe of Judah only.

19 Alſo Judah kept not the commandments of the LORD their God, but walked in the ſtatutes of Iſrael which they made.

20 And the LORD rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his ſight.

21 For he rent Iſrael from the houſe of David; and they made Jeroboam the ſon of Nebat king: and Jeroboam drave Iſrael from following the LORD, and made them ſin a great ſin.

22 For the children of Iſrael walked in all the ſins of Jeroboam which he did: they departed not from them:

23 Until the LORD removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets. So was Iſrael carried away out of their own land to Aſſyria unto this day.

V. 16. *And they left all the commandments of the LORD*—They grew worſe and worſe; from a partial obedience to ſome of God's laws, they fell by degrees to a total apoſtacy from all. *And worſhipped all the hoſt of heaven* — The ſtars, as Saturn, Jupiter, Mars, Venus, &c.

V. 18. *There was none left but the tribe of Judah only*—And the greateſt part of the tribe of Benjamin, with thoſe of the tribes of Simeon and Levi, who were incorporated with them.

24 ¶ And

24 ¶ And the king of Aſſyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, inſtead of the children of Iſrael: and they poſſeſſed Samaria, and dwelt in the cities thereof.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD ſent lions among them, which ſlew *ſome* of them.

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the prieſts whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they ſhould fear the LORD.

V. 25. *Therefore the LORD ſent lions among them* — For their groſs neglect and contempt of God, which was contrary to the principles and practices of the Heathens, who uſed to worſhip the gods of the nations where they lived, and gave that honour to their falſe gods, which here they denied to the true God.

V. 28. *And taught them how they ſhould fear the LORD*—The manner of God's worſhip, as it was practiſed in Iſrael; as may be gathered both from the quality of this perſon, who was an Iſraelitiſh prieſt; and from the place of his reſidence, Beth-el, a place infamous for the worſhip of the golden calves, and from the manner of their making prieſts by this man's direction.

29 Howbeit

29 Howbeit every nation made gods of their own, and put *them* in the houſes of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burned their children in fire to Adramelech and Anammelech the gods of Sepharvaim.

32 So they feared the LORD, and made unto themſelves of the loweſt of them prieſts of the high places, which ſacrificed for them in the houſes of the high places.

33 They feared the LORD, and ſerved their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their ſtatutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Iſrael;

35 With whom the LORD had made a covenant, and charged them, ſaying, Ye ſhall not fear other gods, nor bow yourſelves to them, nor ſerve them, nor ſacrifice to them:

V. 32. *Sacrificed*—Unto the true God: for as to the worſhip of their own gods, they needed no inſtruction, and would not permit a perſon of another religion to miniſter therein.

V. 33. *They feared the LORD, and ſerved their own gods*—They worſhipped God externally in that way which the Iſraelites uſed; but every nation made gods of their own beſides.

V. 34. *Unto this day*—i. e. Till the time when this book was written, above three hundred years in all, till the time of Alexander the Great, when they were prevailed upon to caſt away their idols.

36 But

36 But the LORD who brought you up out of the land of Egypt with great power and a ſtretched-out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you, ye ſhall obſerve to do for evermore; and ye ſhall not fear other gods.

38 And the covenant that I have made with you ye ſhall not forget; neither ſhall ye fear other gods.

39 But the LORD your God ye ſhall fear: and he ſhall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken; but they did after their former manner.

41 So theſe nations feared the LORD, and ſerved their graven images, both their children, and their children's children: as did their fathers, ſo do they unto this day.

CHAP. XVIII.

1. *Hezekiah's good reign.* 4. *He aboliſheth idolatry, and proſpereth.* 9. *In his time Samaria is taken, and Iſrael carried away captive for their ſins.* 13. *Sennacherib invadeth Judah, and receiveth tribute of Hezekiah.* 17. *Sennacherib ſendeth Rab-ſhekah, who inſulteth Hezekiah, and in a blaſphemous ſpeech ſoliciteth the people to revolt.*

NOW it came to paſs in the the third year of Hoſhea ſon of Elah king of Iſrael, *that* Hezekiah the ſon of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years

years in Jeruſalem. His mother's name alſo *was* Abi the daughter of Zechariah.

3 And he did *that which was* right in the ſight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the braſen ſerpent that Moſes had made: for unto thoſe days the children of Iſrael did burn incenſe to it: and he called it Nehuſhtan.

5 He truſted in the LORD God of Iſrael; ſo that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moſes.

7 And the LORD was with him; *and* he proſpered whitherſoever he went forth. And he rebelled againſt the king of Aſſyria, and ſerved him not.

8 He ſmote the Philiſtines, *even* unto Gaza, and the borders thereof, from the tower of the the watchmen to the fenced city.

9 ¶ And it came to paſs in the fourth year of king Hezekiah, which *was* the ſeventh year of Hoſhea ſon of Elah king of Iſrael, *that* Shalma-

V. 4. *The braſen ſerpent that Moſes had made*—Which had been hitherto kept as a memorial of God's mercy; but being now commonly abuſed to ſuperſtition, was deſtroyed.

V. 5. *After him was none like him*—This ſame commendation is given to Joſiah, chap. xxiii. 25. Each of them excelled each other in ſeveral reſpects. *Nor any that were before him*—Of the kings of Judah only; for David and Solomon were kings of all Iſrael.

V. 7. *And he rebelled againſt the king of Aſſyria*—He ſhook off that yoke of ſubjection, to which his father had wickedly ſubmitted, and reaſſumed that full and independent ſovereignty which God had ſettled in the houſe of David.

neſer king of Aſſyria came up againſt Samaria, and beſieged it.

10 And at the end of three years they took it: *even* in the ſixth year of Hezekiah, that *is*, the ninth year of Hoſhea king of Iſrael, Samaria was taken.

11 And the king of Aſſyria did carry away Iſrael unto Aſſyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Becauſe they obeyed not the voice of the LORD their God, but tranſgreſſed his covenant, *and* all that Moſes the ſervant of the LORD commanded, and would not hear *them*, nor do *them*.

13 ¶ Now in the fourteenth year of king Hezekiah did Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, I have offended; return from me: that which thou putteſt on me, I will bear. And the king of Aſſyria appointed unto Hezekiah king of Judah three hundred talents of ſilver, and thirty talents of gold.

15 And Hezekiah gave *him* all the ſilver *that was* found in the houſe of the LORD, and in the treaſures of the king's houſe.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Aſſyria.

V. 13. *And took them*—Many of them; univerſal particles being frequently ſo uſed both in ſcripture, and other authors.

17 ¶ And

17 ¶ And the king of Aſſyria ſent Tartan, and Rabſaris, and Rab-ſhakeh from Lachiſh to king Hezekiah, with a great hoſt againſt Jeruſalem. And they went up and came to Jeruſalem. And when they were come up, they came and ſtood by the conduit of the upper-pool, which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder.

19 And Rab-ſhakeh ſaid unto them, Speak ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

20 Thou ſayeſt, (but *they are but* vain words) *I have* counſel and ſtrength for the war. Now on whom doſt thou truſt, that thou rebelleſt againſt me?

21 Now behold, thou truſteſt upon the ſtaff of this bruiſed reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: ſo *is* Pharaoh king of Egypt unto all that truſt on him.

22 But if ye ſay unto me, We truſt in the LORD our God: *is* not that he whoſe high places, and whoſe altars Hezekiah hath taken away, and hath ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this altar in Jeruſalem?

V. 17. *And the king of Aſſyria ſent &c.*—He breaks his faith with Hezekiah, and notwithſtanding his preſent, wherewith he pretended to be ſatisfied, laid ſiege to Jeruſalem.

V. 19. *Thus ſaith the great king, the king of Aſſyria*—But what are the greateſt men when they come to compare with God, or when God comes to contend with them?

23 Now

23 Now therefore, I pray thee, give pledges to my lord the king of Aſſyria, and I will deliver thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

24 How then wilt thou turn away the face of one captain of the leaſt of my maſter's ſervants, and put thy truſt on Egypt for chariots and for horſemen?

25 Am I now come up without the LORD againſt this place to deſtroy it? The LORD ſaid to me, Go up againſt this land, and deſtroy it.

26 Then ſaid Eliakim the ſon of Hilkiah, and Shebna, and Joah, unto Rab-ſhakeh, Speak, I pray, thee to thy ſervants in the Syrian language: for we underſtand *it:* and talk not with us in the Jews language, in the ears of the people that *are* on the wall.

27 But Rab-ſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter, and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men which ſit on the wall, that they may eat their own dung, and drink their own piſs with you?

28 Then Rab-ſhakeh ſtood, and cried with a loud voice in the Jews language, and ſpake, ſaying, Hear the word of the great king, the king of Aſſyria:

29 Thus ſaith the king, Let not Hezekiah deceive you: for he ſhall not be able to deliver you out of his hand:

V. 25. *Am I now come up without the LORD*—He neither owned God's word, nor regarded his providence; but he forged this, to ſtrike a terror into Hezekiah and the people.

V. 28. *Jews language* — The tradition of the Jews is, that Rab-ſhakeh was an apoſtate Jew. If ſo, his ignorance of the God of Iſrael was the leſs excuſable, and his enmity the leſs ſtrange: for apoſtates are uſually the moſt bitter and ſpiteful enemies.

30 Neither

30 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, and this city ſhall not be delivered into the hand of the king of Aſſyria.

31 Hearken not unto Hezekiah. For thus ſaith the king of Aſſyria, Make *an agreement* with me by a preſent, and come out to me, and *then* eat ye every man of his own vine, and every one of his own fig-tree, and drink ye every one the waters of his own ciſtern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and honey, that ye may live, and not die: and hearken not unto Hezekiah, when he perſuadeth you, ſaying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Iva? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries that have delivered their country out of mine hand, that the LORD ſhould deliver Jeruſalem out of mine hand?

36 But the people held their peace, and anſwered him not a word. For the king's commandment was, ſaying, Anſwer him not.

37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder,

to

to Hezekiah with *their* clothes rent, and told him the words of Rab-ſhakeh.

CHAP. XIX.

1. *Hezekiah ſendeth to Iſaiah for his prayers.* 6. *Iſaiah returneth an anſwer of comfort.* 8. *Sennacherib ſendeth a blaſphemous letter to Hezekiah.* 14. *Hezekiah's prayer.* 20. *Iſaiah propheſieth the overthrow of Sennacherib.* 35. *An angel deſtroyeth the Aſſyrian army; Sennacherib is ſlain at Nineveh by his own ſons.*

AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to Iſaiah the prophet the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble and of rebuke and blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *that are* left.

V. 1. *Hezekiah—rent his clothes*—Great men muſt not think it any diſparagement to them, to ſympathize with the injured honour of the great God.

V. 3. *The children are come to the birth*—We have attempted to deliver ourſelves from the Aſſyrian yoke; and had carried on that work to ſome maturity, and, as we thought, brought it to the birth; but now we have no might to finiſh.

V. 4. *Liſt up thy prayer for the remnant that are left*—For Judah, which is but a remnant, now the ten tribes are gone: for Jeruſalem, which is but a remnant, now the defenced cities of Judah are taken.

5 So

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the LORD, be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land: and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And when he heard ſay of Tirhakah king of Ethiopia, Behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly: and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed *as* Gozan, and Haran, and Rezeph, and the children of Eden, which *were* in Thelaſar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand

hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the LORD.

15 And Hezekiah prayed before the LORD, and ſaid, O LORD God of Iſrael, which dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou haſt made heaven and earth.

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the living God.

17 Of a truth, LORD, the kings of Aſſyria have deſtroyed the nations and their lands.

18 And have caſt their gods into the fire: for they *were* no gods, but the work of men's hands, wood and ſtone: therefore they have deſtroyed them.

19 Now therefore, O LORD our God, I beſeech thee, ſave thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 ¶ Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib king of Aſſyria I have heard.

21 This *is* the word that the LORD hath ſpoken concerning him, The virgin, the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn; the daughter of Jeruſalem hath ſhaken her head at thee.

V. 15. *O Lord God of Iſrael, &c.*— He calls him the God of Iſrael, becauſe Iſrael was his peculiar people; but yet the God of the whole earth, not as Sennacherib fancied, the God of Iſrael only.

22 Whom

22 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the Holy *One* of Iſrael.

23 By thy meſſengers thou haſt reproached the LORD, and haſt ſaid, With the multitude of my chariots I am come up to the height of the mountains, to the ſides of Lebanon, and will cut down the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* the foreſt of his Carmel.

24 I have digged and drunk ſtrange waters, and with the ſole of my feet have I dried up all the rivers of beſieged places.

25 Haſt thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to paſs that thou ſhouldeſt be to lay waſte fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of ſmall power, they were diſmayed and confounded; they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe-tops, and *as corn* blaſted before it be grown up.

27 But I know thy abode, and thy going-out, and thy coming-in, and thy rage againſt me.

28 Becauſe thy rage againſt me and thy tu-

V. 24. *Drank ſtrange waters*—Such as were never diſcovered by others. *Have I dried up* — I can deprive my enemies of their water, and can *dry up their rivers*, and that *with the ſole of my feet*; with the march of my vaſt and numerous army.

V. 25. *Haſt thou not heard long ago, &c.* — Haſt thou not long ſince learned, that which ſome of thy philoſophers could teach thee; that there is a ſupreme and powerful God, by whoſe decree and providence all theſe wars and calamities were ſent, and ordered; whoſe mere inſtrument thou art, ſo that thou haſt no cauſe for theſe vain boaſtings? This work is mine, not thine.

mult is come up into mine ears, therefore I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

29 And this *ſhall be* a ſign unto thee, Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year that which ſpringeth of the ſame; and in the third year ſow ye and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is eſcaped of the houſe of Judah ſhall yet again take root downward, and bear fruit upward.

31 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion: the zeal of the LORD *of hoſts* ſhall do this.

32 Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it.

33 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the LORD.

34 For I will defend this city to ſave it, for mine own ſake, and for my ſervant David's ſake.

35 ¶ And it came to paſs that night that the angel of the LORD went out, and ſmote in the camp of the Aſſyrians an hundred fourſcore and five thouſand: and when they aroſe early in the

V. 30. *The remnant, &c.* — They ſhall be well fixed and provided for themſelves, and then do good to others.

V. 31. *Out of Jeruſalem ſhall go forth a remnant*—That handful of Jews who were now gathered together, and ſhut up in Jeruſalem, ſhall go out of their ſeveral habitations, and by my ſingular bleſſing increaſe exceedingly.

V. 35. *The angel of the Lord*—Such an angel as deſtroyed the firſt-born of Egypt. *And when they aroſe*—The few that were left alive: all their companions were dead.

morning,

morning, behold, they *were* all dead corpſes.

36 So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to paſs as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword: and they eſcaped into the land of Armenia. And Eſar-haddon his ſon reigned in his ſtead.

CHAP. XX.

1. *Hezekiah receiving a meſſage of death, upon his prayer is promiſed an addition of fifteen years to his life.* 8. *The ſun goeth ten degrees backward for a ſign.* 12. *Berodach-baladan ſendeth to congratulate Hezekiah on his recovery.* 14. *Iſaiah foretelleth the Babyloniſh captivity.* 20. *Hezekiah dieth: Manaſſeh ſucceedeth him.*

IN thoſe days was Hezekiah ſick unto death. And the prophet Iſaiah the ſon of Amoz came to him, and ſaid unto him, Thus ſaith the LORD, Set thine houſe in order; for thou ſhalt die and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, ſaying,

3 I beſeech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy ſight. And Hezekiah wept ſore.

4 And it came to paſs afore Iſaiah was gone

V. 37. *As he was worſhipping*—The God of Iſrael had done enough to convince him that he was the only true God. Yet he perſiſts in his idolatry. Juſtly then is his blood mingled with his ſacrifices, who will not be convinced by ſo dear-bought a demonſtration of his folly in worſhipping idols.

V. 1. *In thoſe days*—In the year of the Aſſyrian invaſion.

V. 2. *Turned his face to the wall, and prayed unto the Lord*—As he lay in his bed. He could not retire to his cloſet, but he retired as well as he could, turned from the company, to converſe with God.

out

out into the middle court, that the word of the LORD came to him, ſaying,

5 Turn again, and tell Hezekiah the captain of my people, Thus ſaith the LORD, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will heal thee; on the third day thou ſhalt go up unto the houſe of the LORD.

6 And I will add unto thy days fifteen years: and I will deliver thee, and this city out of the hand of the king of Aſſyria; and I will defend this city for mine own ſake, and for my ſervant David's ſake.

7 And Iſaiah ſaid, Take a lump of figs. And they took, and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah ſaid unto Iſaiah, What *ſhall be* the ſign that the LORD will heal me, and that I ſhall go up into the houſe of the LORD the third day?

9 And Iſaiah ſaid, This ſign ſhalt thou have of the LORD, that the LORD will do the thing that he hath ſpoken: ſhall the ſhadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to go down ten degrees: nay, but let the ſhadow return backward ten degrees.

11 And Iſaiah the prophet cried unto the

V. 5. *Thus ſaith the Lord, the God of David*—I am mindful of my promiſe made to David and his houſe, and will make it good in thy perſon. *Thou ſhalt go up unto the houſe of the Lord*—To give me ſolemn praiſe for this mercy.

V. 6. *And I will add unto thy days fifteen years* — We have not an inſtance of any other, who was told before-hand juſt how long he ſhould live. God has wiſely kept us at uncertainties, that we may be always ready.

LORD:

LORD: and he brought the ſhadow ten degrees backward, by which it had gone down in the dial of Ahaz.

12 ¶ At that time Berodach-baladan the ſon of Baladad king of Babylon, ſent letters and a preſent unto Hezekiah: for he had heard that Hezekiah had been ſick.

13 And Hezekiah hearkened unto them, and ſhewed them all the houſe of his precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and *all* the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hekekiah ſhewed them not.

14 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a far country, *even* from Babylon.

15 And he ſaid, What have they ſeen in thine houſe? And Hezekiah anſwered, All *the things* that *are* in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

16 And Iſaiah ſaid unto Hezekiah, Hear the word of the LORD.

V. 11. *And he brought the ſhadow ten degrees backward*—Theſe degrees were lines in the dial: but whether each of theſe lines or degrees noted an hour, or half an hour, or a quarter of an hour, is uncertain. But the ſun itſelf went back, and the ſhadow with it. This miracle was noted by the Babylonians, who having underſtood that it was done for Hezekiah's ſake, ſent to enquire into the truth and manner of it, 2 Chron. xxxii. 31.

V. 12. *Berodach-baladan — king of Babylon*—He ſeems to have been the king of Aſſyria's vice-roy in Babylon, and upon that terrible ſlaughter in the Aſſyrian hoſt, and the death of Sennacherib, and the differences among his ſons, to have uſurped abſolute ſovereignty over Babylon.

17 Behold,

17 Behold, the days come, that all that *is* in thine houſe, and that which thy fathers have laid up in ſtore unto this day, ſhall be carried into Babylon: nothing ſhall be left, ſaith the LORD.

18 And of thy ſons that ſhall iſſue from thee which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs in the palace of the king of Babylon.

19 Then ſaid Hezekiah unto Iſaiah, Good *is* the word of the LORD which thou haſt ſpoken. And he ſaid, *Is* it not *good*, if peace and truth be in my days?

20 ¶ And the reſt of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſon reigned in his ſtead.

CHAP. XXI.

1. *Manaſſeh's wicked reign, and great idolatry.* 10. *Prophecies uttered againſt Judah for his wickedneſs.* 17. *Manaſſeh dieth: Amon ſucceedeth.* 19. *Amon's wicked reign.* 23. *He is ſlain by a conſpiracy of his ſervants; the people ſlay the murderers, and make Joſiah king.* 25. *Amon's acts and burial.*

MANASSEH *was* twelve years old when he began to reign, and reigned fifty and five

V. 17. *Behold, the days come that all that is in thine houſe—ſhall be carried into Babylon*—This judgment is denounced againſt him for his pride; for his ingratitude, whereby he took that honour to himſelf which he ſhould have given entirely to God.

V. 21. *And Hezekiah ſlept with his fathers*—The body of Hezekiah was placed in a niche in the innermoſt and chiefeſt room of the royal ſepulchre of the houſe of David, which was at the upper end of the room, and very likely, cut at that time on purpoſe to do him the greater honour. The prophets who are ſuppoſed to have been living in his and his ſon's reign, were Hoſea, Joel, Nahum, Habbakuk, Iſaiah, and ſome ſay Obadiah.

V. 1. *Manaſſeh—reigned fifty and five years*—In which time the years of his impriſonment are comprehended.

years

years in Jeruſalem. And his mother's name *was* Hephzi-bah.

2 And he did *that which was* evil in the ſight of the LORD, after the abominations of the heathen whom the LORD caſt out before the children of Iſrael.

3 For he built up again the high places which Hezekiah his father had deſtroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Iſrael; and worſhipped all the hoſt of heaven, and ſerved them.

4 And he built altars in the houſe of the LORD, of which the LORD ſaid, In Jeruſalem will I put my name.

5 And he built altars for all the hoſt of heaven in the two courts of the houſe of the LORD.

6 And he made his ſon paſs through the fire, and obſerved times, and uſed inchantments, and dealt with familiar ſpirits, and wizards: he wrought much wickedneſs in the ſight of the LORD, to provoke *him* to anger.

7 And he ſet a graven image of the grove that he had made, in the houſe of which the LORD ſaid to David, and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen out of all tribes of Iſrael, will I put my name for ever.

8 Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers; only if they will obſerve to do according

V. 3. *He built up again the high places*—Trampling on the duſt, and affronting the memory of his worthy father. *And worſhipped all the hoſt of heaven, and ſerved them* — The ſun, moon, and ſtars.

to

to all that I have commanded them, and according to all the law that my ſervant Moſes commanded them.

9 But they hearkened not: and Manaſſeh ſeduced them to do more evil than did the nations whom the LORD deſtroyed before the children of Iſrael.

10 ¶ And the LORD ſpake by his ſervants the prophets, ſaying,

11 Becauſe Manaſſeh king of Judah hath done theſe abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah alſo to ſin with his idols:

12 Therefore thus ſaith the LORD God of Iſrael, Behold, I *am* bringing *ſuch* evil upon Jeruſalem and Judah that whoſoever heareth of it, both his ears ſhall tingle.

13 And I will ſtretch over Jeruſalem the line of Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem as *a man* wipeth a diſh, wiping *it*, and turning *it* upſide down.

14 And I will forſake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they ſhall become a prey and a ſpoil to all their enemies;

15 Becauſe they have done *that which was* evil in my ſight, and have provoked me to anger ſince the day their fathers came forth out of Egypt, even unto this day.

V. 13. *I will ſtretch over Jeruſalem, &c.*—She ſhall have the ſame meaſure the ſame judgments which Samaria had. The *line* is often put for one's lot or portion, becauſe men's portions or poſſeſſions uſed to be meaſured by lines.

16 Moreover,

16 Moreover, Manaſſeh ſhed innocent blood very much, till he had filled Jeruſalem from one end to another: beſide his ſin wherewith he made Judah to ſin, in doing *that which was* evil in the ſight of the LORD.

17 ¶ Now the reſt of the acts of Manaſſeh, and all that he did, and his ſin that he ſinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, in the garden of Uzza: and Amon his ſon reigned in his ſtead.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jeruſalem. And his mother's name *was* Meſhullemeth the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the ſight of the LORD, as his father Manaſſeh did.

21 And he walked in all the way that his father walked in, and ſerved the idols that his father ſerved, and worſhipped them:

22 And he forſook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe.

24 And the people of the land ſlew all them that had conſpired againſt king Amon; and the people of the land made Joſiah his ſon king in his ſtead.

V. 16. *Manaſſeh ſhed innocent blood very much*—The blood of thoſe prophets and righteous men who either reproved his ſinful practices, or refuſed to comply with his wicked commands. The tradition of the Jews is, that he cauſed Iſaiah in particular to be ſawn aſunder. *Beſide his ſin*—His idolatry, which is called *ſin*, by way of eminency.

25 ¶ Now the reſt of the acts of Amon which he did, *are* they not written in the book of the the chronicles of the kings of Judah?

26 And he was buried in his ſepulchre, in the garden of Uzza: and Joſiah his ſon reigned in his ſtead.

CHAP. XXII.

1. *Joſiah's good reign.* 3. *He taketh care for the repair of the temple.* 8. *Hilkiah having found a book of the law, it is read before the king.* 15. *Huldah propheſieth the deſtruction of Jeruſalem.*

JOSIAH *was* eight years old when he began to reign, and he reigned thirty and one years in Jeruſalem. And his mother's name *was* Jedidah the daughter of Adaiah of Boſcath.

2 And he did *that which was* right in the ſight of the LORD, and walked in all the ways of David his father, and turned not aſide to the right hand or to the left.

3 ¶ And it came to paſs in the eighteenth year of king Joſiah, *that* the king ſent Shaphan the ſon of Azaliah, the ſon of Meſhullam, the ſcribe, to the houſe of the LORD, ſaying,

4 Go up to Hilkiah the high prieſt, that he may ſum the ſilver *which is* brought into the houſe of the LORD, which the keepers of the door have gathered of the people.

5 And let them deliver it into the hand of the doers of the work, that have the overſight of the houſe of the LORD: and let them give it to the doers of the work, which *is* in the houſe of the LORD, to repair the breaches of the houſe.

V. 3. *The ſcribe*—The ſecretary of ſtate.

6 Unto

6 Unto carpenters, and builders, and maſons, and to buy timber, and hewn ſtone to repair the houſe.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they dealt faithfully.

8 ¶ And Hilkiah the high prieſt ſaid unto Shaphan the ſcribe, I have found the book of the law in the houſe of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the ſcribe came to the king, and brought the king word again and ſaid, Thy ſervants have gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the LORD.

10 And Shaphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book. And Shaphan read it before the king.

11 And it came to paſs, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the prieſt, and Ahikam the ſon of Shaphan, and Achbor the ſon of Michaiah, and Shaphan the ſcribe, and Aſaiah a ſervant of the king's, ſaying,

13 Go ye, enquire of the LORD for me, and

V. 8. *The book* — That original *book of the law of the Lord*, given or written *by the hand of Moſes*, as it is expreſſed, 2 Chron. xxxiv. 14. which by God's command was put beſide the ark, Deut. xxxi. 26. and probably taken from thence and hid, by the care of ſome godly prieſt, when ſome of the idolatrous kings of Judah perſecuted the true religion, and defaced the temple.

V. 13. *Go ye, enquire of the Lord for me, &c.*— What we ſhall do to appeaſe his wrath, and whether the curſes here threatened muſt come upon us without remedy, or whether there be hope in Iſrael concerning the prevention of them.

for

for the people, and for all Judah, concerning the words of this book *that is* found; for great *is* the wrath of the LORD that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all *that which is* written concerning us.

14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah, went unto Huldah the propheteſs, the wife of Shallum the ſon of Tikvah, the ſon of Harhas, keeper of the wardrobe. Now ſhe dwelt in Jeruſalem in the college. And they communed with her.

15 ¶ And ſhe ſaid unto them, Thus ſaith the LORD God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Becauſe they have forſaken me, and have burned incenſe unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched.

18 But to the king of Judah, which ſent you to enquire of the LORD, thus ſhall ye ſay to him, Thus ſaith the LORD God of Iſrael, *As touching* the words which thou haſt heard;

19 Becauſe thine heart was tender, and thou haſt humbled thyſelf before the LORD, when thou

V. 14. *Went unto Huldah the propheteſs*—The king's earneſt affection required great haſte; and ſhe was in Jeruſalem, which is therefore noted in the following part of the verſe, when Jeremiah might at this time be at Anathoth, or in ſome more remote part of the kingdom.

heardeſt

heardeſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation and a curſe, and haſt rent thy clothes, and wept before me; I alſo have heard *thee*, ſaith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace: and thine eyes ſhall not ſee all the evil which I will bring upon this place. And they brought the king word again.

CHAP. XXIII.

1. *Joſiah cauſeth the book of the law to be read.* 3. *He reneweth the covenant of the LORD,* 4. *and deſtroyeth idolatry.* 29. *He is ſlain in a battle with Pharaoh-nechoh; Jehoahaz his ſon ſucceedeth him;* 31. *but is depoſed in three months, and Jehoiakim made king.*

AND the king ſent, and they gathered unto him all the elders of Judah, and of Jeruſalem.

2 And the king went up into the houſe of the LORD, and all the men of Judah and all the inhabitants of Jeruſalem with him and the prieſts, and the prophets, and all the people both ſmall and great; and he read in their ears all the words of the book of the covenant *which was* found in the houſe of the LORD.

3 ¶ And the king ſtood by a pillar, and made a covenant before the LORD, to walk after the

V. 20. *Into thy grave in peace* — i. e. Not in a time of public peace; for he died in battle. But in peace with God, and was by death tranſlated to everlaſting peace.

V. 2. *And the king went up—and the prophets*— Either Jeremiah, Zephaniah, Urijah: or the ſons of the prophets. It ſeems he read it himſelf. Joſiah did not think it beneath him, to be a reader, any more than Solomon did to be a preacher, and David to be even a door-keeper in the houſe of God.

LORD,

LORD, and to keep his commandments and his teſtimonies and his ſtatutes, with all *their* heart, and all *their* ſoul, to perform the words of this covenant *that were* written in this book. And all the people ſtood to the covenant.

4 ¶ And the king commanded Hilkiah the high prieſt, and the prieſts of the ſecond order, and the keepers of the door, to bring forth out of the temple of the LORD all the veſſels *that were* made for Baal, and for the grove, and for all the hoſt of heaven. And he burned them without Jeruſalem, in the fields of Kidron, and carried the aſhes of them unto Beth-el.

5 And he put down the idolatrous prieſts, whom the kings of Judah had ordained to burn incenſe in the high places, in the cities of Judah, and in the places round about Jeruſalem, them alſo that burned incenſe unto Baal, to the ſun, and to the moon, and to the planets, and to all the hoſt of heaven.

6 And he brought out the grove from the houſe of the LORD, without Jeruſalem, unto the brook Kidron, and burned it at the brook Kidron, and ſtamped *it* ſmall to powder, and caſt the powder thereof upon the graves of the children of the people.

7 And he brake down the houſes of the ſodomites that *were* by the houſe of the LORD, where the women wove hangings for the grove.

8 And he brought all the prieſts out of the

V. 3. *All the people ſtood to the covenant*—They declared their conſent to it, and their concurrence with the king in that act, which poſſibly they did by ſtanding up, as the king himſelf *ſtood* when he took it.

cities

cities of Judah, and defiled the high places where the prieſts had burned incenſe, from Geba to Beer-ſheba, and brake down the high places of the gates that *were* in the entering-in of the gate of Joſhua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheleſs, the prieſts of the high places came not up to the altar of the LORD in Jeruſalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his ſon or his daughter to paſs through the fire to Molech.

11 And he took away the horſes that the kings of Judah had given to the ſun, at the entering-in of the houſe of the LORD, by the chamber of Nathan-melech the chamberlain, which *was* in the ſuburbs, and burned the chariots of the ſun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manaſſeh had made in the two courts of the houſe of the LORD, did the king beat down, and brake *them* down from thence, and caſt the duſt of them into the brook Kidron.

V. 8. *Defiled the high places—from Geba* — The northern border of the kingdom of Judah. *To Beer-ſheba*— The ſouthern border, from one end to the other.

V. 11. *Horſes—given to the ſun*— Either to be ſacrificed to the ſun; or to draw thoſe chariots in which the kings, or ſome other in their ſtead, went forth every morning to worſhip the riſing ſun: for both theſe were the cuſtoms of the Armenians and Perſians, as Xenophon teſtifies. *And burnt the chariots of the ſun with fire* —Which were made for the worſhip of the ſun.

V. 12. *Caſt the duſt of them into the brook Kidron*—To ſhew his deteſtation of them, and to aboliſh the very remembrance of them.

13 And

13 And the high places that *were* before Jeruſalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Iſrael had builded for Aſhtoreth the abomination of the Zidonians, and for Chemoſh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 Moreover, the altar that *was* at Beth-el, *and* the high place which Jeroboam the ſon of Nebat, who made Iſrael to ſin, had made, both that altar and the high place he brake down, and burned the high place, *and* ſtamped *it* ſmall to powder, and burned the grove.

16 And as Joſiah turned himſelf, he ſpied the ſepulchres that *were* there in the mount, and ſent, and took the bones out of the ſepulchres, and burned *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed theſe words.

17 Then he ſaid, What title *is* that that I ſee? And the men of the city told him, *It is* the ſepulchre of the man of God which came from Judah, and proclaimed theſe things that thou haſt done againſt the altar of Beth-el.

V. 13. *Corruption*—The mount of Olives, called *the mount of corruption*, on account of the groſs idolatry there practiſed.

V. 16. *Took the bones out of the ſepulchres, &c.*—Joſiah's care and zeal was ſo great, that he would not truſt his officers with theſe things, but would ſee them done with his own eyes. *Who proclaimed theſe words*—Three hundred years before it was done. See 1 Kings xiii. 2.

18 And

18 And he ſaid, Let him alone, let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houſes alſo of the high places that *were* in the cities of Samaria, which the kings of Iſrael had made to provoke *the LORD* to anger, Joſiah took away, and did to them, according to all the acts that he had done in Beth-el.

20 And he ſlew all the prieſts of the high places that *were* there, upon the altars, and burned men's bones upon them, and returned to Jeruſalem.

21 And the king commanded all the people, ſaying, Keep the paſſover unto the LORD your God, as *it is* written in the book of this covenant.

22 Surely there was not holden ſuch a paſſover, from the days of the judges that judged Iſrael, nor in all the days of the kings of Iſrael, nor of the kings of Judah;

23 But in the eighteenth year of king Joſiah, *wherein* this paſſover was holden to the LORD in Jeruſalem.

24 Moreover, the *workers with* familiar ſpirits, and the wizards, and the images, and the idols, and all the abominations that were ſpied in the land of Judah and in Jeruſalem, did Joſiah put

V. 22. *Such a paſſover*—Celebrated with ſuch ſolemn care, and great preparation, and numerous ſacrifices, and univerſal joy of all good men; which was much the greater, becauſe of their remembrance of the former wicked and miſerable times under Manaſſeh, and Amon; and the good hopes they now had of the happy eſtabliſhment of their nation, and the true religion; and of the prevention of God's judgments denounced againſt them.

away, that he might perform the words of the law *which were* written in the book that Hilkiah the prieſt found in the houſe of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes; neither after him aroſe there *any* like him.

26 Notwithſtanding, the LORD turned not from the fierceneſs of his great wrath, wherewith his anger was kindled againſt Judah, becauſe of all the provocations that Manaſſeh had provoked him withal.

27 And the LORD ſaid, I will remove Judah alſo out of my ſight, as I have removed Iſrael, and will caſt off this city Jeruſalem which I have choſen, and the houſe of which I ſaid, My name ſhall be there.

28 Now the reſt of the acts of Joſiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up againſt the king of Aſſyria to the river Euphrates: and king Joſiah went againſt

V. 25. *Like unto him was there no king before him*—For his diligent ſtudy in God's law, and his exact care, and unwearied induſtry, and fervent zeal, in rooting out idolators; though Hezekiah might excel him in ſome particulars. See the eighteenth chapter and fifth verſe.

V. 26. *Notwithſtanding the LORD turned not, &c.*—Becauſe tho' the king was moſt hearty in his repentance, and acceptable to God, and therefore the judgment was delayed for his time; yet the people in general were corrupt, and ſecretly averſe from Joſiah's pious reformation, as appears from the complaints of the prophets, eſpecially Jeremiah and Zephaniah, againſt them: and by the following hiſtory, wherein we ſee, that as ſoon as ever Joſiah was gone, his children, and the princes, and the people, ſuddenly and greedily returned to their former abominations.

him;

him; and he ſlew him at Megiddo, when he had ſeen him.

30 And his ſervants carried him in a chariot dead from Megiddo, and brought him to Jeruſalem, and buried him in his own ſepulchre. And the people of the land took Jehoahaz, the ſon of Joſiah, and anointed him, and made him king in his father's ſtead.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jeruſalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the ſight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jeruſalem, and put the land to a tribute of an hundred talents of ſilver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the ſon of Joſiah king in the room of Joſiah his father, and turned his name to Jehoiakam, and took Jehoahaz away; and he came to Egypt, and died there.

35 And Jehoiakim gave the ſilver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of

V. 30. *Carried him—dead from Megiddo*—Mortally wounded; for he did not die till he came to Jeruſalem.

V. 32. *He did—evil—according to all that his fathers had done*—His grand parents, Manaſſeh, and Amon. He reſtored that idolatry which his father had deſtroyed. Jeruſalem ſaw not a good day after Joſiah was laid in his grave; but one trouble came after another, till within two and twenty years it was deſtroyed.

Pharaoh;

Pharaoh; he exacted the ſilver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jeruſalem. And his mother's name *was* Zebudah the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the ſight of the LORD, according to all that his fathers had done.

CHAP. XXIV.

1. *Jehoiakim rebelling, procureth his own ruin.* 5. *Jehoiakim dieth, and is ſucceeded by Jehoiachin.* 10. *Jeruſalem is taken, and Jehoiachin and the chief perſons carried captive to Babylon.* 17. *Zedekiah's evil reign.*

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his ſervant three years; then he turned and rebelled againſt him.

2 And the LORD ſent againſt him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and ſent them againſt Judah to deſtroy it; according to the word of the LORD, which he ſpake by his ſervants the prophets.

3 Surely at the commandments of the LORD came *this* upon Judah, to remove *them* out of his ſight, for the ſins of Manaſſeh, according to all that he did;

4 And alſo for the innocent blood that he

V. 3. *For the ſins of Manaſſeh*—Immediately for their own ſins, and occaſionally for the ſins of Manaſſeh, which had never been charged upon them, if they had not made them their own by their repetition of them.

ſhed:

ſhed: for he filled Jeruſalem with innocent blood; which the LORD would not pardon.

5 ¶ Now the reſt of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim ſlept with his fathers; and Jehoiachin his ſon reigned in his ſtead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt, unto the river Euphrates, all that pertained to the king of Egypt.

8 Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jeruſalem three months. And his mother's name *was* Nehuſhta the daughter of Elnathan of Jeruſalem.

9 And he did *that which was* evil in the ſight of the LORD, according to all that his father had done.

10 ¶ At that time the ſervants of Nebuchadnezzer king of Babylon came up againſt Jeruſalem, and the city was beſieged.

11 And Nebuchadnezzar king of Babylon came againſt the city, and his ſervants did beſiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother,

V. 7. *And the king of Egypt came not again*—In this king's days. He could not now come to protect the king of Judah, being ſcarce able to defend his own kingdom.

V. 8. *Jehoiachin was eighteen years old when he began to reign* — In his eighth year he began to reign with his father, who made him king with him, as divers other kings of Iſrael and Judah had done in times of trouble; and in his eighteenth year he reigned alone.

V. 12. *And Jehoiachin went out to the king of Babylon*—Yielded up himſelf and the city into his hands; and this by the counſel of Jeremiah, and to his own good. *In the eighth year of his reign* — Of Nebuchadnezzar's reign; as appears by comparing this with chap. xxv. 8. and becauſe Jehoiachin reigned not half a year.

and

and his ſervants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treaſures of the houſe of the LORD, and the treaſures of the king's houſe, and cut in pieces all the veſſels of gold which Solomon king of Iſrael had made in the temple of the LORD, as the LORD had ſaid.

14 And he carried away all Jeruſalem, and all the princes, and all the mighty men of valour, *even* ten thouſand captives, and all the craftſmen, and ſmiths: none remained, ſave the pooreſt ſort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *thoſe* carried he into captivity from Jeruſalem to Babylon.

16 And all the men of might, *even* ſeven thouſand, and craftſmen and ſmiths a thouſand, all *that were* ſtrong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his ſtead, and changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jeruſalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

V. 14. *And he carried away all Jeruſalem*—Not ſimply all, but the beſt and moſt conſiderable part, as the following words explain it.

V. 17. *Changed his name to Zedekiah*—That he might admoniſh him of (what this name ſignifies) *the juſtice of God*, which had ſo ſeverely puniſhed Jehoiakim for his rebellion; and would no leſs certainly overtake him, if he ſhould be guilty of the ſame perfidiouſneſs.

19 And

19 And he did *that which was* evil in the ſight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to paſs in Jeruſalem and Judah, until he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

CHAP. XXV.

1. *Jeruſalem is again beſieged and taken.* 4. *Zedekiah fleeing, is taken, his ſons ſlain, and his eyes put out.* 8. *Nebuzar-adan having burned the temple, carrieth the people away captive to Babylon.*

AND it came to paſs in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his hoſt, againſt Jeruſalem, and pitched againſt it; and they built forts againſt it round about.

2 And the city was beſieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the *fourth* month, the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of war *fled* by night, by the way of the gate, between two walls, which *is* by the king's garden; now the Chaldees *were* againſt the city round about, and *the king* went the way toward the plain.

5 And the army of the Chaldees purſued after

V. 3. *And there was no bread for the people*—For the common people, but only for the great men. Now they eat their own children for want of food, Lam. iv. 3, &c. Jeremiah in this extremity earneſtly perſuaded the king to ſurrender; but his heart was hardened to his deſtruction.

the

the king, and overtook him in the plains of Jericho: and all his army were ſcattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

7 And they ſlew the ſons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon.

8 ¶ And in the fifth month, on the ſeventh *day* of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem:

9 And he burned the houſe of the LORD, and the king's houſe, and all the houſes of Jeruſalem, and every great *man's* houſe burned he with fire.

10 And all the army of the Chaldees, that *were* with the captain of the guard, brake down the walls of Jeruſalem round about.

11 Now the reſt of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land *to be* vine-dreſſers and huſbandmen.

13 And the pillars of braſs that *were* in the

V. 9. *Burnt the houſe of the LORD*—About four hundred and forty years the temple of Solomon had ſtood. And it is obſerved by Joſephus, that the ſecond temple was burnt by the Romans, the ſame month, and the ſame day of the month, that the firſt temple was burnt by the Chaldeans.

V. 12. *Left of the poor*—So while the rich were priſoners in a ſtrange land, the poor had liberty and peace in their own country! Thus Providence ſometimes humbles the proud, and favours them of low degree.

houſe

houſe of the LORD, and the baſes, and the braſen ſea that *was* in the houſe of the LORD, did the Chaldees break in pieces and carried the braſs of them to Babylon.

14 And the pots, and the ſhovels, and the ſnuffers, and the ſpoons, and all the veſſels of braſs wherewith they miniſtered, took they away,

15 And the fire-pans, and the bowls, *and* ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away.

16 The two pillars, one ſea, and the baſes which Solomon had made for the houſe of the LORD; the braſs of all theſe veſſels was without weight.

17 The height of one pillar *was* eighteen cubits, and the chapiter upon it *was* braſs: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of braſs: and like unto theſe had the ſecond pillar with wreathen work.

18 And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door.

19 And out of the city he took an officer that was ſet over the men of war, and five men of them that were in the king's preſence, which were found in the city, and the principal ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the city.

20 And Nebuzar-adan captain of the guard took theſe, and brought them to the king of Babylon to Riblah.

21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſon of Ahikam the ſon of Shaphan ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah, to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan the ſon of Careah, and Seraiah the ſon of Tanhumeth the Netophathite, and Jaazaniah the ſon of a Maachathite, they and their men.

24 And Gedaliah ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Chaldees: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

25 But it came to paſs in the ſeventh month, that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed royal, came, and ten men with him, and ſmote Gedaliah, that he died, and

V. 21. *Out of the land*—This compleated their calamity, about eight hundred and ſixty years after they were put in poſſeſſion of it by Joſhua.

V. 22. *Gedaliah*—A righteous and good man, and a friend to the prophet Jeremiah.

V. 24. *And Gedaliah ſware to them* —Aſſured them by his promiſe and oath, that they ſhould be kept from the evils which they feared. This he might ſafely ſwear, becauſe he had not only the king of Babylon's promiſe, but alſo God's promiſe delivered by Jeremiah. And it might ſeem a fair proſpect was opening again. But how ſoon was the ſcene changed! This hopeful ſettlement is quickly daſhed in pieces, not by the Chaldeans, but by ſome of themſelves.

V. 25. *Iſhmael — came* — Moved with envy to ſee ſo mean a perſon advanced into their place. *And ten men with him* — Ten captains or officers, and under each of them many ſoldiers.

the

the Jews and the Chaldees that were with him at Mizpah.

26 And all the people both ſmall and great, and the captains of the armies, aroſe, and came to Egypt: for they were afraid of the Chaldees.

27 And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the ſeven and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of priſon;

28 And he ſpake kindly to him, and ſet his throne above the throne of the kings that *were* with him in Babylon,

29 And changed his priſon garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day all the days of his life.

V. 30. *All the days of his life*—Let none ſay, they ſhall never ſee good again, becauſe they have long ſeen little but evil. The moſt afflicted know not what bleſſed turn providence may yet give to their affairs.

THE

THE FIRST BOOK OF THE CHRONICLES.

CHAP. I.

1. *Adam's line to Noah.* 5. *The ſons of Japheth.* 8. *The ſons of Ham.* 17. *The ſons of Shem.* 24. *Shem's line to Abraham.* 29. *Iſhmael's ſons.* 32. *The ſons of Keturah.* 34. *The poſterity of Abraham by Eſau.* 38. *The ſons of Seir.* 43. *The kings of Edom.* 51. *The dukes of Edom.*

ADAM, Sheth, Enoſh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuſelah, Lamech,
4 Noah, Shem, Ham, and Japheth.

1. *Chronicles*— The chief deſign of theſe books is, to compleat the hiſtory of the kings of Judah; to gather up fragments of ſacred hiſtory, which were omitted in the books of Samuel and Kings; to explain ſome paſſages there mentioned, and to give an exact account of the genealogies. This was then a work of great neceſſity, to preſerve the diſtinction of the tribes and families, that it might appear, Chriſt came of that nation, tribe and family, of which he was to be born. And this account, having been hitherto neglected, is moſt ſeaſonably mentioned in theſe books, compiled by Ezra after the captivity, becauſe this was to be in a manner, the laſt part of the Sacred Hiſtory of the Old Teſtament. If many things herein are now obſcure to us, they were not ſo to the Hebrews. And all the perſons here named were known to them, by thoſe exact genealogies, which they kept in their ſeveral families, and in public regiſters.

V. 1. *Adam, Sheth, Enoſh*—Adam was the father of Sheth, and Sheth the father of Enoſh, and ſo on to the ſons of Noah. For brevity ſake he only mentions their names; but the reſt is eaſily underſtood out of the former books. This appears as the peculiar glory of the Jewiſh nation, that they alone could trace their pedigree from the firſt man that God created, which no other nation pretended to, but abuſed themſelves and their poſterity with fabulous accounts of their originals; the people of Theſſaly fancying that they ſprang from ſtones, the Athenians, that they grew out of the earth.

5 ¶ The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.

6 And the ſons of Gomer; Aſhchenaz, and Riphath, and Togarmah.

7 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim.

8 ¶ The ſons of Ham; Cuſh, and Mizraim, Put, and Canaan.

9 And the ſons of Cuſh; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the ſons of Raamah; Sheba, and Dedan.

10 And Cuſh begat Nimrod. He began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathruſim, and Caſluhim, (of whom came the Philiſtines,) and Caphthorim.

13 And Canaan begat Zidon his firſt-born, and Heth,

14 The Jebuſite alſo, and the Amorite, and the Girgaſhite,

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The ſons of Shem; Elam, and Aſſhur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meſhech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two ſons: the name of the one *was* Peleg; becauſe in his days the

the earth was divided: and his brother's name *was* Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazermaveth, and Jerah,

21 Hadoram alſo, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Avilah, and Jobab. All theſe *were* the ſons of Joktan.

24 ¶ Shem, Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram; the ſame *is* Abraham.

28 The ſons of Abraham; Iſaac, and Iſhmael.

29 ¶ Theſe *are* their generations. The firſt-born of Iſhmael, Nebaioth; then Kedar, Adbeel, and Mibſam,

30 Miſhma, and Dumah, Maſſa, Hadad, and Tema,

31 Jetur, Naphiſh, and Kedemah. Theſe are the ſons of Iſhmael.

32 ¶ Now the ſons of Keturah, Abraham's concubine: ſhe bare Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah. And the ſons of Jokſhan; Sheba, and Dedan.

33 And the ſons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All theſe *are* the ſons of Keturah.

34 ¶ And Abraham begat Iſaac. The ſons of Iſaac; Eſau, and Iſrael.

V. 19. *The earth was divided*—In their languages and habitations.

V. 28. *The ſons of Abraham*—All nations but the ſeed of Abraham are already ſhaken off from this genealogy. Not that we conclude, no particular perſons of any other nation but this found favour with God. Multitudes will be brought to heaven *out of every nation*; and we may hope, there were many, very many people in the world, whoſe names were in the book of life, though they did not ſpring from the loins of Abraham.

35 The

35 The ſons of Eſau; Eliphaz, Reuel, and Jeuſh, and Jaalam, and Korah.

36 The ſons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The ſons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 ¶ And the ſons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezar, and Diſhan.

39 And the ſons of Lotan; Hori, and Homam: and Timna *was* Lotan's ſiſter.

40 The ſons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the ſons of Zibeon; Aiah, and Anah.

41 The ſons of Anah; Diſhon. And the ſons of Diſhon; Amram, and Eſhban, and Ithran, and Cheran.

42 The ſons of Ezer; Bilhan, and Zavan, *and* Jakan. The ſons of Diſhan; Uz, and Aran.

43 ¶ Now theſe *are* the kings that reigned in the land of Edom before *any* king reigned over the children of Iſrael; Bela the ſon of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab the ſon of Zerah of Bozrah, reigned in his ſtead.

45 And when Jobab was dead, Huſham of the land of the Temanites, reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſon of Bedad, which ſmote Midian in the field of Moab, reigned in his ſtead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Maſrekah, reigned in his ſtead.

48 And

48 And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his ſtead.

49 And when Shaul was dead, Baal-hanan the ſon of Achbor, reigned in his ſtead.

50 And when Baal-hanan was dead, Hadad reigned in his ſtead: and the name of his city *was* Pai; and his wife's name *was* Mehetabel the daughter of Matred the daughter of Mezahab.

51 ¶ Hadad died alſo. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. Theſe *are* the dukes of Edom.

CHAP. II.

1. *The ſons of Iſrael.* 3. *The poſterity of Judah.* 13. *The children of Jeſſe.* 18. *The poſterity of Caleb the ſon of Hezron.* 21. *The poſterity of Hezron by the daughter of Machir.* 25. *Jerahmeel's poſterity.* 34. *Sheſhan's poſterity.* 42. *Another branch of Caleb's poſterity.* 50. *The poſterity of Caleb the ſon of Hur.*

THESE *are* the ſons of Iſrael; Reuben, Simeon, Levi, and Judah, Iſſachar, and Zebulun,

2 Dan, Joſeph, and Benjamin, Naphtali, Gad, and Aſher.

3 ¶ The ſons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaaniteſs. And Er, the

V. 54. *Theſe are the dukes of Edom*—Let us, in reading theſe genealogies, think of the multitudes that have gone through the world, have ſucceſſively acted their parts in it, and retired into darkneſs. All theſe and all theirs had their day; many of them made a mighty noiſe in the world; until their day came to fall, and their place knew them no more.

V. 3. *Judah*—Whom he puts firſt, becauſe the beſt part of the right of the firſt-born, namely, the dominion, was conferred upon him, Gen. xlix. 8. and becauſe the Meſſiah was to come out of his loins.

firſt-born

firſt-born of Judah, was evil in the ſight of the LORD; and he ſlew him.

4 And Tamar his daughter-in-law bare him Pharez, and Zerah. All the ſons of Judah *were* five.

5 The ſons of Pharez; Hezron, and Hamul.

6 And the ſons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara; five of them in all.

7 And the ſons of Carmi; Achar, the troubler of Iſrael, who tranſgreſſed in the thing accurſed.

8 And the ſons of Ethan; Azariah.

9 The ſons alſo of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.

10 And Ram begat Amminadab; and Amminadab begat Nahſhon, prince of the children of Judah;

11 And Nahſhon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jeſſe.

13 ¶ And Jeſſe begat his firſt-born Eliab, and Abinadab the ſecond, and Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the ſixth, David the ſeventh:

16 Whoſe ſiſters *were* Zeruiah, and Abigail. And the ſons of Zeruiah; Abiſhai, and Joab, and Aſahel, three.

17 And Abigail bare Amaſa: and the father of Amaſa *was* Jether the Iſhmaelite.

18 ¶ And Caleb the ſon of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her ſons *are* theſe; Jeſher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of Machir, the father of Gilead, whom he married when he was threeſcore years old; and ſhe bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geſhur, and Aram, with the towns of Jair, from them, with Kenath and the towns thereof, *even* threeſcore cities. All theſe *belonged to* the ſons of Machir, the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him Aſhur the father of Tekoah.

25 ¶ And the ſons of Jerahmeel the firſt-born of Hezron were, Ram the firſt-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had alſo another wife, whoſe name *was* Atarah; ſhe *was* the mother of Onam.

27 And the ſons of Ram the firſt-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the ſons of Onam were, Shammai, and Jada. And the ſons of Shammai; Nadab, and Abiſhur.

29 And the name of the wife of Abiſhur *was* Abihail, and ſhe bare him Ahban, and Molid.

30 And the ſons of Nadab; Seled, and Appaim. But Seled died without children.

31 And the ſons of Appaim; Iſhi. And the ſons of Iſhi; Sheſhan. And the children of Sheſhan; Ahlai.

V. 31. *And the ſons* — An expreſſion often uſed in prophane authors, as well as in ſcripture, where there is but one ſon.

32 And

32 And the ſons of Jada the brother of Shammai; Jether, and Jonathan. And Jether died without children.

33 And the ſons of Jonathan; Peleth, and Zaza. Theſe were the ſons of Jerahmeel.

34 ¶ Now Sheſhan had no ſons, but daughters. And Sheſhan had a ſervant, an Egyptian whoſe name *was* Jarha.

35 And Sheſhan gave his daughter to Jarha his ſervant to wife; and ſhe bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleaſah,

40 And Eleaſah begat Siſamai, and Siſamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Eliſhama.

42 ¶ Now the ſons of Caleb the brother of Jerahmeel *were*, Meſha his firſt-born, which *was* the father of Ziph: and the ſons of Mareſhah the father of Hebron.

43 And the ſons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

V. 35. *Jarha* — Probably he was not only a proſelyte, but an eminent man: elſe an Iſraelite would not have given him his only daughter.

45 And

45 And the ſon of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah Caleb's concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the ſons of Jahdai; Regem, and Jotham, and Geſhan, and Pelet, and Ephah, and Shaaph.

48 Maachah Caleb's concubine bare Sheber, and Tirhanah.

49 She bare alſo Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* Achſa.

50 ¶ Theſe were the ſons of Caleb the ſon of Hur, the firſt-born of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had ſons; Haroeh, *and* half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Miſhraites: of them came the Zareathites, and the Eſhtaulites.

54 The ſons of Salma; Beth-lehem, and the Netophathites, Ataroth, the houſe of Joab, and half of the Manahethites, the Zorites.

55 And the families of the ſcribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites: theſe *are* the Kenites that came of Hemath, the father of the houſe of Rechab.

V. 45. *Beth-zur*—A place in Judah.

V. 49. *Madmannah*--This and divers other following names are the names of places in the kingdom of Judah.

V. 51. *Beth-lehem* — That is, the inhabitants of Beth-lehem.

CHAP.

CHAP. III.

1. *The ſons of David.* 10. *His line to Zedekiah.* 17. *The ſucceſſors of Jeconiah.*

NOW theſe were the ſons of David which were born unto him in Hebron; the firſt-born Amnon, of Ahinoam the Jezreeliteſs: the ſecond Daniel, of Abigail the Carmeliteſs:

2 The third, Abſalom the ſon of Maachah, the daughter of Talmai king of Geſhur: the fourth, Adonijah the ſon of Haggith:

3 The fifth, Shephatiah of Abital: the ſixth, Ithream by Eglah his wife.

4 *Theſe* ſix were born unto him in Hebron; and there he reigned ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years.

5 And theſe were born unto him in Jeruſalem; Shimea, and Shobab, and Nathan and Solomon; four, of Beth-ſhua the daughter of Ammiel:

6 Ibhar alſo, and Eliſhama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Eliſhama, and Eliada, and Eliphelet, nine.

9 *Theſe were* all the ſons of David, beſide the ſons of the concubines, and Tamar their ſiſter.

10 ¶ And Solomon's ſon *was* Rehoboam, Abia his ſon, Aſa his ſon, Jehoſhaphat his ſon,

11 Joram his ſon, Ahaziah his ſon, Joaſh his ſon,

12 Amaziah his ſon, Azariah his ſon, Jotham his ſon,

V. 1. *Daniel*—In 2 Sam. iii. 3. this ſon is called *Chileah*: but whether he had two names, or there be an error in one of the paſſages, is not eaſy to determine. The other alterations in names which are found in the following verſes may be corrected by the parallel paſſages in Samuel.

13 And

13 Ahaz his ſon, Hezekiah his ſon, Manaſſeh his ſon,

14 Amon his ſon, Joſiah his ſon.

15 And the ſons of Joſiah *were*, the firſt-born Johanan, the ſecond Jehoiakim, the third Zedekiah, the fourth Shallum.

16 And the ſons of Jehoiakim, Jeconiah his ſon, Zedekiah his ſon.

17 ¶ And the ſons of Jeconiah; Aſſir, Salathiel his ſon,

18 Malchiram alſo, and Pedaiah, and Shanezer, Jecamiah, Hoſhama, and Nedabiah.

19 And the ſons of Pedaiah *were*, Zerubbabel, and Shimei: and the ſons of Zerubbabel; Meſhullam, and Hananiah, and Shelomith their ſiſter:

20 And Haſhubah, and Ohel, and Berechiah, and Haſadiah, Juſhab-heſed, five.

21 And the ſons of Hananiah; Pelatiah, and Jeſaiah: the ſons of Rephaiah, the ſons of Arnan, the ſons of Obadiah, the ſons of Shechaniah.

22 And the ſon of Shechaniah; Shemaiah: and the ſons of Shemaiah; Hattuſh, and Igeal, and Bariah, and Neariah, and Shaphat, ſix.

23 And the ſons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the ſons of Elioenai *were*, Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, ſeven.

CHAP. IV.

1, 11. *The poſterity of Judah by Caleb the ſon of Hur.* 5. *The iſſue of Aſhur, the poſthumous ſon of Hezron.* 9. *Concerning Jabez, and his prayer.* 21. *The poſterity of Shelah;* 24. *and of Simeon.* 39. *Their conqueſt of Gedor, and the Amalekites in mount Seir.*

THE

THE ſons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the ſon of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. Theſe *are* the families of the Zorathites.

3 And theſe *were of* the father of Etam; Jezreel, and Iſhma, and Idbaſh: and the name of their ſiſter *was* Hazelelponi.

4 And Penuel the father of Gedor, and Ezer the father of Huſhah. Theſe *are* the ſons of Hur, the firſt-born of Ephratah, the father of Beth-lehem.

5 ¶ And Aſhur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzum, and Hepher, and Temeni, and Haahaſhtari. Theſe *were* the ſons of Naarah.

7 And the ſons of Helah *were* Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the ſon of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, ſaying, Becauſe I bare him with ſorrow.

10 And Jabez called on the God of Iſrael, ſaying, O that thou wouldeſt bleſs me indeed, and enlarge my coaſt, and that thine hand might

V. 1. *The ſons of Judah*—The poſterity: for only Pharez was his immediate ſon. But they are all mentioned here only to ſhew Shobal's deſcent from Judah.

V. 9. *And Jabez was more honourable than his brethren*— For courage, and for fervent piety. She records this, that it might be a memorandum to herſelf, to be thankful to God as long as ſhe lived, for bringing her through that ſorrow: and a memorandum to him, that ſhe bore him into a vale of tears, in which he might expect *few days and full of trouble*. And the ſorrow in his name might ſerve to put a ſerioufneſs upon his ſpirit.

be

be with me, and that wouldeſt keep *me* from evil, that it may not grieve me. And God granted him that which he requeſted.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the father of Irnahaſh: theſe *are* the men of Rechah.

13 And the ſons of Kenaz; Othniel, and Seraiah: and the ſons of Othniel; Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab the father of the valley of Charaſhim; for they were craftſmen.

15 And the ſons of Caleb the ſon of Jephunneh; Iru, Elah, and Naam: and the ſons of Elah, even Kenaz.

16 And the ſons of Jehaleleel; Ziph, and Ziphah, Tiria, and Aſareel.

17 And the ſons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and ſhe bare Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And theſe *are* the ſons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the ſons of *his* wife Hodiah, the ſiſter of Naham, the father of Keilah the Garmite, and Eſhtemoa the Maachathite.

V. 12. *Theſe are the men of Rechah* — From theſe are ſprung the preſent inhabitants of Rechah, a town not elſewhere mentioned in ſcripture.

V. 14. *Father*—Of the inhabitants of the valley.

20 And

20 And the ſons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the ſons of Iſhi *were*, Zoheth, and Ben-zoheth.

21 ¶ The ſons of Shelah the ſon of Judah *were*, Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſe of them that wrought fine linen, of the houſe of Aſhbea.

22 And Jokim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab, and Jaſhubi-lehem. And *theſe are* ancient things.

23 Theſe *were* the potters, and thoſe that dwelt amongſt plants and hedges: there they dwelt with the king for his work.

24 ¶ The ſons of Simeon *were*, Nemuel, and Jamin, Jarib, Zerah, *and* Shaul:

25 Shallum his ſon, Mibſam his ſon, Miſhma his ſon.

26 And the ſons of Miſhma; Hamuel his ſon, Zacchur his ſon, Shimei his ſon.

27 And Shimei had ſixteen ſons and ſix daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

28 And they dwelt at Beer-ſheba, and Moladah, and Hazar-ſhual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Harmah, and at Ziklag,

V. 21. *Shelah* — Having treated of the poſterity of Judah by Pharez, and by Zara, he now comes to his progeny by Shelah.

V. 27. *Like to the children of Judah* --The tribe of Simeon did not increaſe proportionably to the tribe of Judah in which they dwelt; as appears by thoſe two catalogues, Numb. i. 22. xxvi. 14. which is to be aſcribed to God's curſe upon them delivered by the mouth of holy Jacob, Gen. xlix. and ſignified by Moſes's neglect of them when he bleſſed all the other tribes.

31 And at Beth-marcaboth, and Hazar-ſuſim, and at Beth-birei, and at Shaaraim: theſe *were* their cities, unto the reign of David.

32 And their villages *were*, Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities.

33 And all their villages that *were* round about the ſame cities, unto Baal. Theſe *were* their habitations, and their genealogy.

34 And Meſhobab, and Jamlech, and Joſhah the ſon of Amaziah,

35 And Joel, and Jehu the ſon of Joſibiah, the ſon of Seraiah, the ſon of Aſiel,

36 And Elioenai, and Jaakobah, and Jeſhohaiah, and Aſaiah, and Adiel, and Jeſimiel, and Benaiah,

37 And Ziza the ſon of Shipi, the ſon of Allon, the ſon of Jedaiah, the ſon of Shimri, the ſon of Shemaiah.

38 Theſe mentioned by *their* names, *were* princes in their families: and the houſe of their fathers increaſed greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the eaſt ſide of the valley to ſeek paſture for their flocks.

40 And they found fat paſture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And theſe written by name came in the days of Hezekiah king of Judah, and ſmote their tents, and the habitations that were found there, and deſtroyed them utterly unto this day, and dwelt in their rooms; becauſe *there was* paſture there for their flocks.

42 And

42 And *ſome* of them, *even* of the ſons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the ſons of Iſhi.

43 And they ſmote the reſt of the Amalekites, that were eſcaped, and dwelt there unto this day.

CHAP. V.

1. *The line and habitations of Reuben.* 11. *The chief men and habitations of Gad.* 18. *The number of men of war of Reuben, Gad, and the half tribe of Manaſſeh; their conqueſts.* 23. *The habitations of that half tribe.* 25. *Their captivity becauſe of their ſins.*

NOW the ſons of Reuben the firſt-born of Iſrael, (for he *was* the firſt-born; but foraſmuch as he defiled his father's bed, his birthright was given unto the ſons of Joſeph the ſon of Iſrael: and the genealogy is not to be reckoned after their birth-right.

2 For Judah prevailed above his brethren, and of him *came* the chief ruler; but the birth-right *was* Joſeph's:)

3 The ſons, *I ſay*, of Reuben the firſt-born of Iſrael, *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The ſons of Joel; Shemaiah his ſon, Gog his ſon, Shimei his ſon,

5 Micha his ſon, Reaia his ſon, Baal his ſon,

6 Beerah his ſon, whom Tilgath-pilneſer king of Aſſyria carried away *captive*. He *was* prince of the Reubenites.

V. 2. *Judah—for of him came the chief ruler*—There can be no doubt that the ſacred writer here refers to Jacob's prophecy in Geneſis xlix. 10. ſee the note on that place. The Syriack render it *Chriſt the king*, and the Arabick render it, *Meſſiah the king*.

7 And

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeil, and Zechariah,

8 And Bela the ſon of Azaz, the ſon of Shema, the ſon of Joel, who dwelt in Aroer, even unto Nebo, and Baal-meon.

9 And eaſtward he inhabited unto the entering-in of the wilderneſs from the river Euphrates: becauſe their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the eaſt-*land* of Gilead.

11 ¶ And the children of Gad dwelt over-againſt them, in the land of Baſhan, unto Salcah;

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Baſhan.

13 And their brethren of the houſe of their fathers *were* Michael, and Meſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.

14 Theſe *are* the children of Abihail the ſon of Huri, the ſon of Jaroah, the ſon of Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz;

15 Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers.

16 And they dwelt in Gilead in Baſhan, and in her towns, and in all the ſuburbs of Sharon, upon their borders.

17 All theſe were reckoned by genealogies in

V. 10. *They made war*—Thus God did for his people, as he promiſed them. He caſt out the enemy from before them *by little and little*, and gave them their land as they had occaſion for it.

the

the days of Jotham king of Judah, and in the days of Jeroboam king of Iſrael.

18 ¶ The ſons of Reuben, and the Gadites, and half the tribe of Manaſſeh, of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and ſkilful in war, *were* four and forty thouſand ſeven hundred and threeſcore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephiſh, and Nodab.

20 And they were helped againſt them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; becauſe they put their truſt in him.

21 And they took away their cattle; of their camels fifty thouſand, and of ſheep two hundred and fifty thouſand, and of aſſes two thouſand, and of men an hundred thouſand.

22 For there fell down many ſlain, becauſe the war *was* of God. And they dwelt in their ſteads, until the captivity.

23 ¶ And the children of the half-tribe of Manaſſeh dwelt in the land: they increaſed from Baſhan unto Baal-hermon and Senir, and unto mount Hermon.

24 And theſe *were* the heads of the houſe of their fathers, even Epher, and Iſhi, and Eliel, and Azriel, and Jerimiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the houſe of their fathers.

V. 22. *The war was of God* — Undertaken in his fear, and carried on in a dependance on him. Then we may expect to proſper in any enterprize, and then only, when we take God along with us.

25 ¶ And

25 ¶ And they tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the land, whom God deſtroyed before them.

26 And the God of Iſrael ſtirred up the ſpirit of Pul king of Aſſyria, and the ſpirit of Tilgath-pilneſer king of Aſſyria, and he carried them away, even the Reubenites and the Gadites and the half-tribe of Manaſſeh, and brought them unto Halah, and Habor, and Hara, and the river Gozan, unto this day.

CHAP. VI.

1. *The ſons of Levi.* 4. *The line of Eleazar down to the captivity.* 16. *The families of the Levites.* 20. *The ſons of Gerſhom.* 22. *of Kohath;* 29. *and of Merari.* 31. *The ſingers appointed by David.* 49. *The office of Aaron and his ſons; Aaron's line to Ahimaaz.* 54. *The cities of the prieſts and Levites.*

THE ſons of Levi; Gerſhon, Kohath, and Merari.

2 And the ſons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moſes, and Miriam. The ſons alſo of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abiſhua,

5 And Abiſhua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the prieſt's office, in the temple that Solomon built in Jeruſalem:)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went *into captivity*, when the LORD carried away Judah and Jeruſalem by the hand of Nebuchadnezzar.

16 ¶ The ſons of Levi, Gerſhom, Kohath, and Merari.

17 And theſe *be* the names of the ſons of Gerſhom; Libni, and Shimei.

18 And the ſons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The ſons of Merari; Mahli, and Muſhi. And theſe *are* the families of the Levites, according to their fathers.

20 ¶ Of Gerſhom; Libni his ſon, Jahath his ſon, Zimmah his ſon,

V. 10. *That executed the prieſt's office*—So did all the reſt, but it is implied that he did it worthily, he filled his place, and valiantly diſcharged his office in Uzziah's time. *The temple that Solomon built*—In Solomon's temple; ſo called to diſtinguiſh it from the ſecond temple, which was built or in building when theſe books were written.

21 Joah

21 Joah his ſon, Iddo his ſon, Zerah his ſon, Jeaterai his ſon.

22 ¶ The ſons of Kohath; Amminadab his ſon, Korah his ſon, Aſſir his ſon,

23 Elkanah his ſon, and Ebiaſaph his ſon, and Aſſir his ſon,

24 Tahath his ſon, Uriel his ſon, Uzziah his ſon, and Shaul his ſon.

25 And the ſons of Elkanah; Amaſai, and Ahimoth.

26 *As for* Elkanah: the ſons of Elkanah; Zophia his ſon, and Nahath his ſon,

27 Eliab his ſon, Jeroham his ſon, Elkanah his ſon.

28 And the ſons of Samuel; the firſt-born Vaſhni, and Abiah.

29 ¶ The ſons of Merari; Mahli, Libni his ſon, Shimei his ſon, Uzza his ſon,

30 Shimea his ſon, Haggiah his ſon, Aſaiah his ſon.

31 ¶ And theſe *are they* whom David ſet over the ſervice of ſong in the houſe of the LORD, after that the ark had reſt.

32 And they miniſtered before the dwelling-place of the tabernacle of the congregation, with ſinging, until Solomon had built the houſe of the LORD in Jeruſalem: and *then* they waited on their office according to their order.

33 And theſe *are* they that waited with their children. Of the ſons of the Kohathites; Heman a ſinger, the ſon of Joel, the ſon of Shemuel,

34 The ſon of Elkanah, the ſon of Jeroham, the ſon of Eliel, the ſon of Toah,

35 The

35 The ſon of Zuph, the ſon of Elkanah, the ſon of Maheth, the ſon of Amaſai,

36 The ſon of Elkanah, the ſon of Joel, the ſon of Azariah, the ſon of Zephaniah,

37 The ſon of Tahath, the ſon of Aſſir, the ſon of Ebiaſaph, the ſon of Korah,

38 The ſon of Izhar, the ſon of Kohath, the ſon of Levi, the ſon of Iſrael.

39 And his brother Aſaph, who ſtood on his right hand, *even* Aſaph the ſon of Berachiah, the ſon of Shimea,

40 The ſon of Michael, the ſon of Baaſeiah, the ſon of Malchiah,

41 The ſon of Ethni, the ſon of Zerah, the ſon of Adaiah,

42 The ſon of Ethan, the ſon of Zimmah, the ſon of Shimei,

43 The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi.

44 And their brethren the ſons of Merari, *ſtood* on the left hand: Ethan the ſon of Kiſhi, the ſon of Abdi, the ſon of Malluch,

45 The ſon of Haſhabiah, the ſon of Amaziah, the ſon of Hilkiah,

46 The ſon of Amzi, the ſon of Bani, the ſon of Shamer,

47 The ſon of Mahli, the ſon of Muſhi, the ſon of Merari, the ſon of Levi.

48 Their brethren alſo the Levites *were* appointed unto all manner of ſervice of the tabernacle of the houſe of God.

V. 44. *Ethan* — Called alſo Jeduthun, chapter ix. 16. & Chronicles xxxv. 15. and in the titles of divers pſalms.

49 ¶ But Aaron and his ſons offered upon the altar of the burnt-offering, and on the altar of incenſe, *and were appointed* for all the work of the *place* moſt holy, and to make an atonement for Iſrael according to all that Moſes the ſervant of God had commanded.

50 And theſe *are* the ſons of Aaron; Eleazar his ſon, Phinehas his ſon, Abiſhua his ſon,

51 Bukki his ſon, Uzzi his ſon, Zerahiah his ſon,

52 Meraioth his ſon, Amariah his ſon, Ahitub his ſon,

53 Zadok his ſon, Ahimaaz his ſon.

54 ¶ Now theſe *are* their dwelling-places throughout their caſtles in their coaſts of the ſons of Aaron, of the families of the Kohathites; for theirs was the lot.

55 And they gave them Hebron in the land of Judah, and the ſuburbs thereof round about it.

56 But the fields of the city, and the villages thereof they gave to Caleb the ſon of Jephunneh.

57 And to the ſons of Aaron they gave the cities of Judah, *namely,* Hebron *the city* of refuge, and Libnah with her ſuburbs, and Jattir, and Eſhtemoa, with their ſuburbs.

58 And Hilen with her ſuburbs, Debir with her ſuburbs,

59 And Aſhan with her ſuburbs, and Bethſhemeſh with her ſuburbs:

V. 54. *Their caſtles*—So called not only becauſe walled and well guarded by the country; but becauſe they and their poſſeſſions were in a particular manner the care of divine providence. As God was their portion, ſo God was their protector. And a cottage will be a caſtle to thoſe that abide under the ſhadow of the Almighty. *Theirs was the lot*—Or, *the* firſt *lot.*

60 And

60 And out of the tribe of Benjamin; Geba with her ſuburbs, and Alemeth with her ſuburbs, and Anathoth with her ſuburbs. All their cities throughout their families *were* thirteen cities.

61 And unto the ſons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely, out of* the half-*tribe* of Manaſſeh, by lot, ten cities.

62 And to the ſons of Gerſhom throughout their families, out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.

63 Unto the ſons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Iſrael gave to the Levites *theſe* cities with their ſuburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which are called by *their* names.

66 And *the reſidue* of the families of the ſons of Kohath had cities of their coaſts out of the tribe of Ephraim.

67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her ſuburbs; *they gave* alſo Gezer with her ſuburbs,

V. 66. *The ſons of Kohath had cities of their coaſts*—Or, *of their borders*, i. e. of their country contained within its borders.

68 And

68 And Jokmeam with her ſuburbs, and Beth-horon with her ſuburbs,

69 And Aijalon with her ſuburbs, and Gath-rimmon with her ſuburbs:

70 And out of the half-tribe of Manaſſeh, Aner with her ſuburbs, and Bileam with her ſuburbs, for the family of the remnant of the ſons of Kohath.

71 Unto the ſons of Gerſhom *were given* out of the family of the half-tribe of Manaſſeh, Golan in Baſhan with her ſuburbs, and Aſhtaroth with her ſuburbs:

72 And out of the tribe of Iſſachar; Kedeſh with her ſuburbs, Daberath with her ſuburbs,

73 And Ramoth with her ſuburbs, and Anem with her ſuburbs:

74 And out of the tribe of Aſher; Maſhal with her ſuburbs, and Abdon with her ſuburbs,

75 And Hukok with her ſuburbs, and Rehob with her ſuburbs:

76 And out of the tribe of Naphtali; Kedeſh in Galilee with her ſuburbs, and Hammon with her ſuburbs, Kirjathaim with her ſuburbs.

77 Unto the reſt of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her ſuburbs, Tabor with her ſuburbs:

78 And on the other ſide Jordan by Jericho, on the eaſt ſide of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderneſs with her ſuburbs, and Jazah with her ſuburbs,

79 Kedemoth alſo with her ſuburbs, and Mephaath with her ſuburbs:

80 And out of the tribe of Gad; Ramoth in Gilead

Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Jazer with her ſuburbs.

CHAP. VII.

1. *The ſons of Iſſachar;* 6. *of Benjamin;* 13. *of Naphtali;* 14. *of Manaſſeh;* 20. *of Ephraim.* 23. *The ſubſequent poſterity of Ephraim by Beriah;* 28. *their habitations.* 30. *The ſons of Aſher.*

NOW the ſons of Iſſachar *were* Tola, and Puah, Jaſhub, and Shimron, four.

2 And the ſons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, heads of their father's houſe, *to wit,* of Tola; *they were* valiant men of might in their generations; whoſe number *was* in the days of David two and twenty thouſand and ſix hundred.

3 And the ſons of Uzzi; Izrahiah: and the ſons of Izrahiah; Michael, and Obadiah, and Joel, Iſhiah, five: all of them chief men.

4 And with them by their generations, after the houſe of their fathers, *were* bands of ſoldiers for war, ſix and thirty thouſand *men:* for they had many wives and ſons.

5 And their brethren among all the families of Iſſachar *were* valiant men of might, reckoned in all by their genealogies, fourſcore and ſeven thouſand.

6 ¶ *The ſons* of Benjamin; Bela, and Becher, and Jediael, three.

7 And the ſons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of

of the houſe of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thouſand and thirty and four.

8 And the ſons of Bechar; Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All theſe *are* the ſons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the houſe of their fathers, mighty men of valour, *was* twenty thouſand and two hundred.

10 The ſons alſo of Jediael; Bilhan: and the ſons of Bilhan; Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe the ſons of Jediael, by the heads of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred *ſoldiers*, fit to go out for war *and* battle.

12 Shuppim alſo, and Huppim, the children of Ir, *and* Huſhim, the ſons of Aher.

13 ¶ The ſons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum; the ſons of Bilhah.

14 ¶ The ſons of Manaſſeh; Aſhriel; whom ſhe bare: (*but* his concubine the Aramiteſs bare Machir the father of Gilead:

15 And Machir took to wife, *the ſiſter* of Huppim, and Shuppim, whoſe ſiſter's name *was* Maachah;) and the name of the ſecond *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſon, and ſhe called his name Pereſh; and the name

name of his brother *was* Shereſh; and his ſons *were* Ulam and Rakem.

17 And the ſons of Ulam; Bedan. Theſe *were* the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh.

18 And his ſiſter Hammoleketh bare Iſhod, and Abiezer, and Mahalah.

19 And the ſons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the ſons of Ephraim; Shuthelah, and Bered his ſon, and Tahath his ſon, and Eladah his ſon, and Tahath his ſon,

21 And Zabad his ſon, and Shuthelah his ſon, and Ezer, and Elead, whom the men of Gath *that were* born in that land ſlew, becauſe they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, ſhe conceived and bare a ſon, and he called his name Beriah, becauſe it went evil with his houſe.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-ſherah.)

V. 21. *Whom the men of Gath—ſlew*—This hiſtory is not recorded elſewhere in ſcripture, but it is in the ancient Hebrew writers. The Philiſtines (one of whoſe cities Gath was) and the Egyptians were next neighbours; and in thoſe ancient times it was uſual for ſuch to make inroads one into another's country, and to carry thence what prey they could take. And as the Philiſtines had probably made ſuch inroads formerly into Egypt, and particularly into the land of Goſhen, which was the utmoſt part of Egypt bordering upon the Philiſtines land: ſo the Iſraelites might requite them in the like kind: and particularly the children of Ephraim to their own loſs. And this ſeems to have happened a little before the Egyptian perſecution, and before the reign of that new king mentioned Exod. i. 8. And this clauſe *that were born in that land*, may be added emphatically, as the motive which made them more reſolute in their fight with the Ephraimites, becauſe they fought in, and for their own land, wherein all their wealth and concerns lay.

25 And

25 And Rephah *was* his ſon, alſo Reſheph, and Telah his ſon, and Tahan his ſon,

26 Laadan his ſon, Ammihud his ſon, Eliſhama his ſon,

27 Non his ſon, Jehoſhuah his ſon.

28 ¶ And their poſſeſſions and habitations *were* Beth-el and the towns thereof, and eaſtward Naarah, and weſtward Gezer with the towns thereof, Shechem alſo and the towns thereof, unto Gaza and the towns thereof:

29 And by the borders of the children of Manaſſeh, Beth-ſhean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In theſe dwelt the children of Joſeph the ſon of Iſrael.

30 ¶ The ſons of Aſher; Imnah, and Iſuah, and Iſhuai, and Beriah; and Serah their ſiſter.

31 And the ſons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their ſiſter.

33 And the ſons of Japhlet; Paſach, and Bimhal, and Aſhvath. Theſe *are* the children of Japhlet.

34 And the ſons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the ſons of his brother Helem; Zophah, and Imna, and Sheleſh, and Amal.

36 The ſons of Zophah; Suah, and Harnephet, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And

38 And the ſons of Jether; Jephunneh, and Piſpah, and Ara.

39 And the ſons of Ulla; Arah, and Haniel, and Rezia.

40 All theſe *were* the children of Aſher, heads of *their* father's houſe; choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle, *was* twenty and ſix thouſand men.

CHAP. VIII.

1. *The ſons and chief men of Benjamin.* 33. *The ſtock of Saul and Jonathan.*

NOW Benjamin begat Bela his firſt-born, Aſhbel the ſecond, and Aharah the third,

2 Nohah the fourth, and Rapah the fifth.

3 And the ſons of Bela were, Addar, and Gera, and Abihud,

4 And Abiſhua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And theſe *are* the ſons of Ehud: theſe are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud,

8 And Shaharaim begat *children* in the country of Moab, after he had ſent them away; Huſhim and Baara *were* his wives.

9 And he begat of Hodeſh his wife, Jobab, and Zibia, and Meſha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. Theſe *were* his ſons, heads of the fathers.

11 And of Huſhim he begat Ahitub and Elpaal.

12 The ſons of Elpaal; Eber, and Miſham, and Shamed, who built Ono, and Lod with the towns thereof;

13 Beriah alſo, and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shaſhak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Iſpah, and Joha, the ſons of Beriah;

17 And Zebadiah, and Meſhullam, and Hezeki, and Heber,

18 Iſhmerai alſo, and Jezliah, and Jobab, the ſons of Elpaal;

19 And Jachim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the ſons of Shimhi;

22 And Iſhpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphediah, and Penuel, the ſons of Shaſhak;

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Jareſiah, and Eliah, and Zichri, the ſons of Jeroham.

28 Theſe *were* heads of the fathers, by their generations

V. 28. *Theſe were heads of the fathers, &c.*—Particular notice is taken of theſe, that others at their return from captivity, might be induced to ſettle there too, which it ſeems few were willing to do, becauſe it was the poſt of danger. Many great and mighty nations were then upon earth, and many illuſtrious men in them, whoſe names are buried in perpetual oblivion, while the names of multitudes of the Iſrael of God, are here carefully preſerved in everlaſting remembrance: a figure of God's writing the names of his ſpiritual Iſrael, in the Lamb's book of life.

generations, chief *men*. Theſe dwelt in Jeruſalem.

29 And at Gibeon dwelt the father of Gibeon; whoſe wife's name *was* Maachah:

30 And his firſt-born ſon Abdon, and Zur, and Kiſh, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zachir.

32 And Mikloth begat Shimeah. And theſe alſo dwelt with their brethren in Jeruſalem, over-againſt them.

33 ¶ And Ner begat Kiſh, and Kiſh begat Saul; and Saul begat Jonathan, and Malchi-ſhua, and Abinadab, and Eſh-baal.

34 And the ſon of Jonathan *was* Merib-baal; and Merib-baal begat Micah.

35 And the ſons of Micah *were*, Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah: and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his ſon, Eleaſah his ſon, Azel his ſon:

38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Shearіah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel.

39 And the ſons of Eſhek his brother *were*, Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third.

40 And the ſons of Ulam were mighty men of valour, archers, and had many ſons, and ſons

V. 40. *Archers*—Heb. *That tread the bow:* for their ſteel-bows were ſo ſtrong, ſays Biſhop Patrick, that they could not bend them with their arms, but ſat down, and preſſed them with their feet, drew the arrow with both hands, that it might fly with the greater force.

ſons,

ſons, an hundred and fifty. All theſe *are* of the ſons of Benjamin.

CHAP. IX.

1. *The original of Iſrael and Judah's genealogies.* 2. *The diſtribution of thoſe who returned to their poſſeſſions after the captivity.* 3. *The Iſraelites who inhabited Jeruſalem on their return;* 10. *and the prieſts,* 14. *and the Levites who reſided there, attending upon their ſeveral charges.* 35. *Saul and Jonathan's ſtock.*

SO all Iſrael were reckoned by genealogies, and behold, they *were* written in the book of the kings of Iſrael and Judah, *who* were carried away to Babylon for their tranſgreſſion.

2 ¶ Now the firſt inhabitants *that dwelt* in their poſſeſſions in their cities *were* the Iſraelites, the prieſts, Levites, and the Nethinims.

3 ¶ And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh:

4 Uthai the ſon of Ammihud, the ſon of Omri, the ſon of Imri, the ſon of Bani, of the children of Pharez the ſon of Judah.

5 And of the Shilonites; Aſaiah the firſt-born, and his ſons.

6 And of the ſons of Zerah; Jeuel, and their brethren, ſix hundred and ninety.

7 And of the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Hodaviah, the ſon of Haſenuah.

V. 1. *The book*—In the public records, wherein there was an account of that kingdom, and of the ſeveral families in it.

V. 2. *The firſt*—After the return from Babylon. *That dwelt in their poſſeſſion*—That took poſſeſſion of their own lands and cities, which had been formerly allotted them; but of late years had been taken from them for their ſins, and poſſeſſed by other people.

8 And

8 And Ibneiah the ſon of Jeroham, and Elah the ſon of Uzzi, the ſon of Michri, and Meſhullam the ſon of Shephatiah, the ſon of Reul, the ſon of Ibnijah;

9 And their brethren according to their generations, nine hundred and fifty and ſix. All theſe men *were* chief of the fathers in the houſe of their fathers.

10 And of the prieſts; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, the ruler of the houſe of God;

12 And Adaiah the ſon of Jeroham, the ſon of Paſhur, the ſon of Malchijah, and Maaſiai the ſon of Adiel, the ſon of Jahzerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer,

13 And their brethren, heads of the houſe of their fathers, a thouſand and ſeven hundred and threeſcore; very able men for the work of the ſervice of the houſe of God.

14 ¶ And of the Levites; Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, of the ſons of Merari;

15 And Bakbakkar, Hereſh, and Galal, and Mattaniah the ſon of Micah, the ſon of Zichri, the ſon of Aſaph:

V. 9. *Nine hundred and fifty-ſix*—They are reckoned but nine hundred and twenty-eight in Neh. xi. 8. either becauſe there he mentions only thoſe that were by lot determined to dwell at Jeruſalem, to whom he here adds thoſe who freely offered themſelves to this ſervice; or, becauſe ſome of the perſons firſt placed there were dead, or removed from Jeruſalem upon ſome preſſing and emergent occaſion.

16 And

16 And Obadiah the ſon of Shemaiah, the ſon of Galal, the ſon of Jeduthun; and Berechiah the ſon of Aſa, the ſon of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren; Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eaſtward: they *were* porters in the companies of the children of Levi.

19 And Shallum the ſon of Kore, the ſon of Ebiaſaph, the ſon of Korah, and his brethren, of the houſe of his father, the Korahites, *were* over the work of the ſervice, keepers of the gates of the tabernacle: and their fathers *being* over the hoſt of the LORD, *were* keepers of the entry.

20 And Phinehas the ſon of Eleazar was the ruler over them in time paſt, *and* the LORD *was* with him.

21 *And* Zechariah the ſon of Meſhelemiah *was* porter of the door of the tabernacle of the congregation.

22 All theſe *which were* choſen to be porters in the gates *were* two hundred and twelve. Theſe were rockoned by their genealogy in their villages, whom David and Samuel the ſeer did ordain in their ſet office.

V. 21. *Zechariah—was* — In the time of David, as the following verſe ſheweth. *Porter* — Chief porter. *The door*—Of the door which led out of the prieſts court into the tabernacle, in which the ark was placed. Before the temple was built, they had a mean and moveable tent, which they made uſe of in the mean time. They that cannot yet have a temple, let them be thankful for a tabernacle, and make the beſt uſe of it. Never let God's work be left undone, for want of a place to do it in.

23 And

23 So they and their children *had* the overſight of the gates of the houſe of the LORD, *namely*, the houſe of the tabernacle by wards.

24 In four quarters were the porters, toward the eaſt, weſt, north, and ſouth.

25 And their brethren, *which were* in their villages, *were* to come after ſeven days from time to time with them.

26 For theſe Levites, the four chief porters were in *their* ſet office, and were over the chambers and treaſures of the houſe of God.

27 And they lodged round about the houſe of God, becauſe the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the miniſtering veſſels, that they ſhould bring them in and out by tale.

29 *Some* of them alſo *were* appointed to overſee the veſſels, and all the inſtruments of the ſanctuary, and the fine flour, and the wine, and the oil, and the frankincenſe and the ſpices.

30 And *ſome* of the ſons of the prieſts made the ointment of the ſpices.

31 And Mattithiah *one* of the Levites, who *was* the firſt-born of Shallum the Korahite, had

V. 23. *The overſight*—Namely, in David's time. *Tabernacle*— This is added to explain what he means by the houſe of the Lord; not that tabernacle which David had ſet up for the ark; but that more ſolemn tabernacle, which Moſes had made by God's expreſs command, which in David's time was at Gibeon; in which God was worſhipped until the temple was built.

V. 25. *To come*—From their ſeveral villages to the place of worſhip. *Seven days*—Every ſeventh day the courſes were changed, and the new comers were to tarry till the next ſabbath day. *With them*—To be with them, with the chief porters, who always abode in the place of God's worſhip.

the

the ſet office over the things that were made in the pans.

32 And *other* of their brethren, of the ſons of the Kohathites, *were* over the ſhew-bread to prepare *it* every ſabbath.

33 And theſe *are* the ſingers, chief of their fathers of the Levites, *who remaining* in the chambers *were* free: for they were employed in *that* work day and night.

34 Theſe chief fathers of the Levites *were* chief throughout their generations: theſe dwelt at Jeruſalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whoſe wife's name *was* Maachah:

36 And his firſt-born ſon Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth,

38 And Mikloth begat Shimeam. And they alſo dwelt with their brethren at Jeruſalem, over-againſt their brethren.

39 And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchi-ſhua, and Abinadab. and Eſh-baal.

40 And the ſon of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the ſons of Micah *were*, Pithon, and Melech, and Tahrea, *and Ahaz*.

42 And Ahaz begat Jarah; and Jarah begat

V. 34. *Theſe dwelt at Jeruſalem*—Upon their return from Babylon they were not ſuffered to chooſe their habitations in the country, as others were, but were obliged to ſettle themſelves at Jeruſalem, that they might conſtantly attend upon God's ſervice there.

V. 35. *Maachah*—In this and the following verſes, he repeats Saul's genealogy, that he might make way for the following hiſtory.

Alemeth

Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his ſon, Eleaſah his ſon, Azel his ſon.

44 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan: theſe *were* the ſons of Azel.

CHAP. X.

1. *Saul's overthrow and death.* 8. *The Philiſtines triumph.* 11. *Jabeſh-gilead's kindneſs towards Saul and his ſons.* 13. *Saul's ſin: for which the kingdom was tranſlated from him to David.*

NOW the Philiſtines fought againſt Iſrael; and the men of Iſrael fled from before the Philiſtines and fell down ſlain in mount Gilboa.

2 And the Philiſtines followed hard after Saul and after his ſons; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchi-ſhua, the ſons of Saul.

3 And the battle went ſore againſt Saul, and the archers hit him, and he was wounded of the archers.

4 Then ſaid Saul to his armour-bearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come, and abuſe me. But his armour-bearer would not; for he was ſore afraid. So Saul took a ſword, and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe on the ſword, and died.

6 So Saul died, and his three ſons, and all his houſe died together.

V. 6. *So Saul died—and all his houſe died together* — All his children, then preſent with him, namely *his three ſons*, for Iſhboſheth, and Mephiboſheth, two of Saul's ſons, were not ſlain.

7 And when all the men of Iſrael that *were* in the valley ſaw that they fled, and that Saul and his ſons were dead, then they forſook their cities and fled; and the Philiſtines came and dwelt in them.

8 ¶ And it came to paſs on the morrow when the Philiſtines came to ſtrip the ſlain, that they found Saul and his ſons fallen in mount Gilboa.

9 And when they had ſtripped him, they took his head, and his armour, and ſent into the land of the Philiſtines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the houſe of their gods, and faſtened his head in the temple of Dagon.

11 ¶ And when all Jabeſh-gilead heard all that the Philſtines had done to Saul,

12 They aroſe, all the valiant men, and took away the body of Saul, and the bodies of his ſons, and brought them to Jabeſh, and buried their bones under the oak in Jabeſh; and faſted ſeven days.

13 ¶ So Saul died for his tranſgreſſion which he committed againſt the LORD, *even* againſt the word of the LORD which he kept not, and alſo for aſking *counſel* of one that had a familiar ſpirit to enquire *of it*;

14 And enquired not of the LORD: therefore

V. 10. *And—his head in the temple of Dagon*—If we give not God the glory of our ſucceſſes, even Philiſtines will riſe up in judgment with us and condemn us. Shall Dagon have ſo great a place in their triumphs, and the true God be forgotten in ours?

V. 14. *And enquired not of the LORD* — He did in ſome ſort, but not in a right manner, not humbly and penitently, not diligently and importunately, and not patiently and perſeveringly. See 1 Samuel xxviii. 6.

he

he ſlew him; and turned the kingdom unto David the ſon of Jeſſe.

CHAP. XI.

1. *David is made king over Iſrael at Hebron.* 4. *He winneth the caſtle of Zion from the Jebuſites: Joab for his valour is made chief: David's proſperity through God's bleſſing.* 10. *A catalogue of David's mighty men.*

THEN all Iſrael gathered themſelves to David unto Hebron, ſaying, Behold, we *are* thy bone and thy fleſh.

2 And moreover in time paſt, even when Saul was king, thou *waſt* he that leddeſt out and broughteſt in Iſrael: and the LORD thy God ſaid unto thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be ruler over my people Iſrael.

3 Therefore came all the elders of Iſrael to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Iſrael, according to the word of the LORD by Samuel.

4 ¶ And David and all Iſrael went to Jeruſalem, which *is* Jebus; where the Jebuſites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come hither. Nevertheleſs David took the caſtle of Zion, which *is* the city of David.

6 And David ſaid, Whoſoever ſmiteth the Jebuſites firſt, ſhall be chief and captain. So Joab the ſon of Zeruiah went firſt up, and was chief.

7 And David dwelt in the caſtle; therefore they called it, The city of David.

8 And

8 And he built the city round about, even from Millo round about: and Joab repaired the reſt of the city.

9 So David waxed greater and greater: for the LORD of hoſts *was* with him.

10 ¶ Theſe alſo *are* the chief of the mighty men, whom David had, who ſtrengthened themſelves with him in his kingdom, *and* with all Iſrael, to make him king according to the word of the LORD concerning Iſrael.

11 And this *is* the number of the mighty men, whom David had; Jaſhobeam an Hachmonite, the chief of the captains. He lifted up his ſpear againſt three hundred, ſlain *by him* at one time.

12 And after him *was* Eleazar the ſon of Dodo the Ahohite, who *was one* of the three mighties.

13 He was with David at Paſ-dammim, and there the Philiſtines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philiſtines.

14 And they ſet themſelves in the midſt of *that* parcel, and delivered it, and ſlew the Philiſtines; and the LORD ſaved *them* by a great deliverance.

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam, and the hoſt of the Philiſtines encamped in the valley of Rephaim.

V. 11. *Jaſhobeam — lifted up his ſpear againſt three hundred, ſlain by him at one time*—Probably by his own hand, five hundred more being ſlain by others then joining with him, who purſued the victory, both which ſums make up the eight hundred, numbered 2 Sam. xxiii. 8. The ſlaughter of all is juſtly aſcribed to him, becauſe it was the effect of his valour.

16 And

16 And David *was* then in the hold, and the Philiſtines garriſon *was* then at Beth-lehem.

17 And David longed, and ſaid, Oh, that one would give me drink of the water of the well of Beth-lehem that *is* at the gate!

18 And the three brake through the hoſt of the Philiſtines and drew water out of the well of Beth-lehem that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And ſaid, My God forbid *it* me, that I ſhould do this thing: ſhall I drink the blood of theſe men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. Theſe things did theſe three mightieſt.

20 And Abiſhai the brother of Joab, he was chief of the three; for lifting up his ſpear againſt three hundred, he ſlew *them*, and had a name among the three.

21 Of the three he was more honourable than the two; for he was their captain: howbeit he attained not unto the *firſt* three.

22 Benaiah the ſon of Jehoiada, the ſon of a valiant man, of Kabzeel, who had done many acts: he ſlew two lion-like men of Moab; alſo he went down, and ſlew a lion in a pit in a ſnowy day.

23 And he ſlew an Egyptian, a man of *great* ſtature, five cubits high; and in the Egyptian's hand *was* a ſpear like a weaver's beam; and he went down to him with a ſtaff, and plucked the

V. 18. *But David would not drink of it*—See Note on 2 Sam. xxiii. 18.

ſpear

ſpear out of the Egyptian's hand, and ſlew him with his own ſpear.

24 Theſe *things* did Benaiah the ſon of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the firſt three. And David ſet him over his guard.

26 Alſo the valiant men of the armies *were* Aſahel the brother of Joab, Elhanan the ſon of Dodo of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the ſon of Ikkeſh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Huſhathite, Ila the Ahohite,

30 Maharai the Netophathite, Heled the ſon of Baanah the Netophathite,

31 Ithai the ſon of Ribai of Gibeah *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaaſh, Abiel the Abathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The ſons of Haſhem the Gizonite, Jonathan the ſon of Shage the Hararite,

35 Ahim the ſon of Sacar the Hararite, Eliphal the ſon of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naari the ſon of Ezbai,

38 Joel the brother of Nathan, Mibhar the ſon of Haggeri,

39 Zelek

39 Zelek the Ammonite, Naharia the Berothite the armour-bearer of Joab the ſon of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſon of Ahlai,

42 Adina the ſon of Shiza the Reubenite, a captain of the Reubenites, and thirty with him.

43 Hanan the ſon of Maachah, and Joſhaphat the Mithnite,

44 Uzzia the Aſhterathite, Shama and Jehiel the ſons of Hothan the Aroerite,

45 Jediael the ſon of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jaſiel the Meſobaite.

CHAP. XII.

1. *The companies that came to David at Ziklag.* 23. *The armies that came to him at Hebron.*

NOW theſe *are* they that came to David to Ziklag, while he yet kept himſelf cloſe becauſe of Saul the ſon of Kiſh: and they *were* among the mighty men helpers of the war.

2 *They were* armed with bows and could uſe both the right hand and the left in *hurling* ſtones, and *ſhooting* arrows out of a bow, *even* of Saul's brethren, of Benjamin.

3 The chief *was* Ahiezer, then Joaſh, the ſon

V. 41. *Uriah*—The laſt of that catalogue in 2 Sam. xxiii. 39. But here ſome others are added to the number, becauſe though they were not of the thirty, yet they were men of great valour and renown amongſt David's commanders.

V. 42. *And thirty with him* — Thirty captains who were under him as their colonel.

V. 2. *Even of Saul's brethren, of Benjamin*—Of Saul's own tribe: who were moved hereto by God's ſpirit, and by their obſervation of God's departure from Saul, and of his ſpecial preſence with David.

of

of Shemaah the Gibeathite; and Jeziel, and Pelet, the ſon of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Iſmaiah the Gibeonite, a mighty man among the thirty, and over the thirty: and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jeſiah, and Azareel, and Joezer, and Jaſhobeam, the Korhites,

7 And Joelah, and Zebadiah, the ſons of Jeroham of Gedor.

8 And of the Gadites there ſeparated themſelves unto David into the hold to the wilderneſs men of might, *and* men of war fit for the battle, that could handle ſhield and buckler, whoſe faces *were like* the faces of lions, and *were* as ſwift as the roes upon the mountains;

9 Ezer the firſt, Obadiah the ſecond, Eliab the third,

10 Miſhmannah the fourth, Jeremiah the fifth,

11 Attai the ſixth, Eliel the ſeventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Macbanai the eleventh.

14 Theſe *were* of the ſons of Gad, captains of the hoſt: one of the leaſt *was* over an hundred, and the greateſt over a thouſand.

15 Theſe *are* they that went over Jordan in the firſt month, when it had overflown all his banks: and they put to flight all *them* of the valleys, *both* toward the eaſt, and toward the weſt.

16 And

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them, and anſwered and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall be knit unto you: but if *ye be come* to betray me to mine enemies, ſeeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then the ſpirit came upon Amaſai, who *was* chief of the captains, *and he ſaid*, Thine *are we*, David, and on thy ſide, thou ſon of Jeſſe: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *ſome* of Manaſſeh to David when he came with the Philiſtines againſt Saul to battle. But they helped them not; for the lords of the Philiſtines, upon adviſement, ſent him away, ſaying, He will fall to his maſter Saul, to *the jeopardy of* our heads.

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thouſands that *were* of Manaſſeh.

21 And they helped David againſt the band *of the rovers*: for they *were* all mighty men of valour, and were captains in the hoſt.

V. 18. *Then the ſpirit came upon Amaſai*—Not only ſaving graces, but other heroical and generous motions are aſcribed to God's ſpirit, which here ſtirred up in him a more than ordinary greatneſs of mind and reſolution.

22 For at *that* time day by day there came to David to help him, until *it was* a great hoſt, like the hoſt of God.

23 ¶ And theſe *are* the numbers of the bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

24 The children of Judah, that bare ſhield and ſpear, *were* ſix thouſand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, ſeven thouſand and one hundred.

26 Of the children of Levi, four thouſand and ſix hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thouſand and ſeven hundred.

28 And Zadok, a young man mighty of valour, and of his father's houſe twenty and two captains.

29 And of the children of Benjamin the kindred of Saul, three thouſand: for hitherto the greateſt part of them had kept the ward of the houſe of Saul.

30 And of the children of Ephraim, twenty thouſand and eight hundred, mighty men of valour, famous throughout the houſe of their fathers.

31 And of the half-tribe of Manaſſeh, eigh-

V. 22. *There came to David to help him* — While he was at Ziklag, and in his march to Hebron, and principally at Hebron. *Like the hoſt of God* —Innumerable like the ſtars or angels, both which are called God's hoſts.

teen

teen thouſand, which were expreſſed by name to come and make David king.

32 And of the children of Iſſachar, *which were men* that had underſtanding of the times, to know what Iſrael ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

33 Of Zebulun, ſuch as went forth to battle, expert in war, with all inſtruments of war, fifty thouſand, which could keep rank: *they were* not of double heart.

34 And of Naphtali, a thouſand captains, and with them, with ſhield and ſpear, thirty and ſeven thouſand.

35 And of the Danites, expert in war, twenty and eight thouſand and ſix hundred.

36 And of Aſher, ſuch as went forth to battle, expert in war, forty thouſand.

37 And on the other ſide of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manaſſeh, with all manner of inſtruments of war for the battle, an hundred and twenty thouſand.

38 All theſe men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Iſrael: and all the reſt alſo of Iſrael *were* of one heart to make David king.

39 And there they were with David three

V. 32. *Children of Iſſachar—that had underſtanding of the times*—They underſtood public affairs, the temper of the nation, and the tendencies of the preſent events. And they ſhewed their wiſdom at this time; for as they had adhered to Saul while he lived, as knowing the time was not yet come for David to take poſſeſſion of the kingdom: and as they could not join David, while Abner lived, and had the command of the other tribes wherewith they were encompaſſed, ſo as ſoon as he was dead, and they had an opportunity to declare themſelves, they owned David for their king.

days,

days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Iſſachar, and Zebulun, and Naphtali, brought bread on aſſes, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raiſins, and wine, and oil, and oxen, and ſheep abundantly; for *there was* joy in Iſrael.

CHAP. XIII.

1. *David fetcheth the ark from Kirjath-jearim.* 9. *Uzza being ſmitten, the ark is left at the houſe of Obed-edom.*

AND David conſulted with the captains of thouſands and of hundreds, *and* with every leader.

2 And David ſaid unto all the congregation of Iſrael, If *it ſeem* good unto you, and *that it be* of the LORD our God, let us ſend abroad unto our brethren every where *that are* left in all the land of Iſrael, and with them *alſo* to the prieſts and Levites *which are* in their cities *and* ſuburbs, that they may gather themſelves unto us.

3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation ſaid that they would do ſo: for the thing was right in the eyes of all the people.

5 So David gathered all Iſrael together, from

V. 3. *Let us bring again the ark of our God—for we enquired not at it in the days of Saul* — The ark was then neglected; and the generality of the people contented themſelves with going to Gibeon and offering ſacrifices there, not caring, though the ark, the ſoul of the tabernacle, was in another place. As ſoon as David had power in his hand, he would uſe it for the advancement of religion. It ought to be the firſt care of thoſe that are enriched or preferred, to honour God with their honours, and to ſerve him and the intereſts of his kingdom among men, with their wealth and power.

Shihor

Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Iſrael, to Baalah, *that is*, to Kirjath-jearim, which *belongeth* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whoſe name is called *on it*.

7 And they carried the ark of God in a new cart, out of the houſe of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Iſrael played before God with all *their* might, and with ſinging, and with harps, and with pſalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threſhing-floor of Chidon, Uzza put forth his hand to hold the ark: for the oxen ſtumbled.

10 And the anger of the LORD was kindled againſt Uzza, and he ſmote him, becauſe he put his hand to the ark; and there he died before God.

11 And David was diſpleaſed becauſe the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza unto this day.

12 And David was afraid of God that day, ſaying, How ſhall I bring the ark of God *home* to me?

13 So David brought not the ark *home* to himſelf to the city of David, but carried it aſide into the houſe of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his houſe three months.

V. 6. *That is*—The ſame city was called by both names.

V. 10. *And he ſmote him—and there he died* — See Note on 2 Sam. vi. 7.

V. 11. *And David was diſpleaſed*—See Note on 2 Sam. vi. 8.

And

And the LORD bleſſed the houſe of Obed-edom, and all that he had.

CHAP. XIV.

1. *Hiram ſendeth timber and builders to David.* 2. *The proſperity of David's kingdom.* 3. *His additional wives and children after his acceſſion to the kingdom.* 8. *His two ſignal victories over the Philiſtines.*

NOW Hiram king of Tyre ſent meſſengers to David, and timber of cedars, with maſons and carpenters, to build him an houſe.

2 ¶ And David perceived that the LORD had confirmed him king over Iſrael: for his kingdom was lifted up on high, becauſe of his people Iſrael.

3 ¶ And David took more wives at Jeruſalem: and David begat more ſons and daughters.

4 Now theſe *are* the names of his children which he had in Jeruſalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Eliſhua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Eliſhama, and Beeliada, and Eliphalet.

8 ¶ And when the Philiſtines heard that David was anointed king over all Iſrael, all the Philiſtines went up to ſeek David: and David heard *of it*, and went out againſt them.

9 And the Philiſtines came and ſpread themſelves in the valley of Rephaim.

10 And David enquired of God, ſaying, Shall

V. 14. *And the Lord bleſſed the houſe of Obed-edom, and all that he had*—Let this encourage us to welcome God's ordinance into our houſes, believing the ark is a gueſt no-body ſhall loſe by. Nor let it be the leſs precious to us, for its being to others a rock of offence.

V. 3. *And David took more wives*—See Note on 2 Sam. v. 13.

V. 8. *And David heard of it*—See Note on 2 Sam. v. 17.

I go

I go up againſt the Philiſtines, and wilt thou deliver them into mine hand? And the LORD ſaid unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David ſmote them there. Then David ſaid, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place, Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philiſtines yet again ſpread themſelves abroad in the valley.

14 Therefore David enquired again of God: and God ſaid unto him, Go not up after them; turn away from them, and come upon them over-againſt the mulberry-trees.

15 And it ſhall be, when thou ſhalt hear a ſound of going in the tops of the mulberry-trees, *that* then thou ſhalt go out to battle: for God is gone forth before thee to ſmite the hoſt of the Philiſtines.

16 David therefore did as God commanded him, and they ſmote the hoſt of the Philiſtines from Gibeon even to Gazer.

17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

CHAP. XV.

1. *David's order about bringing the ark from the houſe of Obed-edom.* 25. *He and all Iſrael perform it with great*

V. 12. *Left their gods*—See Note on 2 Sam. v. 21.

demonſtrations

demonſtrations of joy. 29. *Michal deſpiſeth David for dancing before the ark.*

AND *David* made him houſes in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David ſaid, None ought to carry the ark of God but the Levites: for them hath the LORD choſen to carry the ark of God, and to miniſter unto him for ever.

3 And David gathered all Iſrael together to Jeruſalem, to bring up the ark of the LORD unto his place which he had prepared for it.

4 And David aſſembled the children of Aaron, and the Levites.

5 Of the ſons of Kohath; Uriel the chief, and his brethren an hundred and twenty.

6 Of the ſons of Merari; Aſaiah the chief, and his brethren two hundred and twenty.

7 Of the ſons of Gerſhom; Joel the chief, and his brethren an hundred and thirty.

8 Of the ſons of Elizaphan; Shemaiah the chief, and his brethren two hundred.

9 Of the ſons of Hebron; Eliel the chief, and his brethren fourſcore.

10 Of the ſons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the prieſts, and for the Levites, for Uriel, Aſaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And ſaid unto them, Ye *are* the chief of the fathers of the Levites: ſanctify yourſelves

V. 1. *And David made him houſes*— A palace conſiſting of many houſes or apartments for his ſeveral wives and children.

both

both ye and your brethren, that ye may bring up the ark of the LORD God of Iſrael unto the *place that* I have prepared for it.

13 For becauſe ye *did it* not at the firſt, the LORD our God made a breach upon us, for that we ſought him not after the due order.

14 So the prieſts and the Levites ſanctified themſelves to bring up the ark of the LORD God of Iſrael.

15 And the children of the Levites bare the ark of God upon their ſhoulders, with the ſtaves thereon, as Moſes commanded, according to the word of the LORD.

16 And David ſpake to the chief of the Levites, to appoint their brethren *to be* the ſingers with inſtruments of muſic, pſalteries, and harps, and cymbals, ſounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the ſon of Joel; and of his brethren, Aſaph the ſon of Berechiah; and of the ſons of Merari their brethren, Ethan the ſon of Kuſhaiah:

18 And with them their brethren of the ſecond *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaſeiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the ſingers, Heman, Aſaph, and Ethan *were appointed* to ſound with cymbals of braſs;

20 And Zechariah, and Aziel, and Shemira-

V. 18. *Second degree* — The firſt rank of ſacred muſicians being thoſe three famous perſons named ver. 17. next to whom were theſe here named.

moth, and Jehiel, and Unni, and Eliab, and Maaſeiah, and Benaiah, with pſalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah chief of the Levites, *was* for ſong; he inſtructed about the ſong, becauſe he *was* ſkilful.

23 And Berechiah and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoſhaphat, and Nethaneel, and Amaſai, and Zechariah, and Benaiah, and Eliezer the prieſts, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

25 ¶ So David and the elders of Iſrael and the captains over thouſands went to bring up the ark of the covenant of the LORD out of the houſe of Obed-edom with joy.

26 And it came to paſs when God helped the Levites that bare the ark of the covenant of the LORD, that they offered ſeven bullocks and ſeven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the ſingers, and Chenaniah, the maſter of the ſongs, with the ſingers: David alſo *had* upon him an ephod of linen.

28 Thus all Iſrael brought up the ark of the

V. 26. *Helped*—Encouraging them in their work with ſome comfortable ſign of his preſence with them. In all religious exerciſes, we muſt derive help from heaven.

V. 27. *With a robe of fine linen — alſo—an ephod of linen* — David was clothed with a double garment, with a robe of fine linen, and with a linen ephod. See Note on 2 Sam. vii. 14.

covenant

covenant of the LORD with ſhoutings, and with ſound of the cornet, and with trumpets, and with cymbals, making a noiſe with pſalteries and harps.

29 ¶ And it came to paſs *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window ſaw king David dancing and playing: and ſhe deſpiſed him in her heart.

CHAP. XVI.

1. *David's feſtival ſacrifice.* 4. *He ordereth a choir to ſing thankſgiving.* 7. *The pſalm of thankſgiving.* 37. *He appointeth miniſters, porters, prieſts, and muſicians, to attend continually on the ark.*

SO they brought the ark of God, and ſet it in the midſt of the tent that David had pitched for it: and they offered burnt-ſacrifices, and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he bleſſed the people in the name of the LORD.

3 And he dealt to every one of Iſrael, both man and woman, to every one a loaf of bread, and a good piece of fleſh, and a flagon *of wine.*

4 ¶ And he appointed *certain* of the Levites to miniſter before the ark of the LORD, and to record, and to thank and praiſe the LORD God of Iſrael:

5 Aſaph the chief, and next to him, Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with pſalteries, and with harps; but Aſaph made a ſound with cymbals.

V. 4. *To thank and praiſe*—All our rejoicings ſhould expreſs themſelves in thankſgivings to him from whom all our comforts are received.

6 Benaiah

6 Benaiah alſo and Jahziel the prieſts with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered firſt *this pſalm* to thank the LORD, into the hand of Aſaph and his brethren:

8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, ſing pſalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name; let the heart of them rejoice that ſeek the LORD.

11 Seek the LORD and his ſtrength, ſeek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye ſeed of Iſrael his ſervants, ye children of Jacob his choſen ones.

14 He is the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thouſand generations;

16 *Even of the covenant* which he made with Abraham, and of his oath unto Iſaac;

17 And hath confirmed the ſame to Jacob for a law, *and* to Iſrael *for* an everlaſting covenant,

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

V. 7. *David delivered firſt this pſalm —into the hand of Aſaph*—Hereby it is implied, that after this he delivered many other pſalms into their hands, to be ſung by them to the praiſe of God in his public ſervice. We ſhall find it in the ſame words, in Pſal. xcvi. and cv. all but the three laſt verſes.

19 When

19 When ye were but few, even a few, and ſtrangers in it;

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes,

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the LORD, all the earth; ſhew forth from day to day his ſalvation.

24 Declare his glory among the heathen, his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praiſed: he alſo *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his preſence, ſtrength and gladneſs *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and ſtrength.

29 Give unto the LORD the glory *due* unto his name: bring an offering and come before him: worſhip the LORD in the beauty of holineſs.

30 Fear before him, all the earth: the world alſo ſhall be ſtable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* ſay among the nations, the LORD reigneth.

32 Let the ſea roar, and the fulneſs thereof: let the fields rejoice and all that *is* therein.

33 Then ſhall the trees of the wood ſing out at the preſence of the LORD, becauſe he cometh to judge the earth.

34 O give

34 O give thanks to the LORD; for *he is* good: for his mercy *endureth* for ever.

35 And ſay ye, Save us, O God of our ſalvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praiſe.

36 Bleſſed *be* the LORD God of Iſrael for ever and ever. And all the people ſaid, Amen, and praiſed the LORD.

37 ¶ So he left there before the ark of the covenant of the LORD Aſaph and his brethren, to miniſter before the ark continually, as every day's work required:

38 And Obed-edom, with their brethren, threeſcore and eight; Obed-edom alſo the ſon of Jeduthun, and Hoſah, *to be* porters:

39 And Zadok the prieſt, and his brethren the prieſts, before the tabernacle of the LORD, in the high place that *was* at Gibeon,

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually morning and evening, and *to do* according to all *that is* written in the law of the LORD, which he commanded Iſrael;

41 And with them Heman and Jeduthun, and the reſt *that were* choſen, who were expreſſed by

V. 37. *So he left there before the ark of the covenant—Aſaph and his brethren*—He appointed them their work and ſtation there. Indeed no incenſe was burnt there, nor ſacrifices offered, becauſe the altars were not there. But David's prayers were directed *as incenſe, and the lifting up of his hands as an evening ſacrifice.* So early did ſpiritual worſhip take place of ceremonial.

V. 40. *Which he commanded Iſrael*—Theſe muſt be kept up; becauſe however in their own nature they were inferior to prayer and praiſe, yet as they were types of the mediation of Chriſt, the obſervance of them was of mighty importance.

name,

name, to give thanks to the LORD, becauſe his mercy *endureth* for ever:

42 And with them Heman and Jeduthun with trumpets and cymbals, for thoſe that ſhould make a ſound, and with muſical inſtruments of God. And the ſons of Jeduthun *were* porters.

43 And all the people departed every man to his houſe: and David returned to bleſs his houſe.

CHAP. XVII.

1. *Nathan firſt approving David's purpoſe to build God an houſe, afterwards by the word of the LORD forbiddeth it, but with aſſurance of favour,* 11. *and a promiſe of eſpecial bleſſings in his ſeed.* 16. *His prayer and thankſgiving.*

NOW it came to paſs, as David ſat in his houſe, that David ſaid to Nathan the prophet, Lo, I dwell in an houſe of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan ſaid unto David, Do all that *is* in thine heart; for God *is* with thee.

3 And it came to paſs the ſame night, that the word of God came to Nathan, ſaying,

4 Go, and tell David my ſervant, Thus ſaith the LORD, Thou ſhalt not build me an houſe to dwell in.

5 For I have not dwelt in an houſe ſince the day that I brought up Iſrael, unto this day; but have gone from tent to tent, and from *one* tabernacle *to another.*

6 Whereſoever I have walked with all Iſrael,

V. 42. *With muſical inſtruments of God*—Appropriated to the worſhip of God; not ſuch as they uſed on other occaſions. Between common mirth and holy joy, there is a vaſt difference; and the limits and diſtances between them muſt be carefully kept up.

Chap. XVII.—See Notes on 2 Sam. vii. where the ſame things are recorded with little variation.

ſpake

ſpake I a word to any of the judges of Iſrael, whom I commanded to feed my people, ſaying, Why have ye not built me an houſe of cedars?

7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the *ſheep*-cote, *even* from following the ſheep, that thou ſhouldeſt be ruler over my people Iſrael.

8 And I have been with thee whitherſoever thou haſt walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

9 Alſo I will ordain a place for my people Iſrael, and will plant them, and they ſhall dwell in their place, and ſhall be moved no more; neither ſhall the children of wickedneſs waſte them any more as at the beginning.

10 And ſince the time that I commanded judges *to be* over my people Iſrael: moreover, I will ſubdue all thine enemies. Furthermore, I tell thee that the LORD will build thee an houſe.

11 ¶ And it ſhall come to paſs, when thy days be expired that thou muſt go *to be* with thy fathers, that I will raiſe up thy ſeed after thee, which ſhall be of thy ſons, and I will eſtabliſh his kingdom.

12 He ſhall build me an houſe, and I will ſtabliſh his throne for ever.

13 I will be his father, and he ſhall be my ſon: and I will not take my mercy away from him, as I took *it* from *him* that was before thee.

14 But I will ſettle him in mine houſe, and in my

my kingdom for ever; and his throne ſhall be eſtabliſhed for evermore.

15 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

16 ¶ And David the king came, and ſat before the LORD, and ſaid, Who *am* I, O LORD God, and what *is* mine houſe, that thou haſt brought me hitherto?

17 And *yet* this was a ſmall thing in thine eyes, O God: for thou haſt *alſo* ſpoken of thy ſervant's houſe for a great while to come, and haſt regarded me according to the eſtate of a man of high degree, O LORD God.

18 What can David *ſpeak* more to thee for the honour of thy ſervant? for thou knoweſt thy ſervant.

19 O LORD, for thy ſervant's ſake, and according to thine own heart haſt thou done all this greatneſs, in making known all *theſe* great things.

20 O LORD, *there is* none like thee, neither *is there any* God beſides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Iſrael, whom God went to redeem *to be* his own people, to make thee a name of greatneſs and terribleneſs, by driving out nations from before thy people whom thou haſt redeemed out of Egypt?

22 For thy people Iſrael didſt thou make thine own people for ever; and thou, LORD, becameſt their God.

23 Therefore now, LORD, let the thing that

thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be eſtabliſhed for ever, and do as thou haſt ſaid.

24 Let it even be eſtabliſhed, that thy name may be magnified for ever, ſaying, The LORD of hoſts *is* the God of Iſrael, *even* a God to Iſrael: and *let* the houſe of David thy ſervant *be* eſtabliſhed before thee.

25 For thou, O my God, haſt told thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and haſt promiſed this goodneſs unto thy ſervant.

27 Now therefore let it pleaſe thee to bleſs the houſe of thy ſervant, that it may be before thee for ever: for thou bleſſeſt, O LORD, and *it ſhall be* bleſſed for ever.

CHAP. XVIII.

1. *David ſubdueth the Philiſtines, and the Moabites.* 3. *He ſmiteth Hadarezer, and the Syrians.* 9. *Tou king of Hamath ſendeth his ſon with preſents to bleſs David, who dedicateth them, and the ſpoils he had taken, to God.*

NOW after this it came to paſs that David ſmote the Philiſtines, and ſubdued them, and took Gath and her towns out of the hand of the Philiſtines.

2 And he ſmote Moab: and the Moabites became David's ſervants, *and* brought gifts.

3 ¶ And David ſmote Hadarezer king of Zobah unto Hamath, as he went to eſtabliſh his dominion by the river Euphrates.

4 And David took from him a thouſand cha-

V. 2. *And he ſmote Moab*—See Note on 2 Sam. viii. 2.

riots,

riots, and ſeven thouſand horſemen, and twenty thouſand footmen: David alſo houghed all the chariot-*horſes*, but reſerved of them an hundred chariots.

5 And when the Syrians of Damaſcus came to help Hadarezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put *garriſons* in Syria-damaſcus, and the Syrians became David's ſervants, *and* brought gifts. Thus the LORD preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadarezer, and brought them to Jeruſalem.

8 Likewiſe from Tibhath, and from Chun, cities of Hadarezer, brought David very much braſs, wherewith Solomon made the braſen ſea, and the pillars, and the veſſels of braſs.

9 ¶ Now when Tou king of Hamath heard how David had ſmitten all the hoſt of Hadarezer king of Zobah:

10 He ſent Hadoram his ſon to king David, to enquire of his welfare, and to congratulate him, becauſe he had fought againſt Hadarezer, and ſmitten him; for Hadarezer had warred with Tou; and *with him* all manner of veſſels of gold, and ſilver, and braſs.

11 Them alſo king David dedicated unto the LORD, with the ſilver and the gold that he brought from all *theſe* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philiſtines, and from Amalek.

V. 4. *Seven thouſand horſemen*—See Note on 2 Sam. viii. 4.

12 Moreover,

12 Moreover, Abiſhai the ſon of Zeruiah ſlew of the Edomites in the valley of ſalt, eighteen thouſand.

13 And he put garriſons in Edom; and all the Edomites became David's ſervants. Thus the LORD preſerved David whitherſoever he went.

14 So David reigned over all Iſrael, and executed judgment and juſtice among all his people.

15 And Joab the ſon of Zeruiah was over the hoſt; and Jehoſhaphat the ſon of Ahilud, recorder;

16 And Zadok the ſon of Ahitub, and Abimelech the ſon of Abiathar, *were* the prieſts; and Shavſha *was* ſcribe;

17 And Benaiah the ſon of Jehoiada *was* over the Cherethites and the Pelethites: and the ſons of David *were* chief about the king.

CHAP. XIX.

1. *David's meſſengers ſent to comfort Hanun, are diſgracefully treated.* 6. *The Ammonites ſtrengthened by the Syrians are overcome by Joab.* 16. *Hadarezer ſendeth a new army of Syrians, which is defeated by David, and their general ſlain.*

NOW it came to paſs after this that Nahaſh the king of the children of Ammon died, and his ſon reigned in his ſtead.

2 And David ſaid, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, becauſe his father ſhewed kindneſs to me. And David ſent meſſengers to comfort him concerning his father. So the ſervants of David came into the land of the

V. 13. *Thus the Lord preſerved David*—See Note on 2 Sam. viii, 14.

children

children of Ammon, to Hanun, to comfort him.

3 But the princes of the children of Ammon ſaid to Hanun, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? are not his ſervants come unto thee for to ſearch, and to overthrow, and to ſpy out the land?

4 Wherefore Hanun took David's ſervants, and ſhaved them, and cut off their garments in the midſt hard by their buttocks, and ſent them away.

5 Then there went *certain*, and told David how the men were ſerved. And he ſent to meet them: for the men were greatly aſhamed. And the king ſaid, Tarry at Jericho, until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they had made themſelves odious to David, Hanun and the children of Ammon ſent a thouſand talents of ſilver to hire them chariots and horſemen out of Meſopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thouſand chariots, and the king of Maachah and his people; who came and pitched before Medeba: and the children of Ammon gathered themſelves together from their cities, and came to battle.

8 And when David heard *of it*, he ſent Joab, and all the hoſt of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city:

V. 7. *Thirty and two thouſand chariots*—Thirty two thouſand men, who fought partly from chariots, and partly on foot with chariots, or attending upon the chariots, as the ancient manner of fighting was.

and

and the kings that were come *were* by themſelves in the field.

10 Now when Joab ſaw that the battle was ſet againſt him before and behind, he choſe out of all the choice of Iſrael, and put *them* in array againſt the Syrians.

11 And the reſt of the people he delivered unto the hand of Abiſhai his brother, and they ſet *themſelves* in array againſt the children of Ammon.

12 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me; but if the children of Ammon be too ſtrong for thee, then I will help thee.

13 Be of good courage, and let us behave ourſelves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his ſight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon ſaw that the Syrians were fled they likewiſe fled before Abiſhai his brother, and entered into the city. Then Joab came to Jeruſalem.

16 ¶ And when the Syrians ſaw that they were put to the worſe before Iſrael, they ſent meſſengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the hoſt of Hadarezer *went* before them.

17 And it was told David; and he gathered all Iſrael, and paſſed over Jordan, and came upon them, and ſet *the battle* in array againſt them.

So

So when David had put the battle in array againſt the Syrians, they fought with him.

18 But the Syrians fled before Iſrael; and David ſlew of the Syrians ſeven thouſand men *which fought in* chariots, and forty thouſand footmen, and killed Shophach the captain of the hoſt.

19 And when the ſervants of Hadarezer ſaw that they were put to the worſe before Iſrael, they made peace with David, and became his ſervants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

1. *Rabbah is beſieged by Joab, ſpoiled by David, and the people tortured.* 4. *Three overthrows of the Philiſtines.*

AND it came to paſs, that after the year was expired, at the time that kings go out to *battle*, Joab led forth the power of the army, and waſted the country of the children of Ammon, and came, and beſieged Rabbah: but David tarried at Jeruſalem: and Joab ſmote Rabbah, and deſtroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious ſtones in it; and it was ſet upon David's head; and he brought alſo exceeding much ſpoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with ſaws and with harrows of

V. 19. *They made peace with David, and became his ſervants*— Let thoſe who have in vain ſtood it out againſt God, be thus wiſe for themſelves. Let them *become his ſervants*; for they are undone, if they remain his enemies.

V. 2. *To weigh a talent* — Or, *to be worth a talent of gold*, that is, five thouſand four hundred and ſeventy five pounds.

iron,

iron, and with axes. Even ſo dealt David with all the cities of the children of Ammon. And David and all the people returned to Jeruſalem.

4 ¶ And it came to paſs after this that there aroſe war at Gezer with the Philiſtines, at which time Sibbechai the Huſhathite ſlew Sippai *that was* of the children of the giant, and they were ſubdued.

5 And there was war again with the Philiſtines; and Elhanan the ſon of Jair ſlew Lahmi the brother of Goliath the Gittite, whoſe ſpear-ſtaff *was* like a weaver's beam.

6 And yet again there was war at Gath, where was a man of *great* ſtature, whoſe fingers and toes *were* four and twenty, ſix *on each hand*, and ſix *on each foot*: and he alſo was the ſon of the giant.

7 But when he defied Iſrael, Jonathan the ſon of Shimea David's brother ſlew him.

8 Theſe were born unto the giant in Gath: and they fell by the hand of David, and by the hand of his ſervants.

CHAP. XXI.

1. *David ordereth Joab to number the people.* 5. *Joab returneth the number to the king.* 7. *God is diſpleaſed; David repenteth.* 9. *Gad being ſent from God to propoſe one out of three plagues to David's choice, he chooſeth the three days peſtilence.*

AND Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.

2 And David ſaid to Joab, and to the rulers

V. 8. *They fell by the hand of David, and — his ſervants* — We need not fear great men againſt us, while we have the great God for us.

V. 1. *Satan ſtood up*—See 2 Sam. xxiv. 1.

of

of the people, Go, number Iſrael from Beerſheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab anſwered, The LORD make his people an hundred times ſo many more as they *be:* but, my lord the king, *are* they not all my lord's ſervants? why then doth my lord require this thing? why will he be a cauſe of treſpaſs to Iſrael?

4 Nevertheleſs, the king's word prevailed againſt Joab. Wherefore Joab departed, and went throughout all Iſrael, and came to Jeruſalem.

5 ¶ And Joab gave the ſum of the number of the people unto David. And all *they of* Iſrael were a thouſand thouſand and an hundred thouſand men that drew ſword, and Judah *was* four hundred threeſcore and ten thouſand men that drew ſword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ And God was diſpleaſed with this thing: therefore he ſmote Iſrael.

8 And David ſaid unto God, I have ſinned greatly, becauſe I have done this thing: but now, I beſeech thee, do away the iniquity of thy ſervant; for I have done very fooliſhly.

9 ¶ And the LORD ſpake unto Gad, David's ſeer, ſaying,

10 Go, and tell David, ſaying, Thus ſaith the LORD, I offer thee *three* things: chooſe thee one of them that I may do *it* unto thee,

V. 7. *And God was diſpleaſed*—Becauſe this was done without any colour of neceſſity, and out of mere curioſity, and oſtentation.

11 So Gad came to David, and ſaid unto him, Thus ſaith the LORD, Chooſe thee

12 Either three years famine; or three months to be deſtroyed before thy foes, while that the ſword of thine enemies overtaketh *thee*; or elſe three days the ſword of the LORD, even the peſtilence in the land, and the angel of the LORD deſtroying throughout all the coaſts of Iſrael. Now therefore adviſe thyſelf what word I ſhall bring again to him that ſent me.

13 And David ſaid unto Gad, I am in a great ſtrait: let me fall now into the hand of the LORD; for very great *are* his mercies: but let me not fall into the hand of man.

14 So the LORD ſent a peſtilence upon Iſrael: and there fell of Iſrael ſeventy thouſand men.

15 And God ſent an angel unto Jeruſalem to deſtroy it: and as he was deſtroying, the LORD beheld, and he repented him of the evil, and ſaid to the angel that deſtroyed, It is enough, ſtay now thine hand. And the angel of the LORD ſtood by the threſhing-floor of Ornan the Jebuſite.

16 And David lift up his eyes, and ſaw the angel of the LORD ſtand between the earth and the heaven, having a drawn ſword in his hand ſtretched out over Jeruſalem. Then David, and the elders *of Iſrael*, *who were* clothed in ſackcloth, fell upon their faces.

17 And David ſaid unto God, *Is it* not I *that* commanded the people to be numbered? even

V. 14. *There fell of Iſrael ſeventy thouſand men* — He was proud of the number of his people, but God took a courſe to make them fewer. Juſtly is that we are proud of, taken from us, or embittered to us.

I it

I it is that have ſinned and done evil indeed; but *as for* theſe ſheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's houſe; but not on thy people, that they ſhould be plagued.

18 Then the angel of the LORD commanded Gad to ſay to David, that David ſhould go up, and ſet up an altar unto the LORD in the threſhing-floor of Ornan the Jebuſite.

19 And David went up at the ſaying of Gad, which he ſpake in the name of the LORD.

20 And Ornan turned back, and ſaw the angel; and his four ſons with him hid themſelves. Now Ornan was threſhing wheat.

21 And as David came to Ornan, Ornan looked and ſaw David, and went out of the threſhing-floor, and bowed himſelf to David with *his* face to the ground.

22 Then David ſaid to Ornan, Grant me the place of *this* threſhing-floor, that I may build an altar therein unto the LORD: thou ſhalt grant it me for the full price: that the plague may be ſtayed from the people.

23 And Ornan ſaid unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *alſo* for burnt-offerings, and the threſhing-inſtruments

V. 18. *Set up an altar unto the Lord*—The commanding of David to build an altar, was a bleſſed token of reconciliation. For if God had been pleaſed to kill him, he would not have commanded, becauſe he would not have accepted a ſacrifice at his hands.

V. 20. *And Ornan—and his four ſons with him hid themſelves*—Becauſe of the glory and majeſty in which the angel appeared, which men's weak natures are not able to bear; and from the fear of God's vengeance, which now ſeemed to be coming to their family.

for

for wood, and the wheat for a meat-offering; I give it all.

24 And king David ſaid to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without coſt.

25 So David gave to Ornan for the place ſix hundred ſhekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and he anſwered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel; and he put up his ſword again into the ſheath thereof.

28 At that time, when David ſaw that the LORD had anſwered him in the threſhing-floor of Ornan the Jebuſite, then he ſacrificed there.

29 For the tabernacle of the LORD which Moſes made in the wilderneſs, and the altar of the burnt-offering *were* at that ſeaſon in the high place at Gibeon.

30 But David could not go before it to enquire of God: for he was afraid becauſe of the ſword of the angel of the LORD.

CHAP. XXII.

1. *David prepareth for the building of the temple.* 6. *His inſtruction and charge to Solomon.* 17. *He chargeth the princes of Iſrael to aſſiſt his ſon in the work.*

V. 25. *Six hundred ſhekels of gold by weight*—See Note on 2 Sam. xxiv. 24.

V. 26. *And he anſwered him from heaven by fire*—The fire that might juſtly have faſtened on the ſinner, faſtened upon the ſacrifice, and conſumed it. Thus *Chriſt was made ſin and a curſe* for us, and it pleaſed the Lord to bruiſe him, that through him God might be to us not a conſuming fire, but a reconciled Father.

THEN

THEN David ſaid, This is the houſe of the LORD God, and this *is* the altar of the burnt-offering for Iſrael.

2 And David commanded to gather together the ſtrangers that *were* in the land of Iſrael; and he ſet maſons to hew wrought ſtones to build the houſe of God.

3 And David prepared iron in abundance for the nails for the doors of the gates; and for the joinings; and braſs in abundance without weight.

4 Alſo cedar-trees in abundance; for the Zidonians and they of Tyre brought much cedar-wood to David.

5 And David ſaid, Solomon my ſon *is* young and tender, and the houſe *that is* to be builded for the LORD *muſt be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his ſon, and charged him to build an houſe for the LORD God of Iſrael.

7 And David ſaid to Solomon, My ſon, as for me, it was in my mind to build an houſe unto the name of the LORD my God:

8 But the word of the LORD came to me, ſaying, Thou haſt ſhed blood abundantly, and haſt

V. 1. *This is the houſe of the Lord God*—This is the place appointed by God for the building of his temple.

V. 8. *Thou haſt ſhed blood abundantly*—Not that wars are ſimply unlawful, but to teach us that the church (whereof the temple was an illuſtrious type) ſhould be built by Chriſt, *the prince of peace*, Iſa. ix. 6. and that it ſhould be gathered and built up, *not by might or power*, but *by God's ſpirit*, Zech. iv. 6. and by the preaching the goſpel of peace. David therefore was leſs fit for that ſervice, than one who had not been called to ſuch bloody work. Likewiſe by ſetting him aſide for this reaſon, God ſhewed how precious human life is to him.

made

made great wars: thou ſhalt not build an houſe unto my name, becauſe thou haſt ſhed much blood upon the earth in my ſight.

9 Behold, a ſon ſhall be born to thee, who ſhall be a man of reſt; and I will give him reſt from all his enemies round about: for his name ſhall be Solomon, and I will give peace and quietneſs unto Iſrael in his days.

10 He ſhall build an houſe for my name; and he ſhall be my ſon, and I *will be* his father; and I will eſtabliſh the throne of his kingdom over Iſrael for ever.

11 Now, my ſon, the LORD be with thee, and proſper thou, and build the houſe of the LORD thy God, as he hath ſaid of thee.

12 Only the LORD give thee wiſdom and underſtanding, and give thee charge concerning Iſrael, that thou mayeſt keep the law of the LORD thy God.

13 Then ſhalt thou proſper, if thou takeſt heed to fulfil the ſtatutes and judgments which the LORD charged Moſes with concerning Iſrael. Be ſtrong, and of good courage, dread not, nor be diſmayed.

14 Now behold, in my trouble I have prepared for the houſe of the LORD an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver; and of braſs, and iron without weight: for it is in abundance: timber alſo and ſtone have I prepared: and thou mayeſt add thereto.

15 Moreover, *there are* workmen with thee in abundance, hewers, and workers of ſtone and timber,

timber, and all manner of cunning men for every manner of work.

16 Of the gold, the ſilver, and the braſs, and the iron *there is* no number. Ariſe *therefore*, and be doing, and the LORD be with thee.

17 ¶ David alſo commanded all the princes of Iſrael to help Solomon his ſon, *ſaying*,

18 *Is* not the LORD your God with you? and hath he *not* given you reſt on every ſide? for he hath given the inhabitants of the land into mine hand; and the land is ſubdued before the LORD, and before his people.

19 Now ſet your heart and your ſoul to ſeek the LORD your God; ariſe therefore, and build ye the ſanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy veſſels of God, into the houſe that is to be built to the name of the LORD.

CHAP. XXIII.

1. *Solomon made king.* 2. *The Levites ordered.* 7. *The ſons of Gerſhon,* 12. *of Kohath,* 21. *and of Merari.* 24. *The office of the Levites.*

SO when David was old and full of days, he made Solomon his ſon king over Iſrael.

2 ¶ And he gathered together all the princes of Iſrael, with the prieſts and the Levites.

3 Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thouſand.

4 Of which, twenty and four thouſand *were* to ſet forward the work of the houſe of the LORD;

LORD; and ſix thouſand *were* officers and judges.

5 Moreover, four thouſand *were* porters; and four thouſand praiſed the LORD with the inſtruments which I made, *ſaid David*, to praiſe *therewith*.

6 And David divided them into courſes among the ſons of Levi, *namely*, Gerſhon, Kohath, and Merari.

7 ¶ Of the Gerſhonites *were* Laadan, and Shimei.

8 The ſons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The ſons of Shimei; Shelomith, and Haziel, and Haran, three. Theſe *were* the chief of the fathers of Laadan.

10 And the ſons of Shimei *were*, Jahath, Zina, and Jeuſh, and Beriah. Theſe four *were* the ſons of Shimei.

11 And Jahath was the chief, and Zizah the ſecond: but Jeuſh and Beriah had not many ſons; therefore they were in one reckoning, according to *their* father's houſe.

12 ¶ The ſons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The ſons of Amram; Aaron, and Moſes. And Aaron was ſeparated that he ſhould ſanctify the moſt holy things, he and his ſons for ever, to burn incenſe before the LORD, to miniſter unto him, and to bleſs in his name for ever.

V. 4. *Six thouſand were officers*—To take care that all the work of the temple about ſacrifices ſhould be punctually performed either by themſeves or others; which they were not to do all at once, but by courſes, a thouſand at a time. *And judges*—Not in the affairs of the temple; there the prieſts preſided; but in ſeveral parts of the kingdom, where they aſſiſted the princes and elders of every tribe, in the adminiſtration of juſtice.

14 Now

14 Now *concerning* Moſes the man of God, his ſons were named of the tribe of Levi.

15 The ſons of Moſes *were*, Gerſhom, and Eliezer.

16 Of the ſons of Gerſhom, Shebuel *was* the chief.

17 And the ſons of Eliezer *were*, Rehabiah the chief. And Eliezer had none other ſons; but the ſons of Rehabiah were very many.

18 Of the ſons of Izhar, Shelomith the chief.

19 Of the ſons of Hebron; Jeriab the firſt, Amariah the ſecond, Jeheziel the third, and Jekameam the fourth.

20 Of the ſons of Uzziel; Micah the firſt, and Jeſiah the ſecond.

21 ¶ The ſons of Merari; Mahli, and Muſhi. The ſons of Mahli; Eleazar, and Kiſh:

22 And Eleazar died, and had no ſons, but daughters: and their brethren the ſons of Kiſh took them.

23 The ſons of Muſhi; Mahli, and Eder, and Jeremoth, three.

24 ¶ Theſe *were* the ſons of Levi after the houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the LORD, from the age of twenty years and upward.

25 For David ſaid, The LORD God of Iſrael

V. 14. *Moſes the man of God, his ſons were named of the tribe of Levi*— They were accounted only as common Levites, and were not prieſts: which is mentioned for the honour of Moſes, and the demonſtration of his eminent piety and ſelf-denial, who willingly left the government to Joſhua, and the prieſthood to Aaron, and was content to have his poſterity reduced to a private and mean condition.

hath given reſt unto his people, that they may dwell in Jeruſalem for ever;

26 And alſo unto the Levites: they ſhall no *more* carry the tabernacle, nor any veſſels of it for the ſervice thereof.

27 For by the laſt words of David the Levites *were* numbered from twenty years old and above:

28 Becauſe their office *was* to wait on the ſons of Aaron, for the ſervice of the houſe of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the ſervice of the houſe of God;

29 Both for the ſhew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the pan, and for that which is fried, and for all manner of meaſure and ſize;

30 And to ſtand every morning to thank and praiſe the LORD, and likewiſe at even;

31 And to offer all burnt-ſacrifices unto the LORD in the ſabbaths, in the new moons, and on the ſet feaſts, by number, according to the order commanded unto them continually before the LORD:

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the ſons of

V. 28. *Purifying of all holy things* — Holy places, and garments, and veſſels, and ſacrifices, which were to be waſhed and cleanſed from any filthineſs that might cleave to them.

V. 29. *All manner of meaſure and ſize*—Uſed in ſacred or civil things, the public ſtandards whereof were kept in the temple; and therefore the care of keeping them inviolable, and producing them upon occaſion, muſt needs belong to the prieſts, and under them to the Levites, who were to examine other meaſures and all things by them, as occaſion required; that ſo the prieſts might be more at leiſure for their higher and greater employments.

Aaron

Aaron their brethren, in the ſervice of the houſe of the LORD.

CHAP. XXIV.

1. *The diviſions of the ſons of Aaron into four and twenty orders.* 20. *The Kohathites,* 26. *and the Merarites divided by lot.*

NOW theſe *are* the diviſions of the ſons of Aaron. The ſons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the prieſt's office.

3 And David diſtributed them, both Zadok of the ſons of Eleazar, and Ahimelech of the ſons Ithamar, according to their offices in their ſervice.

4 And there were more chief men found of the ſons of Eleazar, than of the ſons of Ithamar; and *thus* were they divided: Among the ſons of Eleazar *there were* ſixteen chief men of the houſe of *their* fathers, and eight among the ſons of Ithamar according to the houſe of their fathers.

5 Thus were they divided by lot, one ſort with another: for the governors of the ſanctuary, and governors *of the houſe* of God, were of the ſons of Eleazar, and of the ſons of Ithamar.

6 And Shemaiah the ſon of Nathaneel the

V. 1. *Theſe are the diviſions of the ſons of Aaron*—i. e. The ſeveral branches into which that family was divided.

V. 5. *Thus were they divided by lot*—That the diſpoſal thereof might be of the Lord, and ſo all contention be prevented, as no man could be charged with partiality, nor could any ſay, they had wrong done them. In like manner Matthias was choſen to the apoſtleſhip by lot with prayer. "And I know not, ſays Mr. Henry, but it might ſtill be uſed in faith, in parallel caſes, as an inſtituted ordinance."

ſcribe,

ſcribe, *one* of the Levites, wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chief of the fathers of the prieſts and Levites: one principal houſhold being taken for Eleazar, and *one* taken for Ithamar.

7 Now the firſt lot came forth to Jehoiarib, the ſecond to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeſhuah, the tenth to Shecaniah.

12 The eleventh to Eliaſhib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Aphſes,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

V. 6. *One principal houſhold being taken for Eleazar*—Or, the chief of *one houſe of the fathers was taken* (by lot) *for Eleazar* (out of his family) *and that which was taken* after it *was taken for Ithamar*, out of his family. So the firſt lot fell to Eleazar, and the ſecond to Ithamar, the third to Eleazar, and the fourth to Ithamar, ſo ſucceſſively, 'till all the families of Ithamar had received their lots: And afterwards all the lots came forth to the reſt of Eleazar's families, which were double in number to Ithamar's.

19 Theſe

19 Theſe *were* the orderings of them in their ſervice to come into the houſe of the LORD, according to their manner, under Aaron their father, as the LORD God of Iſrael had commanded him.

20 ¶ And the reſt of the ſons of Levi *were theſe:* of the ſons of Amram; Shubael: of the ſons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the ſons of Rehabiah, the firſt *was* Iſhiah.

22 Of the Izharites; Shelomoth: of the ſons of Shelomoth; Jahath.

23 And the ſons *of Hebron;* Jeriah *the firſt*, Amariah the ſecond, Jahaziel the third, Jekameam the fourth.

24 *Of* the ſons of Uzziel; Michah: of the ſons of Michah; Shamir.

25 The brother of Michah *was* Iſhiah: of the ſons of Iſhiah; Zechariah.

26 ¶ The ſons of Merari *were*, Mahli, and Muſhi: the ſons of Jaaziah; Beno.

27 The ſons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar who had no ſons.

29 Concerning Kiſh: the ſon of Kiſh *was* Jerahmeel.

30 The ſons alſo of Muſhi; Mahli, and Eder, and Jerimoth. Theſe *were* the ſons of the Levites, after the houſe of their fathers.

31 Theſe likewiſe caſt lots over-againſt their

V. 19. *Under Aaron their father*— The high-prieſt is here called by the general name of *Aaron*, becauſe he repreſented his perſon, and executed his office; and he is likewiſe called *their father*, becauſe of the authority which by God's appointment he had over them.

brethren

brethren the ſons of Aaron, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the prieſts, and Levites, even the principal fathers over-againſt their younger brethren.

CHAP. XXV.

1. *The number and offices of the ſingers.* 8. *Their diviſion by lot into four and twenty orders.*

MOREOVER, David and the captains of the hoſt ſeparated to the ſervice of the ſons of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſy with harps, with pſalteries, and with cymbals: and the number of the workmen, according to their ſervice, was:

2 Of the ſons of Aſaph; Zaccur, and Joſeph, and Nethaniah, and Aſarelah, the ſons of Aſaph under the hands of Aſaph, which propheſied according to the order of the king.

3 Of Jeduthun: the ſons of Jeduthun, Gedaliah, and Zeri, and Jeſhaiah, Haſhabiah, and Mattithiah, ſix, under the hands of their father Jeduthun, who propheſied with a harp, to give thanks and to praiſe the LORD.

4 Of Heman: the ſons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Ro-

V. 1. *Should propheſy*—i. e. Praiſe God by ſinging the pſalms of David, and other ſacred ſongs made by themſelves, who were prophets, or by other prophets or holy men of God. *The number of the workmen*—i. e. Of the perſons employed in this ſacred work. This good work it ſeems was revived by Samuel, but he did not live to bring it to perfection. Yet let each in his day do what he can for God, though he cannot carry it ſo far as he would. When we are gone, God can raiſe up others to build on our foundation, and bring forth the top-ſtone.

mamti-ezer,

mamti-ezer, Joſhbekaſhah, Mallothi, Hothir, *and* Mahazioth:

5 All theſe *were* the ſons of Heman the king's ſeer in the words of God, to lift up the horn. And God gave to Heman fourteen ſons and three daughters.

6 All theſe were under the hands of their father for ſong *in* the houſe of the LORD, with cymbals, pſalteries, and harps, for the ſervice of the houſe of God, according to the king's order to Aſaph, Jeduthun and Heman.

7 So the number of them with their brethren that were inſtructed in the ſongs of the LORD, *even* all that were cunning, *was* two hundred fourſcore and eight.

8 ¶ And they caſt lots, ward againſt *ward*, as well the ſmall as the great, the teacher as the ſcholar.

9 Now the firſt lot came forth for Aſaph to Joſeph: the ſecond to Gedaliah, who with his brethren and his ſons *were* twelve:

10 The third to Zaccur, *he*, his ſons and his brethren *were* twelve:

11 The fourth to Izri, *he*, his ſons and his brethren *were* twelve:

12 The fifth to Nethaniah, *he*, his ſons and his brethren *were* twelve:

V. 5. *Heman the king's ſeer*—He is called *the king's ſeer*, either becauſe the king took ſpecial delight in him; or becauſe he frequently attended the king in his palace, executing his ſacred office there, while the reſt were employed in the tabernacle. *In the words of God*—To ſing Divine ſongs as were inſpired by God to the prophets or holy men of God. *To lift up the horn*—To praiſe God with the ſound of a trumpet or ſome other muſical inſtrument made of horn, which being a martial kind of muſic, might be moſt grateful to David's martial ſpirit: though he was alſo ſkilled in other inſtruments of muſic which he uſed in the houſe of God.

13 The

13 The ſixth to Bukkiah, *he*, his ſons and his brethren *were* twelve:

14 The ſeventh to Jeſharelah, *he*, his ſons and his brethren *were* twelve:

15 The eighth to Jeſhaiah, *he*, his ſons and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his ſons and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his ſons and his brethren *were* twelve:

18 The eleventh to Azareel, *he*, his ſons and his brethren *were* twelve:

19 The twelfth to Haſhabiah, *he*, his ſons and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his ſons and brethren *were* twelve:

21 The fourteenth to Mattathiah, *he*, his ſons and his brethren *were* twelve:

22 The fifteenth to Jerimoth, *he*, his ſons and his brethren *were* twelve:

23 The ſixteenth to Hananiah, *he*, his ſons and his brethren *were* twelve:

24 The ſeventeenth to Joſhbekaſhah, *he*, his ſons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his ſons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his ſons and his brethren *were* twelve:

27 The twentieth to Eliatha, *he*, his ſons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his ſons and his brethren *were* twelve:

29 The

29 The two and twentieth to Giddalti, *he*, his ſons and his brethren *were* twelve.

30 The three and twentieth to Mahazioth, *he*, his ſons and his brethren *were* twelve.

31 The four and twentieth to Romamti-ezer, *he*, his ſons and his brethren *were* twelve.

CHAP. XXVI.

1 *The diviſions of the porters.* 13. *The gates aſſigned by lot.* 20. *The Levites that had the charge of the treaſures.* 29. *Officers and judges.*

CONCERNING the diviſions of the porters: of the Korhites *was* Meſhelemiah the ſon of Kore, of the ſons of Aſaph.

2 And the ſons of Meſhelemiah *were* Zechariah the firſt-born, Jediael, the ſecond, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the ſixth, Elioenai the ſeventh.

4 Moreover, the ſons of Obed-edom *were*, Shemaiah the firſt-born, Jehozabad the ſecond, Joah the third, and Sacar the fourth, and Nethaneel the fifth.

5 Ammiel the ſixth, Iſſachar, the ſeventh, Peulthai the eighth: for God bleſſed him.

6 Alſo unto Shemaiah his ſon were ſons born, that ruled throughout the houſe of their father: for they were mighty men of valour.

V. 5. *For God bleſſed him*—With a numerous poſterity and other bleſſings, for his reſpect and affection to the ark. The increaſe and building up of families, is owing to the Divine bleſſing. And a great bleſſing it is to have many children, when they are like theſe, eminent in the ſervice of God.

V. 6. *For they were mighty men of valour*—This clauſe is divers times mentioned, becauſe their office required both ſtrength and courage: for they were to to ſhut the doors of the temple, one whereof was ſo great and weighty, that in the ſecond temple it required twenty men to open and ſhut

7 The ſons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whoſe brethren *were* ſtrong men; Elihu, and Semachiah.

8 All theſe of the ſons of Obed-edom; they and their ſons and their brethren, able men for ſtrength for the ſervice, *were* threeſcore and two of Obed-edom.

9 And Meſhelemiah had ſons and brethren, ſtrong men, eighteen.

10 Alſo Hoſah of the children of Merari had ſons; Simri the chief, (for *though* he was not the firſt-born, yet his father made him the chief;)

11 Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth: all the ſons and brethren of Hoſa *were* thirteen.

12 Among theſe *were* the diviſions of the porters, *even* among the chief men, *having* wards one againſt another, to miniſter in the houſe of the LORD.

13 ¶ And they caſt lots, as well the ſmall as the great, according to the houſe of their fathers, for every gate.

14 And the lot eaſtward fell to Shelemiah. Then for Zechariah his ſon, a wiſe counſellor, they caſt lots; and his lot came out northward.

15 To Obed-edom ſouthward; and to his ſons, the houſe of Aſuppim.

16 To Shuppim and Hoſah *the lot came forth*

it. They were alſo to keep the guard, to keep out all unclean or forbidden perſons, to prevent or ſuppreſs any tumults or diſorders which might happen in the temple or in its courts, to keep the treaſures of the temple, ver. 20. 22, 24, 26, to be *officers and judges over Iſrael*, ver. 29. and to manage *every matter pertaining to God, and the affairs of the king*, ver. 32.

V. 15. *The houſe of Aſuppim*—Or, *of gatherings*, probably ſo named from the aſſembly of the elders, who met to conſult about the affairs of the temple.

weſtward,

weſtward, with the gate Shallecheth, by the cauſey of the going up, ward againſt ward,

17 Eaſtward *were* ſix Levites, northward four a day, ſouthward, four a day, and toward Aſuppim two *and* two.

18 At Parbar weſtward, four at the cauſey, *and* two at Parbar.

19 Theſe *are* the diviſions of the porters among the ſons of Kore, and among the ſons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the treaſures of the houſe of God, and over the treaſures of the dedicated things.

21 *As concerning* the ſons of Laadan: the ſons of the Gerſhonite Laadan, chief fathers, *even* of Laadan the Gerſhonite, *were* Jehieli.

22 The ſons of Jehieli; Zetham, and Joel his brother, *which were* over the treaſures of the houſe of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the ſon of Gerſhon, the ſon of Moſes, *was* ruler of the treaſures.

25 And his brethren by Eliezer; Rehabiah his ſon, and Jeſhaiah his ſon, and Joram his ſon, and Zichri his ſon, and Shelomith his ſon.

26 Which Shelomith and his brethren *were* over all the treaſures of the dedicated things, which David the king and the chief fathers, the captains over thouſands and hundreds, and the captains of the hoſt had dedicated.

V. 16. *With the gate Shallecheth*— A gate of the court ſo called, as ſome think, becauſe the aſhes and filth of the temple were caſt out on that ſide, which was the moſt convenient for that purpoſe, becauſe that was a private quarter, the great ways to the temple lying on the other ſides.

27 Out

27 Out of the ſpoils won in battles did they dedicate to maintain the houſe of the LORD.

28 And all that Samuel the ſeer, and Saul the ſon of Kiſh, and Abner the ſon of Ner, and Joab the ſon of Zeruiah had dedicated, *and* whoſoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his ſons *were* for the outward buſineſs over Iſrael, for officers and judges.

30 *And* of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred, *were* officers among them of Iſrael on this ſide Jordan weſtward, in all buſineſs of the LORD, and in the ſervice of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were fought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thouſand and ſeven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manaſſeh, for every matter pertaining to God, and affairs of the king.

CHAP. XXVII.

1. *The twelve captains for every ſeveral months.* 16. *The princes of the twelve tribes.* 23. *The numbering of the people hindered.* 25. *David's ſeveral officers.*

V. 29. *Chenaniah and his ſons were for the outward buſineſs over Iſrael*— i. e. The buſineſs of *officers and judges* without the city of Jeruſalem.

NOW

NOW the children of Iſrael after their number, *to wit*, the chief fathers and captains of thouſands and hundreds, and their officers that ſerved the king in any matter of the courſes, which came in and went out month by month, throughout all the months of the year, of every courſe *were* twenty and four thouſand.

2 Over the firſt courſe for the firſt month *was* Jaſhobeam the ſon of Zabdiel: and in his courſe *were* twenty and four thouſand.

3 Of the children of Perez *was* the chief of all the captains of the hoſt for the firſt month.

4 And over the courſe of the ſecond month *was* Dodai an Ahohite, and of his courſe *was* Mikloth alſo the ruler; in his courſe likewiſe *were* twenty and four thouſand.

5 The third captain of the hoſt for the third month *was* Benaiah the ſon of Jehoiada a chief prieſt: and in his courſe *were* twenty and four thouſand.

6 This *is that* Benaiah *who was* mighty *among* the thirty, and above the thirty: and in his courſe *was* Ammizabad his ſon:

7 The fourth *captain* for the fourth month *was* Aſahel the brother of Joab, and Zebadiah his

V. 1. *Now the children of Iſrael, &c.* —We have here an account of the ſtanding militia of Iſrael as it was ſettled under their ſeveral officers. It was diſtributed into twelve legions, each conſiſting of twenty four thouſand men, who were commanded by one of the *chief of the fathers*, under whom there were captains of thouſands, and captains of hundreds. Each of theſe legions attended one month for the ſecurity of the king and kingdom; at the end of which they retired to their reſpective places of abode, and were ſucceeded by another legion. And this monthly courſe was contrived that the burden of it might be the more eaſy and equally diſtributed among all the people.

ſon

ſon after him: and in his courſe *were* twenty and four thouſand.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his courſe *were* twenty and four thouſand.

9 The ſixth *captain* for the ſixth month *was* Ira the ſon of Ikkeſh the Tekoite: and in his courſe *were* twenty and four thouſand.

10 The ſeventh *captain* for the ſeventh month *was* Helez the Pelonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

11 The eighth *captain* for the eighth month *was* Sibbecai the Huſhathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

12 The ninth *captain* for the ninth month *was* Abiezer the Anetothite, of the Benjamites: and in his courſe *were* twenty and four thouſand.

13 The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

14 The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

15 The twelfth *captain* for the twelfth month *was* Heldai the Netophathite, of Othniel: and in his courſe *were* twenty and four thouſand.

16 ¶ Furthermore, over the tribes of Iſrael: the ruler of the Reubenites *was* Eliezer the ſon

V. 16. *The ruler*—Theſe were *the princes of the tribes*, the conſtant rulers of the tribes; who ſeem to have had a ſuperior power to theſe twenty four captains, and therefore are named before them, being probably the king's chief counſellors and aſſiſtants in the great affairs of his kingdom.

of

of Zichri; of the Simeonites, Shephatiah the ſon of Maachah;

17 Of the Levites, Haſhabiah the ſon of Kemuel; of the Aaronites, Zadok;

18 Of Judah, Elihu *one* of the brethren of David: of Iſſachar, Omri the ſon of Michael;

19 Of Zebulun, Iſhmaiah the ſon of Obadiah; of Naphtali, Jerimoth the ſon of Azriel;

20 Of the children of Ephraim, Hoſhea the ſon of Azaziah; of the half-tribe of Manaſſeh, Joel the ſon of Pedaiah:

21 Of the half-*tribe* of Manaſſeh in Gilead, Iddo the ſon of Zechariah; of Benjamin, Jaaſiel the ſon of Abner;

22 Of Dan, Azareel the ſon of Jeroham: theſe *were* the princes of the tribes of Iſrael.

23 ¶ But David took not the number of them from twenty years old and under: becauſe the LORD had ſaid he would increaſe Iſrael like to the ſtars of the heavens.

24 Joab the ſon of Zeruiah began to number, but he finiſhed not, becauſe there fell wrath for it againſt Iſrael; neither was the number put in the account of the chronicles of king David.

25 ¶ And over the king's treaſures *was* Azmaveth the ſon of Adiel; and over the ſtore-houſes in the fields, in the cities, and in the villages, and in the caſtles *was* Jehonathan the ſon of Uzziah.

26 And over them that did the work of the field for tillage of the ground *was* Ezri the ſon of Chelub.

27 And over the vineyards *was* Shimei the Ramathite:

Ramathite: over the increaſe of the vineyards for the wine-cellars *was* Zabdi the Shiphmite.

28 And over the olive-trees and the ſycamore trees, that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joaſh.

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the ſon of Adlai.

30 Over the camels alſo *was* Obil the Iſhmeelite: and over the aſſes *was* Jehdeiah the Meronothite.

31 And over the flocks *was* Jaziz the Hagerite. All theſe *were* the rulers of the ſubſtance which *was* king David's.

32 Alſo Jonathan David's uncle was a counſellor, a wiſe man, and a ſcribe: and Jehiel the ſon of Hachmoni *was* with the king's ſons.

33 And Ahithophel *was* the king's counſellor; and Huſhai the Archite *was* the king's companion.

34 And after Ahithophel *was* Jehoiada the ſon of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

CHAP. XXVIII.

1. *David exhorteth to the fear of God.* 9. *His charge to Solomon to build the temple.* 11. *He giveth him pat-*

V. 31. *All theſe were the rulers of the ſubſtance*— It is obſervable, here are no officers for ſtate, none for ſport, but all for ſubſtance, agreeable to the ſimplicity and plainneſs of thoſe times. David was a great ſoldier, a great ſcholar, a great prince, and yet a great huſband of his eſtate.

V. 33. *Ahithophel was the king's counſellor*—The perſon whoſe counſel in matters of ſtate the king moſt prized and followed. *Huſhai — was the king's companion* — Or his friend, 2 Sam. xv. 37. the perſon whom he truſted with his ſecrets, and whoſe converſation was moſt pleaſant and acceptable to him. Obſerve, A cunning man was his counſellor: but an honeſt man was his friend.

V. 34. *And after Ahithophel* — After his death, theſe were his chief counſellors.

terns

terns for the form of it, and gold and ſilver for the materials. 20. *He encourageth him with aſſurances of divine and human aſſiſtance.*

AND David aſſembled all the princes of Iſrael, the princes of the tribes, and the captains of the companies that miniſtered to the king by courſe, and the captains over the thouſands, and captains over the hundreds, and the ſtewards over all the ſubſtance and poſſeſſion of the king, and of his ſons, with the officers, and with the mighty men, and with all the valiant men, unto Jeruſalem.

2 Then David the king ſtood up upon his feet and ſaid, Hear me, my brethren, and my people: *As for me,* I had in mine heart to build an houſe of reſt for the ark of the covenant of the LORD, and for the footſtool of our God, and had made ready for the building:

3 But God ſaid unto me, Thou ſhalt not build an houſe for my name, becauſe thou *haſt been* a man of war, and haſt ſhed blood.

4 Howbeit, the LORD God of Iſrael choſe me before all the houſe of my father to be king over Iſrael for ever. For he hath choſen Judah, *to be* the ruler: and of the houſe of Judah, the houſe of my father; and among the ſons of my father, he liked me to make *me* king over all Iſrael:

5 And of all my ſons, (for the LORD hath given me many ſons) he hath choſen Solomon my ſon to ſit upon the throne of the kingdom of the LORD over Iſrael.

V. 2. *An houſe — for the footſtool of our God* — Heaven is his throne; the earth and the moſt magnificent temples thereon are but his footſtool. So much difference is there between the manifeſtations of his glory, in the upper and in the lower world!

6 And he ſaid unto me, Solomon thy ſon, he ſhall build my houſe and my courts: for I have choſen him *to be* my ſon, and I will be his father.

7 Moreover, I will eſtabliſh his kingdom for ever, if he be conſtant to do my commandments and my judgments, as at this day.

8 Now therefore in the ſight of all Iſrael the congregation of the LORD, and in the audience of our God, keep and ſeek for all the commandments of the LORD your God: that ye may poſſeſs this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart and with a willing mind. For the LORD ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts. If thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.

10 Take heed now: for the LORD hath choſen thee to build an houſe for the ſanctuary: be ſtrong, and do *it*.

11 ¶ Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat.

12 And the pattern of all that he had by the the ſpirit, of the courts of the houſe of the LORD,

V. 11, 12. *Then David gave to Solomon his ſon the pattern—even the pattern of all that he had by the ſpirit* — From this place and ver. 19. it evidently appears that the Lord did by David, as by Moſes heretofore; giving him an exact pattern or model, not only of the temple which was to be built, but of all the furniture and utenſils thereof. See Exod. xxv. 40. The temple was to be a ſacred thing, a type of Chriſt, of his church, and

and

and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicated things.

13 Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the LORD, and for all the veſſels of ſervice in the houſe of the LORD.

14 *He gave* of gold by weight, for *things* of gold, for all inſtruments of all manner of ſervice; *ſilver alſo* for all inſtruments of ſilver, by weight, for all inſtruments of every kind of ſervice:

15 Even the weight for the candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof; and for the candleſticks of ſilver by weight, *both* for the candleſtick and *alſo* for the lamps thereof, according to the uſe of every candleſtick.

16 And by weight *he gave* gold for the tables of ſhew-bread, for every table; and *likewiſe ſilver* for the tables of ſilver.

17 Alſo pure gold for the fleſh-hooks, and the bowls, and the cups: and for the golden baſons *he gave gold* by weight for every baſon; and *likewiſe ſilver* by weight for every baſon of ſilver:

18 And for the altar of incenſe, refined gold by weight; and gold for the pattern of the chariot of the cherubims, that ſpread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this*, *ſaid David*, the LORD made me

of heaven. Therefore it was not to be contrived by man's invention, but to be framed by divine inſtitution. So Chriſt, the true temple, the church, the goſpel temple, and heaven, the everlaſting temple, are all framed according to the divine counſels, and the plan laid before the world began.

underſtand

underſtand in writing by *his* hand upon me, *even* all the works of this pattern.

20 ¶ And David ſaid to Solomon his ſon, Be ſtrong and of good courage, and do *it*; fear not, nor be diſmayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forſake thee, until thou haſt finiſhed all the work for the ſervice of the houſe of the LORD.

21 And behold, the courſes of the prieſts and the Levites, *even they ſhall be with thee* for all the ſervice of the houſe of God: and *there ſhall be* with thee for all manner of workmanſhip every willing ſkilful man, for any manner of ſervice: alſo the princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX.

1. *David by his example cauſeth the princes and people to offer willingly for the ſervice of the temple.* 10. *His prayer and thankſgiving.* 23. *The proſperity and majeſty of Solomon's reign.* 26. *David's reign and death.*

FURTHERMORE, David the king ſaid unto all the congregation, Solomon my ſon, whom God alone hath choſen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the houſe of my God, the gold for *things to be made* of gold, and the ſilver for *things* of ſilver, and the braſs for *things* of braſs, the iron for *things* of iron, and wood for *things* of wood: onyx-ſtones, and *ſtones* to be ſet, gliſtering ſtones, and of divers colours, and all manner of precious ſtones, and marble-ſtones in abundance.

3 Moreover,

3 Moreover, becauſe I have ſet my affection to the houſe of my God, I have of mine own proper good, of gold and ſilver, *which* I have given to the houſe of my God, over and above all that I have prepared for the holy houſe,

4 *Even* three thouſand talents of gold of the gold of Ophir, and ſeven thouſand talents of refined ſilver, to overlay the walls of the houſes *withal:*

5 The gold for *things* of gold, and the ſilver for *things* of ſilver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to conſecrate his ſervice this day unto the LORD?

6 Then the chief of the fathers and princes of the tribes of Iſrael, and the captains of thouſands and of hundreds, with the rulers of the king's work, offered willingly.

7 And gave for the ſervice of the houſe of God, of gold, five thouſand talents and ten thouſand drams; and of ſilver, ten thouſand talents and of braſs, eighteen thouſand talents; and one hundred thouſand talents of iron.

8 And they with whom *precious* ſtones were found, gave *them* to the treaſure of the houſe of the LORD, by the hand of Jehiel the Gerſhonite.

9 Then the people rejoiced, for that they offered willingly, becauſe with perfect heart they offered willingly to the LORD: and David the king alſo rejoiced with great joy.

V. 9. *Then the people rejoiced*—Becauſe this was both an effect of God's grace in them, an eminent token of God's favour to them, and a pledge that this long-deſired work, would receive a certain and ſpeedy accompliſhment. *David rejoiced with great joy*—To ſee the work, which his heart was ſo much ſet upon, likely to go on. It is a great reviving to good men when they are leaving the world, to ſee thoſe they leave behind zealous for God's work.

10 ¶ Wherefore

10 ¶ Wherefore David bleſſed the LORD before all the congregation: and David ſaid, Bleſſed *be* thou, LORD God of Iſrael our father, for ever and ever.

11 Thine, O LORD, *is* the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reigneſt over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give ſtrength unto all.

13 Now therefore, our God, we thank thee, and praiſe thy glorious name.

14 But who *am* I, and what is my people, that we ſhould be able to offer ſo willingly after this ſort? for all things *come* of thee, and of thine own have we given thee.

15 For we *are* ſtrangers before thee, and ſojourners, as *were* all our fathers; our days on the earth *are* as a ſhadow, and *there is* none abiding.

16 O LORD our God, all this ſtore that we have prepared to build thee an houſe for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know alſo, my God, that thou trieſt the heart, and haſt pleaſure in uprightneſs. As for

V. 10. *And David ſaid, Bleſſed be thou, Lord God of Iſrael*—David was now full of days, and near his end, and it well becomes the aged children of God, to have their hearts much enlarged in praiſe and thankſgiving. The nearer we come to the land of everlaſting praiſe the more we ſhould ſpeak the language, and do the work of that world.

V. 16. *Cometh of thine hand, and is all thine own*— In like manner we ought to acknowledge God in all ſpiritual things: referring every good thought, good deſire, and good work to his grace.

me,

me, in the uprightneſs of mine heart I have willingly offered all theſe things: and now have I ſeen with joy thy people which are preſent here to offer willingly unto thee.

18 O LORD God of Abraham, Iſaac, and of Iſrael our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

19 And give unto Solomon my ſon a perfect heart to keep thy commandments, thy teſtimonies, and thy ſtatutes, and to do all *theſe things*, and to build the palace *for* the which I have made proviſion.

20 And David ſaid to all the congregation, Now bleſs the LORD your God. And all the congregation bleſſed the LORD God of their fathers, and bowed down their heads, and worſhipped the LORD, and the king.

21 And they ſacrificed ſacrifices unto the LORD, and offered burnt-offerings unto the LORD on the morrow after that day, *even* a thouſand bullocks, a thouſand rams, *and* a thouſand lambs, with their drink-offerings, and ſacrifices in abundance for all Iſrael:

22 And did eat and drink before the LORD on that day with great gladneſs. And they made Solomon the ſon of David king the ſecond time, and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* prieſt.

23 Then Solomon ſat on the throne of the

V. 23. *Then Solomon ſat on the throne of the Lord*—On the throne of Iſrael, which is called *the throne of the Lord*, becauſe the Lord himſelf was in a peculiar manner the king and governor of *Iſrael*. He had the founding, he had the filling of their throne, by immediate direction.

LORD

LORD as king inſtead of David his father, and proſpered, and all Iſrael obeyed him.

24 And all the princes and the mighty men, and all the ſons likewiſe of king David ſubmitted themſelves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the ſight of all Iſrael, and beſtowed upon him *ſuch* royal majeſty as had not been on any king before him in Iſrael.

26 ¶ Thus David the ſon of Jeſſe reigned over all Iſrael.

27 And the time that he reigned over Iſrael *was* forty years; ſeven years reigned he in Hebron, and thirty and three *years* reigned he in Jeruſalem.

28 And he died in a good old age, full of days, riches, and honour. And Solomon his ſon reigned in his ſtead.

29 Now the acts of David the king, firſt and laſt, behold, they *are* written in the book of Samuel the ſeer, and in the book of Nathan the prophet, and in the book of Gad the ſeer,

30 With all his reign and his might, and the times that went over him, and over Iſrael, and over all the kingdoms of the countries.

V. 28. *Riches and honour*—That is, he had enough of this world, and of the riches and honour of it: and he knew when he had enough. He was ſatisfied with it, and very willing to leave it to go to a better place.

V. 30. *And the times that went over him*—The changes which befel him; both his troubles, and his ſucceſſes, the word *time* or *times* being often put for things done or happening in them. *All the kingdoms of the countries* — Bordering upon the land of Canaan.

THE

THE SECOND BOOK OF THE CHRONICLES.

CHAP. I.

1. *The ſolemn offering of Solomon at Gibeon.* 7. *God appeareth to him there, and leaveth to his choice what bleſſing to aſk: he aſketh wiſdom, to which God addeth riches and honour.* 13. *Solomon's forces and opulence.*

AND Solomon the ſon of David was ſtrengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

2 Then Solomon ſpake unto all Iſrael to the captains of thouſands and of hundreds, and to the judges, and to every governor in all Iſrael, the chief of the fathers.

3 So Solomon and all the congregation with him went to the high place that *was* at Gibeon: for there was the tabernacle of the congregation of God, which Moſes the ſervant of the LORD had made in the wilderneſs.

II. *Chronicles* — This book begins with the reign of Solomon, continues the hiſtory of the kings of Judah to the captivity, and concludes with the fall of that illuſtrious monarchy, and the deſtruction of the temple. We had the ſtory of the houſe of David intermixt before with that of the kings of Iſrael: but here we have it entire, much is repeated here which we had before: yet many paſſages are enlarged on, and divers added, which we had not before, eſpecially relating to religion.

4 But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem.

5 Moreover, the braſen altar that Bezaleel the ſon of Uri the ſon of Hur had made, he put before the tabernacle of the LORD: and Solomon and the congregation ſought unto it.

6 And Solomon went up thither to the braſen altar before the LORD which *was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and ſaid unto him, Aſk what I ſhall give thee.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me to reign in his ſtead.

9 Now, O LORD God, let thy promiſe unto David my father be eſtabliſhed; for thou haſt made me king over a people like the duſt of the earth in multitude.

10 Give me now wiſdom and knowledge, that I may go out and come in before this people: for who can judge this thy people *that is ſo* great?

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies, neither yet haſt aſked long life: but haſt aſked wiſdom and knowledge for thyſelf, that thou mayeſt judge my people, over whom I have made thee king:

10. *Give me now wiſdom and knowledge*—See on 1 Kings iii. 9.

12 Wiſdom

12 Wiſdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, ſuch as none of the kings have had that *have been* before thee, neither ſhall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jeruſalem from before the tabernacle of the congregation, and reigned over Iſrael.

14 And Solomon gathered chariots and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, which he placed in the chariot-cities, and with the king at Jeruſalem.

15 And the king made ſilver and gold at Jeruſalem *as plenteous* as ſtones, and cedar-trees made he as the ſycamore-trees that *are* in the vale for abundance.

16 And Solomon had horſes brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up and brought forth out of Egypt a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty. And ſo brought they out *horſes* for all the kings of the Hittites, and for the kings of Syria, by their means.

CHAP. II.

1, 17. *Solomon's labourers for the building of the temple.*
3. *His meſſage to Huram.* 11. *Huram's kind anſwer.*

V. 12. *And I will give thee riches, and wealth* — Thoſe that make this world, their end, come ſhort of the other, and frequently of this too. But thoſe who make the other world their end, ſhall not only obtain that, but ſhalt have as much as is convenient of this world in their way likewiſe.

AND

AND Solomon determined to build an houſe for the name of the LORD, and an houſe for his kingdom.

2 And Solomon told out threeſcorce and ten thouſand men to bear burdens and fourſcore thouſand to hew in the mountain, and three thouſand and ſix hundred to overſee them.

3 ¶ And Solomon ſent to Huram the king of Tyre, ſaying, as thou didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me.*

4 Behold, I build an houſe to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him ſweet incenſe, and for the continual ſhew-bread, and for the burnt-offerings morning and evening, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts of the LORD our God. This *is an ordinance* for ever to Iſrael.

5 And the houſe which I build *is* great: for great *is* our God above all gods.

6 But who is able to build him an houſe, ſeeing the heaven and heaven of heavens cannot contain him? who *am* I then that I ſhould build him an houſe, ſave only to burn ſacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in ſilver, and in braſs, and in iron, and in purple, and crimſon, and blue, and

V. 1. *And an houſe for his kingdom*—A royal palace for himſelf and his ſucceſſors.

V. 6. *And heaven of heavens cannot contain him*—When I ſpeak of building an houſe for our great God, let none think I mean to comprehend God within it, for he is infinite. *To ſacrifice*—To worſhip him there where he is graciouſly preſent.

that

that can ſkill to grave with the cunning men that *are* with me in Judah and in Jeruſalam, whom David my father did provide.

8 Send me alſo cedar-trees, fir-trees, and algum-trees out of Lebanon; for I know that thy ſervants can ſkill to cut timber in Lebanon: and behold, my ſervants *ſhall be* with thy ſervants,

9 Even to prepare me timber in abundance: for the houſe which I am about to build *ſhall be* wonderful great.

10 And behold, I will give to thy ſervants the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty thouſand baths of oil.

11 ¶ Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon, Becauſe the LORD hath loved his people, he hath made thee king over them.

12 Huram ſaid, moreover, Bleſſed *be* the LORD God of Iſrael that made heaven and earth, who hath given to David the king a wiſe ſon, endued with prudence and underſtanding, that might build an houſe for the LORD, and an houſe for his kingdom.

13 And now I have ſent a cunning man, endued with underſtanding, of Huram my father's;

14 The ſon of a woman of the daughters of Dan, and his father *was* a man of Tyre; ſkilful

V. 12. *Bleſſed be the Lord God of Iſrael that made heaven and earth*—It ſeems Huram was not only a friend to the Jewiſh nation, but a proſelyte to their religion, and that he worſhipped Jehovah, the God of Iſrael, (who was known by that name to the neighbour-nations) as the God that made heaven and earth, and the fountain of power as well as of being.

to

to work in gold and in ſilver, in braſs, in iron, in ſtone, and in timber, in purple, in blue, and in fine linen, and in crimſon; alſo to grave any manner of graving, and to find out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore, the wheat, and the barley, the oil, and the wine which my lord hath ſpoken of, let him ſend unto his ſervants:

16 And we will cut wood out of Lebanon, as much as thou ſhalt need: and we will bring it to thee in flotes by ſea, to Joppa; and thou ſhalt carry it up to Jeruſalem.

17 ¶ And Solomon numbered all the ſtrangers that *were* in the land of Iſrael, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thouſand and three thouſand and ſix hundred.

18 And he ſet threeſcore and ten thouſand of them *to be* bearers of burdens, and fourſcore thouſand *to be* hewers in the mountain, and three thouſand and ſix hundred overſeers to ſet the people a work.

CHAP. III.

1. *The place and time of building the temple.* 3. *The meaſure and ornaments of the houſe.* 8. *The cherubims that were therein.* 15. *The two great pillars.*

THEN Solomon began to build the houſe of the LORD at Jeruſalem in mount Moriah,

V. 18. *Hewers in the mountains*—He would not employ the free-born Iſraelites in this drudgery, but the ſtrangers that were proſelytes, who having no lands, applied themſelves to trades, and got their living by their induſtry.

V. 1. *Then Solomon began to build*—See note on I. Kings, chap. 6. 1.—

where

where *the LORD* appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* Solomon was instructed for the building of the house of God: the lengths by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he cieled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof with gold, and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels

In mount Moriah—It was the belief of the ancient Jews, that the temple was built on that very place, where Abraham offered up Isaac.

of

of gold. And he overlaid the upper chambers with gold.

10 And in the moſt holy houſe he made two cherubims of image-work, and overlaid them with gold.

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the houſe; and the other wing *was likewiſe* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the houſe; and the other wing *was* five cubits *alſo*; joining to the wing of the other cherub.

13 The wings of theſe cherubims ſpread themſelves forth twenty cubits: and they ſtood on their feet, and their faces *were* inward.

14 And he made the vail *of* blue, and purple, and crimſon, and fine linen, and wrought cherubims thereon.

15 Alſo he made before the houſe two pillars of thirty and five cubits high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the

V. 14. *And he made the veil*—The inner veil before the moſt holy place. This denoted the darkneſs of that diſpenſation and the diſtance at which the worſhippers were kept. But at the death of Chriſt this veil was rent; for through him we are brought nigh, and have *boldneſs*, or *liberty*, not only to look, but *to enter into the holieſt*.

temple

temple, one on the right hand, and the other on the left; and called the name of that on the right hand, Jachin; and the name of that on the left, Boaz.

CHAP. IV.

1. *The altar of braſs.* 2. *The molten ſea.* 6. *The ten lavers, candleſticks, and tables.* 19. *The inſtruments of gold.*

MOREOVER he made an altar of braſs, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Alſo he made a molten ſea of ten cubits from brim to brim, round in compaſs, and five cubits the height thereof; and a line of thirty cubits did compaſs it round about.

3 And under it *was* the ſimilitude of oxen, which did compaſs it round about; ten in a cubit, compaſſing the ſea round about. Two rows of oxen *were* caſt, when it was caſt.

4 It ſtood upon twelve oxen, three looking toward the north, and three looking towards the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

5 And the thickneſs of it *was* an hand-breath, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thouſand baths.

6 ¶ He made alſo ten lavers, and put five on

V. 17. *Jachin*—i. e. He ſhall eſtabliſh. *Boaz*—i. e. In it is ſtrength.

the right hand, and five on the left, to waſh in them: ſuch things as they offered for the burnt-offering they waſhed in them: but the ſea *was* for the prieſts to waſh in.

7 And he made ten candleſticks of gold according to their form, and ſet *them* in the temple, five on the right hand, and five on the left.

8 He made alſo ten tables, and placed *them* in the temple, five on the right ſide, and five on the left. And he made an hundred baſons of gold.

9 Furthermore, he made the court of the prieſts, and the great court, and doors for the court, and overlaid the doors of them with braſs.

10 And he ſet the ſea on the right ſide of the eaſt end, over-againſt the ſouth.

11 And Huram made the pots, and the ſhovels, and the baſons. And Huram finiſhed the work that he was to make for king Solomon for the houſe of God:

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters, which *were* on the top of the pillars;

13 And four hundred pomegranates on the two wreaths, two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, which *were* upon the pillars.

14 He made alſo baſes, and lavers made he upon the baſes.

15 One ſea, and twelve oxen under it:

V. 7. *And he made ten candleſticks of gold*—See Note on 1 Kings vii. 49.

16 The

16 The pots alſo, and the ſhovels, and the fleſh-hooks, and all their inſtruments, did Huram his father make to king Solomon for the houſe of the LORD of bright braſs.

17 In the plain of Jordan did the king caſt them, in the clay-ground, between Succoth and Zeredathah.

18 Thus Solomon made all theſe veſſels in great abundance: for the weight of the braſs could not be found out.

19 ¶ And Solomon made all the veſſels that *were* for the houſe of God, the golden altar alſo, and the tables whereon the ſhew-bread *was ſet*;

20 Moreover, the candleſticks with their lamps, that they ſhould burn after the manner, before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs *made he of* gold, *and* that perfect gold;

22 And the ſnuffers, and the baſons, and the ſpoons, and the cenſers, *of* pure gold: and the entry of the houſe, the inner doors thereof for the moſt holy *place*, and the doors of the houſe of the temple, *were of* gold.

CHAP. V.

1. *The temple finiſhed, and the dedicated treaſures depoſited therein.* 2. *The ark with great ſolemnity brought into the moſt holy place.* 11. *God being praiſed giveth a ſign of his favour.*

THUS all the work that Solomon made for the houſe of the LORD was finiſhed: and

V. 16. *Did Huram his father make*—He is ſo called becauſe Solomon uſually called him by that name out of that great reſpect which he bare to him for his excellent art and ſervice which he did for him: it being uſual to call great artiſts and inventors by the name of *father*.

V. 1. *Thus—the houſe of the Lord was finiſhed*—See on 1 Kings, 7. 51.

Solomon

Solomon brought in *all* the things that David his father had dedicated; and the ſilver, and the gold, and all the inſtruments put he among the treaſures of the houſe of God.

2 ¶ Then Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael unto Jeruſalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

3 Wherefore all the men of Iſrael aſſembled themſelves unto the king in the feaſt, which *was* in the ſeventh month.

4 And all the elders of Iſrael came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, theſe did the prieſts *and* the Levites bring up.

6 Alſo king Solomon, and all the congregation of Iſrael that were aſſembled unto him before the ark, ſacrificed ſheep and oxen which could not be told nor numbered for multitude.

7 And the prieſts brought in the ark of the covenant of the LORD unto his place, to the oracle of the houſe, into the moſt holy *place*, *even* under the wings of the cherubims.

8 For the cherubims ſpread forth *their* wings over the place of the ark, and the cherubims covered the ark and the ſtaves thereof above.

9 And they drew out the ſtaves *of the ark*, that

V. 5. *And they brought up the ark* —The ark was a type of Chriſt, and a token of the preſence of God. That gracious promiſe, *Lo, I am with you always, even unto the end of the world*, does in effect bring the ark into our religious aſſemblies, if we claim it by faith and prayer.

the

the ends of the ſtaves were ſeen from the ark before the oracle; but they were not ſeen without. And there it is unto this day.

10 *There was* nothing in the ark ſave the two tables which Moſes put *therein* at Horeb, when the LORD made *a covenant* with the children of Iſrael, when they came out of Egypt.

11 ¶ And it came to paſs when the prieſts were come out of the holy *place*, (for all the prieſts *that were* preſent were ſanctified, *and* did not *then* wait by courſe:

12 Alſo the Levites *which were* the ſingers, all of them of Aſaph, of Heman, of Jeduthun, with their ſons and their brethren, *being* arrayed in white linen, having cymbals and pſalteries and harps, ſtood at the eaſt end of the altar, and with them an hundred and twenty prieſts ſounding with trumpets:)

13 It came even to paſs, as the trumpeters and ſingers *were* as one, to make one ſound to be heard in praiſing and thanking the LORD; and when they lift up *their* voice with the trumpets and cymbals and inſtruments of muſick, and praiſed the LORD; *ſaying*, For *he is* good; for his mercy *endureth* for ever; that *then* the houſe was filled with a cloud, *even* the houſe of the LORD;

14 So that the prieſts could not ſtand to miniſter by reaſon of the cloud: for the glory of the LORD had filled the houſe of God.

V. 9. *And there it is unto this day* —When this hiſtory was firſt written; not when it was reviewed by Ezra: for after the return from Babylon neither ſtaves nor ark were any more ſeen.

V. 14. *The glory of the Lord filled the houſe*—And this beautified it more than all the gold with which it was overlaid, or the precious ſtones with which it was garniſhed.

CHAP.

CHAP. VI.

1 *Solomon having bleſſed the people, bleſſeth God.* 12 *His prayer at the conſecration of the temple.* 22 *The ſpecial petitions contained in it.*

THEN ſaid Solomon, the LORD hath ſaid that he would dwell in the thick darkneſs.

2 But I have built an houſe of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and bleſſed the whole congregation of Iſrael: and all the congregation of Iſrael ſtood.

4 And he ſaid, Bleſſed *be* the LORD God of Iſrael, who hath with his hands fulfilled *that* which he ſpake with his mouth to my father, David, ſaying,

5 Since the day that I brought forth my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael to build an houſe in, that my name might be there: neither choſe I any man to be a ruler over my people Iſrael.

6 But I have choſen Jeruſalem, that my name might be there; and have choſen David to be over my people Iſrael.

7 Now it was in the heart of David my father to build an houſe for the name of the LORD God of Iſrael.

8 But the LORD ſaid to David my father, Foraſmuch as it was in thine heart to build an houſe for my name, thou didſt well in that it was in thine heart:

9 Notwithſtanding, thou ſhalt not build the

V. 1. *Then ſaid Solomon, &c.*—See Notes on 1 Kings Chap. 8.

houſe;

houſe; but thy ſon which ſhall come forth out of thy loins, he ſhall build the houſe for my name.

10 The LORD therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the LORD promiſed, and have built the houſe for the name of the LORD God of Iſrael.

11 And in it have I put the ark; wherein *is* the covenant of the LORD that he made with the children of Iſrael.

12 ¶ And he ſtood before the altar of the LORD in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

13 For Solomon had made a braſen ſcaffold, of five cubits long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court: and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and ſpread forth his hands towards heaven,

14 And ſaid, O LORD God of Iſrael, *there is* no God like thee in the heaven, nor in the earth; which keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts:

15 Thou which haſt kept with thy ſervant David my father that which thou haſt promiſed him: and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, There ſhall not

not fail thee a man in my ſight to ſit upon the throne of Iſrael; yet ſo, that thy children take heed to their way to walk in my law, as thou haſt walked before me.

17 Now then, O LORD God of Iſrael, let thy word be verified which thou haſt ſpoken unto thy ſervant David.

18 But will God in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens, cannot contain thee; how much leſs this houſe which I have built?

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O LORD my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee.

20 That thine eyes may be open upon this houſe day and night, upon the place whereof thou haſt ſaid, that thou wouldeſt put thy name there; to hearken unto the prayer which thy ſervant prayeth towards this place.

21 Hearken therefore unto the ſupplication of thy ſervant, and of thy people Iſrael, which they ſhall make towards this place: hear thou from thy dwelling-place, *even* from heaven; and when thou heareſt, forgive.

22 If a man ſin againſt his neighbour, and an oath be laid upon him to make him ſwear, and the oath come before thine altar in this houſe;

23 Then hear thou from heaven, and do, and judge thy ſervants, by requiting the wicked, by recompenſing his way upon his own head: and by juſtifying the righteous, by giving him according to his righteouſneſs.

24 And

24 And if thy people Iſrael be put to the worſe before the enemy, becauſe they have ſinned againſt thee: and ſhall return and confeſs thy name, and pray and make ſupplication before thee in this houſe;

25 Then hear thou from the heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them and to their fathers.

26 When the heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſs thy name, and turn from their ſin when thou doſt afflict them;

27 Then hear thou from heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way wherein they ſhould walk; and ſend rain upon thy land which thou haſt given unto thy people for an inheritance.

28 If there be dearth in the land, if there be peſtilence, if there be blaſting, or mildew locuſts, or caterpillars? if their enemies beſiege them in their cities of their land; whatſoever ſore, or whatſoever ſickneſs *there be*;

29 *Then* what prayer *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore and his own grief, and ſhall ſpread forth his hands in this houſe;

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whoſe heart thou

knoweſt; (for thou only knoweſt the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways ſo long as they live in the land which thou gaveſt unto our fathers.

32 Moreover concerning the ſtranger, which is not of thy people Iſrael, but is come from a far country for thy great name's ſake, and thy mighty hand, and thy ſtretched out arm; if they come and pray in this houſe;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Iſrael, and may know that this houſe which I have built is called by thy name;

34 If thy people go out to war againſt their enemies by the way that thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name;

35 Then hear thou from the heavens, their prayer and their ſupplication, and maintain their cauſe.

36 If they ſin againſt thee, (for *there is* no man which ſinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet, *if* they bethink themſelves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying,

ſaying, We have ſinned, we have done amiſs, and have dealt wickedly;

38 If they return to thee with all their heart and with all their ſoul in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy name;

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their ſupplications and maintain their cauſe, and forgive thy people which have ſinned againſt thee.

40 Now, my God, let, I beſeech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.

41 Now therefore ariſe, O LORD God, into thy reſting-place, thou, and the ark of thy ſtrength: let thy prieſts, O LORD God, be cloathed with ſalvation, and let thy ſaints rejoice in goodneſs.

42 O LORD God turn not away the face of thine anointed: remember the mercies of David thy ſervant.

CHAP. VII.

1, 3. *God giving teſtimony to Solomon's prayer, the people worſhip him.* 4. *Solomon's ſacrifices at the ſolemnity of the dedication of the temple.*

NOW when Solomon had made an end of praying, the fire came down from heaven,

V. 1. *The fire came down from heaven*, &c.—In token of God's acceptance of his prayer. A ſure evidence of God's acceptance of our prayers, is the deſcent of his holy fire upon us.

and

and conſumed the burnt-offering and the ſacrifices; and the glory of the LORD filled the houſe.

2 And the prieſts could not enter into the houſe of the LORD, becauſe the glory of the LORD had filled the LORD's houſe.

3 ¶ And when all the children of Iſrael ſaw how the fire came down, and the glory of the LORD upon the houſe, they bowed themſelves with their faces to the ground upon the pavement, and worſhipped, and praiſed the LORD, *ſaying*, For *he is* good; for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered ſacrifices before the LORD.

5 And king Solomon offered a ſacrifice of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep. So the king and all the people dedicated the houſe of God.

6 And the prieſts waited on their offices: the Levites alſo with inſtruments of muſick of the LORD, which David the king had made to praiſe the LORD, becauſe his mercy *endureth* for ever, when David praiſed by their miniſtry: and the prieſts ſounded trumpets before them, and all Iſrael ſtood.

7 Moreover, Solomon hallowed the middle of court that *was* before the houſe of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, becauſe the braſen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 Alſo at the ſame time Solomon kept the feaſt

feaſt ſeven days, and all Iſrael with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a ſolemn aſſembly: for they kept the dedication of the altar ſeven days, and the feaſt ſeven days.

10 And on the three and twentieth day of the ſeventh month he ſent the people away into their tents, glad and merry in heart for the goodneſs that the LORD had ſhewed unto David, and to Solomon, and to Iſrael his people.

11 Thus Solomon finiſhed the houſe of the LORD, and the king's houſe: and all that came into Solomon's heart to make in the houſe of the LORD, and in his own houſe he proſperouſly effected.

12 And the LORD appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, and have choſen this place to myſelf for an houſe of ſacrifice.

13 If I ſhut up heaven that there be no rain, or if I command the locuſts to devour the land, or if I ſend peſtilence among my people;

14 If my people, which are called by my name, ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their ſin, and will heal their land.

15 Now mine eyes ſhall be open, and mine ears attent unto the prayer *that is made* in this place.

16 For now have I choſen and ſanctified this houſe that my name may be there for ever: and

V. 16. *That my name may be there for ever*, &c.—See on 1 Kings, ix. 3.

mine

mine eyes and mine heart ſhall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments;

18 Then will I ſtabliſh the throne of thy kingdom, according as I have covenanted with David thy father, ſaying, There ſhall not fail thee a man *to be* ruler in Iſrael.

19 But if ye turn away and forſake my ſtatutes and my commandments which I have ſet before you, and ſhall go and ſerve other gods, and worſhip them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this houſe which I have ſanctified for my name, will I caſt out of my ſight, and will make it *to be* a proverb and a by-word among all nations.

21 And this houſe which is high, ſhall be an aſtoniſhment to every one that paſſeth by it; ſo that he ſhall ſay, Why hath the LORD done thus unto this land, and unto this houſe?

22 And it ſhall be anſwered, Becauſe they forſook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worſhipped them, and ſerved them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 *Solomon's buildings.* 7 *The Gentiles made tributaries.* 12 *Solomon's yearly ſacrifices.* 18 *Solomon's navy fetcheth gold from Ophir.*

AND

AND it came to paſs at the end of twenty years, wherein Solomon had built the houſe of the LORD, and his own houſe.

2 That the cities which Huram had reſtored to Solomon, Solomon built them, and cauſed the children of Iſrael to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed againſt it.

4 And he built Tadmor in the wilderneſs, and all the ſtore-cities which he built in Hamath.

5 Alſo he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the ſtore-cities, that Solomon had, and all the chariot-cities, and the cities of the horſemen, and all that Solomon deſired to build in Jeruſalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, which *were* not of Iſrael.

8 *But* of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute until this day.

9 But of the children of Iſrael did Solomon make no ſervants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horſemen.

10 And theſe *were* the chief of king Solomon's

V. 2. *The cities which Huram had reſtored* — i. e. Had returned — See note on 1 Kings, ix. 13.

officers,

officers, *even* two hundred and fifty, that bare rule over the people.

11 And Solomon brought up the daughter of Pharaoh out of the city of David unto the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe *the places are* holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch;

13 Even after a certain rate every day, offering according to the commandment of Moſes, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts, three times in the year, *even* in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles.

14 And he appointed, according to the order of David his father, the courſes of the prieſts to their ſervice, and the Levites to their charges, to praiſe and miniſter before the prieſts, as the duty of every day required; the porters alſo by their courſes, at every gate: for ſo had David the man of God commanded.

15 And they departed not from the commandment of the king unto the prieſts and Levites, concerning any matter, or concerning the treaſures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the houſe

V. 11. *And Solomon brought up the daughter of Pharoah—unto the houſe that he had built for her*—He built this houſe for her; becauſe the ark was now in the houſe of David, which therefore ought to be kept pure and free even from the appearance of pollution—See 1 Kings iii. 1. vii. 8.

of

of the LORD, and until it was finiſhed. So the houſe of the LORD was perfected.

17 Then went Solomon to Ezion-geber, and to Eloth, at the ſea-ſide in the land of Edom.

18 ¶ And Huram ſent him, by the hands of his ſervants, ſhips and ſervants that had knowledge of the ſea; and they went with the ſervants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAP. IX.

1. *The queen of Sheba admireth Solomon's wiſdom.* 13. *Solomon's riches.* 29. *His reign and death; Rehoboam ſucceedeth him.*

AND when the the queen of Sheba heard of the fame of Solomon, ſhe came to prove Solomon with hard queſtions at Jeruſalem, with a very great company, and camels that bare ſpices, and gold in abundance, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

2 And Solomon told her all her queſtions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had ſeen the wiſdom of Solomon, and the houſe that he had built,

4 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel; his cup-bearers alſo, and their apparel; and his aſcent by which he went

V. 1. *Of all that was in her heart*—See on 1 Kings. x. 2.

up into the houſe of the LORD; there was no more ſpirit in her.

5 And ſhe ſaid to the king, *it was* a true report which I heard in mine own land, of thine acts, and of thy wiſdom:

6 Howbeit, I believed not their words, until I came, and mine eyes had ſeen *it*. And behold, the one half of the greatneſs of thy wiſdom was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy *are* thy men, and happy *are* theſe thy ſervants, which ſtand continually before thee, and hear thy wiſdom.

8 Bleſſed be the LORD thy God which delighted in thee to ſet thee on his throne, *to be* king for the LORD thy God. Becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee king over them, to do judgment and juſtice.

9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones: neither was there any ſuch ſpices as the queen of Sheba gave king Solomon.

10 And the ſervants alſo of Huram, and the ſervants of Solomon, which brought gold from Ophir, brought algum-trees, and precious ſtones.

V. 4. *There was no more ſpirit in her*—See on 1 Kings. x. 5.

V. 7. *Happy are thy men*—See on 1 Kings. x. 8.

V. 8. *To be king for the Lord thy God*—In the Lords name and ſtead, in a ſpecial manner, becauſe he ſat in God's own throne, and ruled over Gods peculiar people, and did in an eminent manner maintain the honour of God in his land, and in the eyes of all the world.

11 And

11 And the king made *of* the algum-trees, terraces to the houſe of the LORD, and to the king's palace, and harps and pſalteries for ſingers. And there were none ſuch ſeen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her deſire, whatſoever ſhe aſked, beſide *that* which ſhe had brought unto the king. So ſhe turned, and went away to her own land, ſhe and her ſervants.

13 ¶ Now the weight of gold that came to Solomon in one year was ſix hundred and threeſcore and ſix talents of gold;

14 Beſides *that which* chapmen and merchants brought. And all the kings of Arabia, and governors of the country brought gold and ſilver to Solomon.

15 And king Solomon made two hundred targets *of* beaten gold; ſix hundred *ſhekels* of beaten gold went to one target.

16 And three hundred ſhields *made he of* beaten gold: three hundred *ſhekels* of gold went to one ſhield. And the king put them in the houſe of the foreſt of Lebanon.

17 Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* ſix ſteps to the throne, with a footſtool of gold, *which were* faſtened to the throne, and ſtays on each ſide of the ſitting-place, and two lions ſtanding by the ſtays.

19 And twelve lions ſtood there on the one

V. 12. *Aſked beſides*—i. e. Beſides what he gave her of his royal bounty, as is expreſſed, 1 Kings x. 13. which was in compenſation for *her* preſents.

ſide

ſide and on the other, upon the ſix ſteps. There was not the like made in any kingdom.

20 And all the drinking-veſſels of king Solomon *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold, none *were of* ſilver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ſhips went to Tarſhiſh with the ſervants of Huram; every three years once came the ſhips of Tarſhiſh bringing gold and ſilver, ivory and apes, and peacocks.

22 And king Solomon paſſed all the kings of the earth in riches and wiſdom.

23 And all the kings of the earth ſought the preſence of Solomon, to hear his wiſdom, that God had put in his heart.

24 And they brought every men his preſent, veſſels of ſilver, and veſſels of gold, and raiment, harneſs, and ſpices, horſes, and mules, a rate year by year.

25 And Solomon had four thouſand ſtalls for horſes and chariots, and twelve thouſand horſemen; whom he beſtowed in the chariot-cities, and with the king at Jeruſalem.

26 And he reigned over all the kings, from the river even unto the land of the Philiſtines, and to the border of Egypt.

27 And the king made ſilver in Jeruſalem as ſtones, and cedar-trees made he as the ſycamore-trees, that *are* in the low plains, in abundance.

28 And they brought unto Solomon horſes out of Egypt, and out of all lands.

V. 23. *And all the kings of the earth* &c.— All in thoſe parts of the world.

29 ¶ Now

29 ¶ Now the reſt of the acts of Solomon, firſt and laſt, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the viſions of Iddo the ſeer againſt Jeroboam the ſon of Nebat?

30 And Solomon reigned in Jeruſalem over all Iſrael forty years.

31 And Solomon ſlept with his fathers, and he was buried in the city of David his father. And Rehoboam his ſon reigned in his ſtead.

CHAP. X.

1. Rehoboam refuſing the old men's counſel, 12. Followeth the indiſcreet counſel of the young men. 16. The ten tribes revolting kill Hadoram, and make Rehoboam flee.

AND Rehoboam went to Shechem: for to Shechem were all Iſrael come to make him king.

2 And it came to paſs when Jeroboam the ſon of Nebat, who *was* in Egypt, whither he had fled from the preſence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they ſent and called him. So Jeroboam and all Iſrael came, and ſpake to Rehoboam, ſaying,

4 Thy father made our yoke greivous: now therefore eaſe thou ſomewhat the greivous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee.

5 And he ſaid unto them, Come again unto me after three days. And the people departed.

V. 31. *And Solomon ſlept with his fathers*—See on 1 Kings, xi, 43. We have here Solomon in his throne, and Solomon in his grave. Here is he ſtripped of his pomp, and leaveth all his wealth and power to another.

V. 4. *Thy father made our yoke grievous*—See on 1 Kings, xii. 4.

6 And

6 And king Rehoboam took counſel with the old men that had ſtood before Solomon his father while he yet lived, ſaying, What counſel give ye *me* to return anſwer to this people?

7 And they ſpake unto him ſaying, If thou be kind to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever.

8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that ſtood before him.

9 And he ſaid unto them, What advice give ye that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us; thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, ſaying, Come again to me on the third day.

13 And the king anſwered them roughly; and

V. 7. *If thou be kind to this people*— Moderate counſels are generally beſt. Gentleneſs will do what violence will not do. Good words coſt nothing but a little ſelf denial, and yet they purchaſe great things.

king

king Rehoboam forſook the counſel of the old men,

14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will add thereto: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

15 So the king hearkened not unto the people; for the cauſe was of God, that the LORD might perform his word which he ſpake by the hand of Ahijah the Shilonite to Jeroboam the ſon of Nebat.

16 ¶ And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we in David? and *we have* none inheritance in the ſon of Jeſſe: every man to your tents, O Iſrael: *and* now, David, ſee to thine own houſe. So all Iſrael went to their tents.

17 But *as for* the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them.

18 ¶ Then king Rehoboam ſent Hadoram that *was* over the tribute; and the children of Iſrael ſtoned him with ſtones, that he died. But king Rehoboam made ſpeed to get him up to *his* chariot to flee to Jeruſalem.

19 And Iſrael rebelled againſt the houſe of David unto this day.

CHAP. XI.

1. *Rehoboam raiſeth an Army to reduce Iſrael, but is forbidden to proceed by the prophet Shemaiah.* 18. *Rehoboam's wives and children.*

V. 16. *See to thine own houſe*--See on 1. Kings, xii. 16. When public affairs are in a ferment, violent proceedings do but make ill worſe. Many have been driven to miſchief they did not intend, by being ſeverely dealt with.

And

AND when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and Benjamin an hundred and fourſcore thouſand choſen *men* which were warriors, to fight againſt Iſrael, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, ſaying,

2 Speak unto Rehoboam, the ſon of Solomon king of Judah, and to all Iſrael in Judah and Benjamin, ſaying,

4 Thus ſaith the LORD, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe: for this thing is done of me. And they obeyed the words of the LORD, and returned from going againſt Jeroboam.

5 And Rehoboam dwelt in Jeruſalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullum,

8 And Gath, and Mareſhah, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah.

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities.

11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victual, and of oil and wine.

12 And in every ſeveral city *he put* ſhields and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide.

V. 5. *And Rehoboam—built cities for defence in Judah*—Repaired, enlarged, and fortified them. They were built before.

13 And

13 And the prieſts and the Levites, that *were* in all Iſrael, reſorted to him out of all their coaſts.

14 For the Levites left their ſuburbs and their poſſeſſion, and came to Judah and Jeruſalem: for Jeroboam and his ſons had caſt them off from executing the prieſt's office unto the LORD:

15 And he ordained him prieſts for the high places, and for the devils, and for the calves which he had made.

16 And after them out of all the tribes of Iſrael, ſuch as ſet their hearts to ſeek the LORD God of Iſrael, came to Jeruſalem, to ſacrifice unto the LORD God of their fathers.

17 So they ſtrengthened the kingdom of Judah, and made Rehoboam the ſon of Solomon ſtrong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the ſon of David to wife, *and* Abihail the daughter of Eliab the ſon of Jeſſe:

19 Which bare him children; Jeuſh, and Shamariah, and Zaham.

20 And after her, he took Maachah the daughter of Abſalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

V. 14. *Caſt them off from executing the prieſts office unto the Lord*—They would not ſuffer them to inſtruct the Iſraelites in the worſhip of God, nor to go up to Jeruſalem to worſhip in their courſes: and theſe prieſts would not join with them in the worſhip of the calves, as they were commanded to do; and therefore they willingly forſook all their patrimonies and poſſeſſions for God's ſake.

V. 17. *So they ſtrengthened the kingdom of Judah*—Not only by the addition of ſo many perſons to it: but by their piety and prayers they procured a bleſſing upon the kingdom. which was a ſanctuary to them. *For three years they walked in the way of David and Solomon.*—We retain our ſtrength as long as we cleave to God and our duty, and no longer.

21 And Rehoboam loved Maachah the daughter of Abſalom above all his wives and his concubines. For he took eighteen wives and threeſcore concubines; and begat twenty and eight ſons, and threeſcore daughters.

22 And Rehoboam made Abijah the ſon of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wiſely, and diſperſed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he deſired many wives.

CHAP. XII.

1. *Rehoboam forſaketh the Lord is puniſhed by Shiſhak's invaſion:* 5. *He and the princes repenting at the preaching of Shemaiah are delivered from deſtruction, but not from ſpoil.* 13. *The reign and death of Rehoboam.*

AND it came to paſs, when Rehoboam had eſtabliſhed the kingdom, and had ſtrengthened himſelf, he forſook the law of the LORD, and all Iſrael with him.

2 And it came to paſs, *that* in the fifth year of king Rehoboam Shiſhak king of Egypt came up againſt Jeruſalem, becauſe they had tranſgreſſed againſt the LORD,

3 With twelve hundred chariots, and threeſcore thouſand horſemen: and the people *were* without number that came with him out of Egypt, the Lubims, the Sukkiims, and the Ethiopians.

V. 23. *He dealt wiſely, and diſperſed,* &c.—Leſt his other ſons ſhould after his death unite together againſt Abijah, he wiſely diſperſed them into diſtant places.

V. 2. *In the fifth year of king Rehoboam*—Preſently after the apoſtacy of the king and people, which was in the fourth year. *Shiſhak king of Egypt*—See on 1 Kings, xiv. 25.

4 And

4 And he took the fenced cities which *pertained* to Judah, and came to Jeruſalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jeruſalem becauſe of Shiſhak, and ſaid unto them, Thus ſaith the LORD, Ye have forſaken me, and therefore have I alſo left you in the hand of Shiſhak.

6 Whereupon the princes of Iſrael and the king humbled themſelves; and they ſaid, The LORD *is* righteous.

7 And when the LORD ſaw that they humbled themſelves, the word of the LORD came to Shemaiah, ſaying, They have humbled themſelves: *therefore* I will not deſtroy them, but I will grant them ſome deliverance; and my wrath ſhall not be poured out upon Jeruſalem by the hand of Shiſhak.

8 Nevertheleſs, they ſhall be his ſervants that they may know my ſervice, and the ſervice of the kingdoms of the countries.

9 So Shiſhak king of Egypt came up againſt Jeruſalem, and took away the treaſures of the houſe of the LORD, and the treaſures of the king's houſe; he took all: he carried away alſo the ſhields of gold which Solomon had made.

10 Inſtead of which king Rehoboam made ſhields of braſs, and committed *them* to the hands of the chief of the guard that kept the entrance of the king's houſe.

11 And when the king entered into the houſe

V. 8. *That they may know my ſervice*—That they may experimentally know the difference between my yoke and the yoke of an idolatrous prince.

V. 10. *In ſtead of which, &c.*—See note on 1 Kings, chap. xiv. 27.

of

of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.

12 And when he humbled himſelf, the wrath of the LORD turned from him, that he would not deſtroy *him* altogether: and alſo in Judah things went well.

13 ¶ So king Rehoboam ſtrengthened himſelf in Jeruſalem, and reigned. For Rehoboam *was* one and forty years old when he began to reign, and he reigned ſeventeen years in Jeruſalem; the city which the LORD had choſen out of all the tribes of Iſrael to put his name there. And his mother's name *was* Naamah an Ammoniteſs.

14 And he did evil, becauſe he prepared not his heart to ſeek the LORD.

15 Now the Acts of Rehoboam, firſt and laſt, *are* they not written in the book of Shemaiah the prophet, and of Iddo the ſeer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam ſlept with his fathers, and was buried in the city of David. And Abijah his ſon reigned in his ſtead.

CHAP. XIII.

1. *Abijah maketh war againſt Jeroboam:* 4. *He declareth the right of his cauſe:* 13. *Truſting in God he overcometh Jeroboam.* 21 *The wives and children of Abijah.*

NOW in the eighteenth year of king Jeroboam began Abijah to reign over Judah,

2 He reigned three years in Jeruſalem. His mother's name alſo *was* Michaiah the daughter

V. 14. *And he did evil*—Although he humbled himſelf, for a ſeaſon, yet he quickly relapſed into ſin, becauſe his heart was not right with God.

of

of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah ſet the battle in array with an army of valiant men of war, *even* four hundred thouſand choſen men: Jeroboam alſo ſet the battle in array againſt him with eight hundred thouſand choſen men, *being* mighty men of valour.

4 And Abijah ſtood up upon mount Zemaraim, which *is* in mount Ephraim, and ſaid, Hear me, thou Jeroboam, and all Iſrael;

5 Ought ye not to know that the LORD God of Iſrael gave the kingdom over Iſrael to David for ever, *even* to him and to his ſons by a covenant of ſalt?

6 Yet Jeroboam the ſon of Nebat, the ſervant of Solomon the ſon of David, is riſen up, and hath rebelled againſt his lord.

7 And there are gathered unto him vain men the children of Belial, and have ſtrengthened themſelves againſt Rehoboam the ſon of Solomon, when Rehoboam was young and tenderhearted, and could not withſtand them.

8 And now ye think to withſtand the kingdom of the LORD in the hand of the ſons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for Gods.

9 Have ye not caſt out the prieſts of the LORD the ſons of Aaron, and the Levites, and have made you prieſts after the manner of

V. 5. *By a covenant of ſalt?*—See on Numb. xviii. 19.

V. 8. *Golden calves*—There is that among you which may damp your confidence: you worſhip thoſe images which God abhors.

the

the nations of *other* lands? ſo that whoſoever cometh to conſecrate himſelf with a young bullock and ſeven rams, *the ſame* may be a prieſt of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forſaken him; and the prieſts which miniſter unto the LORD *are* the ſons of Aaron, and the Levites *wait* upon *their* buſineſs.

11 And they burn unto the LORD every morning and every evening burnt-ſacrifices and ſweet incenſe: the *ſhew*-bread alſo *ſet they in order* upon the pure table; and the candleſtick of gold with the lamps thereof, to burn every evening, for we keep the charge of the LORD our God; but ye have forſaken him.

12 And behold, God himſelf *is* with us for *our* captain, and his prieſts with ſounding trumpets to cry alarm againſt you: O children of Iſrael, fight ye not againſt the LORD God of your fathers; for ye ſhall not proſper.

13 ¶ But Jeroboam cauſed an ambuſhment to come about behind them: ſo they were before Judah, and the ambuſhment *was* behind them.

14 And when Judah looked back, behold the battle *was* before and behind: and they cried unto the LORD, and the prieſts ſounded with the trumpets.

15 Then the men of Judah gave a ſhout: and

V. 12. *Trumpets*—Upon the ſounding whereof God hath ſolemnly promiſed to aſſiſt his people, *Numb.* x. 9. —*Fight ye not againſt the Lord*—you have not only us for your enemies, but God, even the God whom your fathers ſerved. It is folly to fight againſt the God of almighty power: but it is treachery and baſe ingratitude to fight againſt your father's God.

V. 15. *Judah gave a ſhout*—It is unſpeakable comfort, that no ſtratagem or ambuſh can cut off our communication with heaven. To the cry of prayer they added the ſhout of faith, and ſo became more than conquerors.

as

as the men of Judah ſhouted, it came to paſs that God ſmote Jeroboam and all Iſrael before Abijah and Judah.

16 And the children of Iſrael fled before Judah: and God delivered them into their hand.

17 And Abijah and his people ſlew them with a great ſlaughter: ſo there fell down ſlain of Iſrael five hundred thouſand choſen men.

18 Thus the children of Iſrael were brought under at that time, and the children of Judah prevailed, becauſe they relied upon the LORD God of their fathers.

19 And Abijah purſued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeſhanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover ſtrength again in the days of Abijah: and the LORD ſtruck him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſons, and ſixteen daughters.

22 And the reſt of the acts of Abijah and his ways, and his ſayings, *are* written in the ſtory of the prophet Iddo.

CHAP. XIV.

1. *Abijah dieth; Aſa ſucceeding deſtroyeth idolatry,* 6. *Having peace he ſtrengthened his kingdom with forts.* 9. *He overcometh Zerah, and ſpoileth the Ethiopians.*

SO Abijah ſlept with his fathers, and they buried him in the city of David, and Aſa

V. 21. *Married fourteen wives*— Not after this victory, for he died preſently after it, but in the whole time of his life.

his

his ſon reigned in his ſtead. In his days the land was quiet ten years.

2 And Aſa did *that which was* good and right in the eyes of the LORD his God.

3 For he took away the altars of the ſtrange *gods*, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to ſeek the LORD God of their fathers, and to do the law and the commandment.

5 Alſo he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah: for the land had reſt, and he had no war in thoſe years; becauſe the LORD had given him reſt.

7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about *them* walls and towers, gates and bars, while the land *is* yet before us; becauſe we have ſought the LORD our God, we have ſought *him*, and he hath given us reſt on every ſide. So they built, and proſpered.

8 And Aſa had an army *of men* that bare targets and ſpears, out of Judah three hundred thouſand, and out of Benjamin, that bare ſhields and drew bows, two hundred and fourſcore thouſand: all theſe *were* mighty men of valour.

9 ¶ And there came out againſt them Zerah the Ethiopian with an hoſt of a thouſand thouſand, and three hundred chariots; and he came unto Mareſhah.

V. 1. *Quiet*—There was no open war, but there were private hoſtilities between his and Baaſha's ſubjects.

V. 6. *The land had reſt*—Thoſe have reſt indeed, to whom God gives reſt.

10 Then

10 Then Aſa went out againſt him, and they ſet the battle in array in the valley of Zephathah at Mareſhah.

11 And Aſa cried unto the LORD his God, and ſaid, LORD *it is* nothing with thee to help whether with many, or with them that have no power: help us, O LORD our God; for we reſt on thee, and in thy name we go againſt this multitude. O LORD, thou *art* our God; let not man prevail againſt thee.

12 So the LORD ſmote the Ethiopians before Aſa, and before Judah; and the Ethiopians fled.

13 And Aſa and the people that *were* with him purſued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themſelves; for they were deſtroyed before the LORD, and before his hoſt; and they carried away very much ſpoil.

14 And they ſmote all the cities round about Gerar; for the fear of the LORD came upon them; and they ſpoiled all the cities; for there was exceeding much ſpoil in them.

15 They ſmote alſo the tents of cattle, and carried away ſheep and camels in abundance, and returned to Jeruſalem.

CHAP. XV.

1. *The prophecy of Azariah the ſon of Oded.* 8. *Aſa hearing it putteth away idolatry, and aſſembleth the whole body of his people at Jeruſalem; they enter into covenant with God.* 16. *He removeth Maachah his mother from being queen on account of her idolatry.*

V. 11. *Let not man prevail*—If he prevails againſt us, he prevails, as it were, againſt thee; becauſe thou art our God. And we reſt on thee, and go forth in thy name, which thou haſt encouraged us to do.

AND the Spirit of God came upon Azariah the ſon of Oded.

2 And he went out to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin; the LORD *is* with you, while ye be with him; and if ye ſeek him, he will be found of you: but if ye forſake him, he will forſake you.

3 Now for a long ſeaſon Iſrael *hath been* without the true God, and without a teaching prieſt, and without law.

4 But when they in their trouble did turn unto the LORD God of Iſrael, and ſought him, he was found of them.

5 And in thoſe times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was deſtroyed of nation, and city of city: for God did vex them with all adverſity.

7 Be ye ſtrong therefore, and let not your hands be weak: for your work ſhall be rewarded.

8 ¶ And when Aſa heard theſe words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that *was* before the porch of the LORD:

V. 5. *In thoſe times*—When Iſrael lived in the groſs neglect of God and his law. *There was no peace to him that went out*—Men could not go abroad about their private buſineſs without great danger; as it was in the days of Shamgar—See Judg. v. 6.

V. 6. *And nation was deſtroyed of nation*—One part of the people of Iſrael deſtroyed the other by civil wars. As all Iſrael are called a nation, ſo the ſeveral tribes of them are ſometimes called nations.

9 And

9 And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon: for they fell to him out of Iſrael in abundance, when they ſaw that the LORD his God *was* with him.

10 So they gathered themſelves together at Jeruſalem in the third month, in the fifteen year of the reign of Aſa.

11 And they offered unto the LORD the ſame time of the ſpoil *which* they had brought, ſeven hundred oxen, and ſeven thouſand ſheep.

12 And they entered into a covenant to ſeek the LORD God of their fathers, with all their heart and with all their ſoul;

13 That whoſoever would not ſeek the LORD God of Iſrael ſhould be put to death, whether ſmall or great, whether man or woman.

14 And they ſware unto the LORD with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them: and the LORD gave them reſt round about.

16 ¶ And alſo *concerning* Maachah the mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an idol in a grove: and

V. 12. *And they entered into a covenant*—The matter of this covenant was nothing but what they were before obliged to. And though no promiſe could lay any higher obligation upon them, than they were already under, yet it would help to increaſe their ſenſe of the obligation, and to arm them againſt temptations. And by joining altogether in this, they ſtrengthened the hands of each other.

V. 15. *Rejoiced at the oath* — The times of renewing our covenant with God, ſhould be times of rejoicing. It is an honour and happineſs to be in bonds with God. And the cloſer, the better.

Aſa

Aſa cut down her idol, and ſtamped *it*, and burned *it* at the brook Kidron.

17 But the high places were not taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect all his days.

18 And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa.

CHAP. XVI.

1. *Aſa by the aid of Syrians, diverteth Baaſha from building of Ramah.* 11. *He ſeeketh not to God in his diſeaſe, but to the phyſicians.* 13. *His death and burial.*

IN the ſix and thirtieth year of the reign of Aſa, Baaſha king of Iſrael came up againſt Judah, and built Ramah, to the intent that he might let none go out or come in to Aſa king of Judah.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the LORD, and of the king's houſe, and ſent to Ben-hadad king of Syria that dwelt at Damaſcus, ſaying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have ſent thee ſilver and gold; go, break thy league with Baaſha king of Iſrael, that he may depart from me.

4 And Ben-hadad hearkened unto king Aſa, and ſent the captains of his armies againſt the cities of Iſrael; and they ſmote Ijon and Dan, and Abel-maim; and all the ſtore-cities of Naphtali.

5 And it came to paſs, when Baaſha heard *it*,

V. 2. *Then Aſa brought out, &c.*—See note on 1 Kings, xv. 18.

that

that he left off building of Ramah, and let his work ceaſe.

6 Then Aſa the king took all Judah; and they carried away the ſtones of Ramah, and the timber thereof, wherewith Baaſha was a building; and he built therewith Geba and Mizpah.

7 And at that time Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the LORD thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge hoſt, with very many chariots and horſemen? yet, becauſe thou didſt rely on the LORD, he delivered them in thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of *them* whoſe heart *is* perfect towards him. Herein thou haſt done fooliſhly: therefore from henceforth thou ſhalt have wars.

10 Then Aſa was wroth with the ſeer, and put him in a priſon-houſe: for *he was* in a rage with him becauſe of this *thing*. And Aſa oppreſſed *ſome* of the people the ſame time.

11 ¶ And behold, the acts of Aſa, firſt and laſt, lo, they are written in the book of the kings of Judah an Iſrael.

12 And Aſa in the thirty and ninth year of his

V. 12. *Yet in his diſeaſe he ſought not the Lord, but to the phyſicians*—He did not humble himſelf before God, but put his confidence in the ſkill and faithfulneſs of his phyſicians. His making uſe of phyſicians was his duty, but his truſting in them, and expecting that from them, which was to be had from God only, was his ſin and folly. The help of every creature muſt be uſed, with an eye to the creator, and in dependence on him, who makes every creature that to us which it is, without whom the moſt ſkilful and faithful are phyſicians of no value.

reign

reign was diſeaſed in his feet, until his diſeaſe *was* exceeding *great:* yet in his diſeaſe he ſought not to the LORD, but to the phyſicians.

13 ¶ And Aſa ſlept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own ſepulchers, which he had made for himſelf in the city of David, and laid him in the bed which was filled with ſweet odours and divers kinds *of ſpices* prepared by the apothecaries art: and they made a very great burning for him.

CHAP. XVII.

1. *Jehoſhaphat reigneth well, and proſpereth.* 7. *He ſendeth Levites to teach Judah.* 10. *The neighbouring kingdoms awed by God dare not diſturb him.* 12. *His greatneſs, captains, and armies.*

AND Jehoſhaphat his ſon reigned in his ſtead, and ſtrengthened himſelf againſt Iſrael.

2 And he placed forces in all the fenced cities of Judah and ſet garriſons in the land of Judah, and in the cities of Ephraim, which Aſa his father had taken.

3 And the LORD was with Jehoſhaphat, becauſe he walked in the firſt ways of his father David, and ſought not unto Baalim;

4 But ſought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Iſrael.

5 Therefore the LORD ſtabliſhed the kingdom in his hand; and all Judah brought to Jehoſhaphat preſents; and he had riches and honour in abundance.

V. 14. *Burning*—Of precious ſpices; thereby teſtifying their reſpect to him, notwithſtanding his miſcarriages.

6 And

6 And his heart was lifted up in the ways of the LORD: moreover, he took away the high places and groves out of Judah.

7 ¶ Alſo in the third year of his reign he ſent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he ſent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Eliſhama, and Jehoram, prieſts.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, ſo that they made no war againſt Jehoſhaphat.

11 Alſo *ſome* of the Philiſtines brought Jehoſhaphat preſents, and tribute-ſilver; and the Arabians brought him flocks, ſeven thouſand and ſeven hundred rams, and ſeven thouſand and ſeven hundred he-goats.

12 ¶ And Jehoſhaphat waxed great exceedingly; and he built in Judah caſtles, and cities of ſtore.

V. 6. *And his heart was lifted up in the ways of the Lord*—Above all diſcouragements, and fears. He was valiant and reſolute for God and his ways.

V. 7. *Alſo—he ſent to his princes*—To inform the people of their duty, and of the king's pleaſure, as judges teach or inſtruct the people in the laws of the land, when they deliver their charges upon the bench; ſo did theſe princes in the king's name admoniſh and require the people to obſerve and obey the laws of God.

V. 9. *And they taught*—And theſe itinerant judges and itinerant preachers together, Mr. *Henry* obſerves were inſtrumental to diffuſe a bleſſed light thoughout the cities of Judah.

13 And

13 And he had much buſineſs in the cities of Judah: and the men of war, mighty men of valour, *were* in Jeruſalem.

14 And theſe *are* the numbers of them according to the houſe of their fathers; of Judah, the captains of thouſands; Adnah the chief, and with him mighty men of valour three hundred thouſand.

15 And next to him *was* Jehohanan the captain, and with him two hundred and fourſcore thouſand.

16 And next him *was* Amaſiah the ſon of Zichri, who willingly offered himſelf unto the LORD; and with him two hundred thouſand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and ſhield two hundred thouſand.

18 And next him *was* Jehozabad, and with him an hundred and fourſcore thouſand ready prepared for the war.

19 Theſe waited on the king, beſides *thoſe* whom the king put in the fenced cities throughout all Judah.

CHAP. XVIII.

1. *Jehoſhaphat goeth with Ahab againſt Ramoth-gilead.* 4. *Jehoſhaphat propoſeth to enquire of God; Ahab's falſe prophets aſſure him of ſucceſs.* 6. *Micaiah is ſent for.* 15. *Who foretelleth Ahab's death.* 23. *He is ill treated and ſent to priſon.* 28. *Ahab goeth in diſguiſe to the battle; is ſlain by an arrow ſhot at a venture.*

NOW Jehoſhaphat had riches and honour in abundance, and joined affinity with Ahab.

Chap. xviii.—See notes on 1 Kings, Chap. xxii.

2 And

2 And after *certain* years he went down to Ahab to Samariah. And Ahab killed ſheep and oxen for him in abundance, and for the people that *he had* with him, and perſuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people: and *we will be* with thee in the war.

4 ¶ And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Iſrael gathered together of prophets four hundred men, and ſaid unto them, Shall we go to Ramoth-gilead to battle, or ſhall I forbear? And they ſaid, Go up; for God will deliver *it* into the king's hand.

6 ¶ But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD beſides, that we might enquire of him?

7 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never propheſieth good unto me, but always evil: the ſame *is* Micaiah the ſon of Imla. And Jehoſhaphat ſaid, Let not the king ſay ſo.

8 And the king of Iſrael called for one *of his* officers, and ſaid, Fetch quickly Micaiah the ſon of Imla.

9 And the king of Iſrael and Jehoſhaphat king of Judah ſat either of them on his throne, cloth-ed in *their* robes, and they ſet in a void place, at

the entering in of the gate of Samaria: and all the prophets propheſied before them.

10 And Zedekiah the ſon of Chenaanah, had made him horns of iron, and ſaid, Thus ſaith the LORD, With theſe thou ſhalt puſh Syria until they be conſumed.

11 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

12 And the meſſenger that went to call Micaiah, ſpake to him, ſaying, Behold, the words of the prophets *declare* good to the king with one aſſent; let thy word therefore, I pray thee, be like one of theirs, and ſpeak thou good.

13 And Micaiah ſaid, *As* the LORD liveth, even what my God ſaith, that will I ſpeak.

14 And when he was come to the king, the king ſaid unto him, Micaiah, ſhall we go to Ramoth-gilead to battle, or ſhall I forbear? And he ſaid, Go ye up, and proſper, and they ſhall be delivered into your hand.

15 ¶ And the king ſaid to him, How many times ſhall I adjure thee that thou ſay nothing but the truth to me in the name of the LORD?

16 Then he ſaid, I did ſee all Iſrael ſcattered upon the mountains, as ſheep that have no ſhepherd. And the LORD ſaid, Theſe have no maſter; let them return *therefore* every man to his houſe in peace.

17 And the king of Iſrael ſaid to Jehoſhaphat, Did I not tell thee *that* he would not propheſy good unto me, but evil?

18 Again he ſaid, Therefore hear the word of the

the LORD; I ſaw the LORD ſitting upon his throne, and all the hoſt of heaven ſtanding on his right hand and *on* his left.

19 And the LORD ſaid, Who ſhall entice Ahab king of Iſrael, that he may go up and fall at Ramoth-gilead? And one ſpake ſaying after this manner, and another ſaying after that manner.

20 Then there came out a ſpirit, and ſtood before the LORD, and ſaid, I will entice him. And the LORD ſaid unto him, Wherewith?

21 And he ſaid, I will go out, and be a lying ſpirit in the mouth of all his prophets. And *the LORD* ſaid, Thou ſhalt entice *him*, and thou ſhalt alſo prevail: go out, and do *even* ſo.

22 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of theſe thy prophets, and the LORD hath ſpoken evil againſt thee.

23 ¶ Then Zedekiah the ſon of Chenaanah came near, and ſmote Micaiah upon the cheek, and ſaid, Which way went the ſpirit of the LORD from me to ſpeak unto thee?

24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day when thou ſhalt go into an inner chamber to hide thyſelf.

25 Then the king of Iſrael ſaid, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joaſh the king's ſon;

26 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah ſaid, If thou certainly return in peace, *then* hath not the LORD ſpoken by

by me. And he ſaid, Hearken, all ye people.

28 So the king of Iſrael and Jehoſhaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Iſrael ſaid unto Jehoſhaphat I will diſguiſe myſelf, and will go to the battle; but put thou on thy robes. So the king of Iſrael diſguiſed himſelf, and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, ſaying, Fight ye not with ſmall or great, ſave only with the king of Iſrael.

31 And it came to paſs when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of Iſrael. Therefore they compaſſed about him to fight; but Jehoſhaphat cried out, and the LORD helped him, and God moved them *to depart* from him.

32 For it came to paſs that when the captains of the chariots perceived that it was not the king of Iſrael, they turned back again from purſuing him.

33 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: therefore he ſaid to his chariot-man, Turn thine hand, that thou mayeſt carry me out of the hoſt; for I am wounded.

34 And the battle increaſed that day: howbeit, the king of Iſrael ſtayed *himſelf* up in *his* chariot againſt the Syrians until the even: and about the time of the ſun going down he died.

V. 34. *He died*—What can hurt thoſe whom God will protect? And what can ſhelter thoſe whom God will deſtroy? Jehoſhaphat is ſaved in his robes; Ahab is killed in his armour!

CHAP.

CHAP. XIX.

1. *Jehoſhaphat is reproved by Jehu for having joined in alliance with Ahab.* 4. *He viſiteth his kingdom.* 5. *His inſtructions to the judges whom he appointed in the cities of Judah;* 8. *And to the prieſts and Levites, who exerciſed judgment at Jeruſalem.*

AND Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem.

2 And Jehu the ſon of Hanani the ſeer went out to meet him, and ſaid to king Jehoſhaphat, Shouldeſt thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.

3 Nevertheleſs, there are good things found in thee, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God.

4 ¶ And Jehoſhaphat dwelt at Jeruſalem: and he went out again through the people from Beerſheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he ſet judges in the land throughout all the fenced cities of Judah, city by city,

6 And ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment.

7 Wherefore now, let the fear of the LORD be upon you; take heed, and do *it:* for *there is*

V. 4. *And brought them back unto the Lord*—Such of them as had revolted from God to idols, he reclaimed by his counſel and example, and by the inſtructions of the Levites and prieſts, whom he carried with him. Many, probably, had revolted to idolatry, when they ſaw their king ſo intimate with idolators.

V. 6. *But for the Lord, who is with you in the judgment*—Both to obſerve your carriage, and defend you againſt all thoſe enemies whom the impartial exerciſe of juſtice may provoke.

no iniquity with the LORD our God, nor reſpect of perſons, nor taking of gifts.

8 Moreover, in Jeruſalem did Jehoſhaphat ſet of the Levites, and *of* the prieſts and of the chief of the fathers of Iſrael, for the judgment of the LORD, and for controverſies, when they returned to Jeruſalem.

9 And he charged them, ſaying, Thus ſhall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, ſtatutes and judgments, ye ſhall even warn them that they treſpaſs not againſt the LORD, and *ſo* wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſs.

11 And behold, Amariah the chief prieſt *is* over you in all matters of the LORD; and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Judah, for all the king's matters: alſo the Levites *ſhall be* officers before you. Deal courageouſly, and the LORD ſhall be with the good.

CHAP. XX.

1. *Jehoſhaphat invaded by the Moabites and others, proclaimeth a faſt.* 5. *His prayer.* 14. *The prophecy of Jahaziel.* 20. *Jehoſhaphat exhorteth the people, and appointeth ſingers to praiſe the LORD.* 22. *The enemies deſtroy one another, and leave much ſpoil for Iſrael.* 35. *Jehoſhaphat joineth with Ahaziah in ſending ſhips to Tarſhiſh.*

IT came to paſs after this alſo, *that* the children of Moab, and the children of Ammon, and

V. 10. *Blood and Blood*—This refers to Deut. xvii. 8. between the blood of the perſon ſlain, and the blood of the man-ſlayer.

with

with them *other* beſides the Ammonites, came againſt Jehoſhaphat to battle.

2 Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the ſea on this ſide Syria, and behold, they *be* in Hazazon-tamar, which *is* En-gedi.

3 And Jehoſhaphat feared, and ſet himſelf to ſeek the LORD, and proclaimed a faſt throughout all Judah.

4 And Judah gathered themſelves together to aſk *help* of the LORD; even out of all the cities of Judah they came to ſeek the LORD.

5 ¶ And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the LORD, before the new court.

6 And ſaid, O LORD God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee?

7 *Art* not thou our God, who didſt drive out the inhabitants of this land before thy people Iſrael, and gaveſt it to the ſeed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

9 If, *when* evil cometh upon us, *as* the ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence, (for thy name *is* in this houſe,) and cry unto thee in our affliction, then thou wilt hear and help.

V. 6. *And ſaid, O Lord God*—This prayer of Jehoſhaphat is deſervedly accounted one of the moſt excellent that we meet with in ſacred hiſtory.

10 And

10 And now behold the children of Ammon, and Moab, and mount Seir, whom thou wouldeſt not let Iſrael invade when they came out of the land of Egypt, but they turned from them and deſtroyed them not;

11 Behold, *I ſay, how* they reward us, to come to caſt us out of thy poſſeſſion which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us; neither know we what to do: but our eyes *are* upon thee.

13 And all Judah ſtood before the LORD, with their little ones, their wives and their children.

14 ¶ Then upon Jahaziel the ſon of Zechariah, the ſon of Benaiah, the ſon of Jeiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came the Spirit of the LORD in the midſt of the congregation;

15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the LORD unto you, Be not afraid, nor diſmayed, by reaſon of this great multitude; for the battle *is* not your's, but God's.

16 To-morrow go ye down againſt them: behold, they come up by the cliff of Ziz, and ye

V. 12. *Wilt thou not judge them*—i. e. Inflict judgements upon them, or puniſh them. The juſtice of God is the refuge of thoſe that are wronged. *No might*—Though he had great armies, yet he acknowledged them to be of no force, if God was not with them.

V. 13. *Little ones*—Whom they uſed to preſent before the Lord in times of great diſtreſs, to ſtir up themſelves to more fervent prayers, their eyes being upon their harmleſs and tender children, and to move God to compaſſion, becauſe God hath declared, that he will be prevailed with by ſuch methods as theſe.

ſhall

ſhall find them at the end of the brook, before the wilderneſs of Jeruel.

17 Ye ſhall not *need* to fight in this *battle:* ſet yourſelves, ſtand ye *ſtill*, and ſee the ſalvation of the LORD with you. O Judah and Jeruſalem: fear not, nor be diſmayed; to-morrow go out againſt them: for the LORD *will be* with you.

18 And Jehoſhaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jeruſalem fell before the LORD, worſhipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, ſtood up to praiſe the LORD God of Iſrael with a loud voice on high.

20 And they roſe early in the morning, and went forth into the wilderneſs of Tekoa: and as they went forth, Jehoſhaphat, ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem; Believe in the LORD your God, ſo ſhall ye be eſtabliſhed; believe his prophets, ſo ſhall ye proſper.

21 And when he had conſulted with the people, he appointed ſingers unto the LORD, and that ſhould praiſe the beauty of holineſs as they went out before the army, and to ſay, Praiſe the LORD; for his mercy *endureth* for ever.

22 ¶ And when they began to ſing and to praiſe, the LORD ſet ambuſhments againſt the

V. 22. *The Lord ſet ambuſhments* —God raiſed jealouſies and animoſities among themſelves, which broke forth, firſt into ſecret ambuſhments, which one party laid for another, and then into open hoſtilities to their utter deſtruction. So vain are all men's attempts againſt God, who needs none to deſtroy his enemies but themſelves and their own miſtakes, and paſſions, which he can, when he pleaſeth, arm againſt them.

children of Ammon, Moab, and mount Seir, which were come againſt Judah; and they were ſmitten.

23 For the children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir, utterly to ſlay and deſtroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to deſtroy another.

24 And when Judah came toward the watch-tower in the wilderneſs, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and none eſcaped.

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundauce both riches with the dead bodies, and precious jewels, which they ſtripped off for themſelves, more than they could carry away: and they were three days in gathering of the ſpoil; it was ſo much.

26 And on the fourth day they aſſembled themſelves in the valley of Berachah: for there they bleſſed the LORD. Therefore the name of the ſame place was called, The valley of Berachah unto this day.

27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the forefront of them, to go again to Jeruſalem with joy; for the LORD had made them to rejoice over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the LORD.

29 And the fear of God was on all the kingdoms

doms of *thoſe* countries, when they had heard that the LORD fought againſt the enemies of Iſrael.

30 So the realm of Jehoſhaphat was quiet: for his God gave him reſt round about.

31 ¶ And Jehoſhaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Aſa his father, and departed not from it, doing *that which was* right in the ſight of the LORD.

33 Howbeit, the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the reſt of the acts, of Jehoſhaphat, firſt and laſt, behold, they *are* written in the book of Jehu the ſon of Hanani, who is mentioned in the book of the kings of Iſrael.

35 And after this did Jehoſhaphat king of Judah join himſelf with Ahaziah king of Iſrael, who did very wickedly.

36 And he joined himſelf with him to make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion-gaber.

37 Then Eliezer the ſon of Dodavah of Mareſhaſh propheſied againſt Jehoſhaphat, ſaying,

V. 33. *The high places were not taken away*—Not univerſally; the fault was not in *Jehoſhaphat*, but in the people, who, though they did worſhip the true God, yet would not be confined to the temple.

V. 35. *After this did Jehoſhaphat—join himſelf with Ahaziah*—he did not join with him in war, as he did with *Ahab*, but in a peaceable way only, in a matter of trade and commerce. And yet God reproves and puniſheth him for it, ver. 37. to ſhew his great diſlike of all familiar converſation of his ſervants and people with profeſſed enemies of God and of religion, as *Ahaziah* was.

Becauſe

Becauſe thou haſt joined thyſelf with Ahaziah, the LORD hath broken thy works. And the ſhips were broken, that they were not able to go to Tarſhiſh.

CHAP. XXI.

1. *Jehoſhaphat's death: Jehoram ſucceedeth him.* 5. *His wicked reign.* 8. *Edom and Libnah revolt.* 12. *Elijah's written prophecy againſt him.* 18. *His incurable diſeaſe, loathſome death, and burial.*

NOW Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David. And Jehoram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Jehoſhaphat, Azariah, and Jehiel, and Zachariah, and Azariah, and Michael, and Shephatiah. All theſe *were* the ſons of Jehoſhaphat king of Iſrael.

3 And their father gave them great gifts of ſilver and of gold and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; becauſe he *was* the firſt-born.

4 Now when Jehoram was riſen up to the kingdom of his father, he ſtrengthened himſelf, and ſlew all his brethren with the ſword, and *divers* alſo of the princes of Iſrael.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jeruſalem.

6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab: for he

V. 2. *Azariah — and Azariah —* Two ſons called by the ſame name, though doubtleſs diſtinguiſhed by ſome additional title, which is not mentioned here, becauſe it did not concern ſucceeding ages to know it. *Jehoſhaphat king of Iſrael*—So he is called, either, 1. Becauſe he was ſo by right: or 2. Becauſe he was king not only of Judah and Benjamin, but of a great number of Iſraelites, who had come and ſettled in his kingdom.

had

had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit, the LORD would not deſtroy the houſe of David, becauſe of the covenant that he had made with David, and as he promiſed to give a light to him and to his ſons for ever.

8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themſelves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he roſe up by night, and ſmote the Edomites which compaſſed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The ſame time *alſo* did Libnah revolt from under his hand; becauſe he had forſaken the LORD God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit fornication, and compelled Judah *thereto.*

12 ¶ And there came a writing to him from Elijah the prophet, ſaying, Thus ſaith the LORD God of David thy father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah,

V. 12. *And there came a writing to him from Elijah*—By this it appears, that Jehoram came to the throne before Elijah's tranſlation. It is true, we find Eliſha attending Jehoſhaphat; but that might be, while Elijah was yet on earth: for we read of Jehoram's coming to the crown, before we read of Elijah's tranſlation, 1 Kings xxii. 50. We may ſuppoſe, the time of his departure was at hand, ſo that he could not go in perſon to Jehoram. But he left this writing, probably with Eliſha, to be ſent the firſt opportunity. The meſſage is ſent in the name of *the Lord God of David* his *father*, upbraiding him with his relation to David, as that which was no more his honour, but an aggravation of his degeneracy.

13 But

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a whoring, like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy father's houſe, *which were* better than thyſelf:

14 Behold, with a great plague will the LORD ſmite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *ſhalt have* great ſickneſs by diſeaſe of the bowels, until thy bowels fall out by reaſon of the ſickneſs day by day.

16 Moreover, the LORD ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* near the Ethiopians.

17 And they came up into Judah, and brake into it, and carried away all the ſubſtance *that was* found in the king's houſe, and his ſon alſo and his wives; ſo that there was never a ſon left him, ſave Jehoahaz the youngeſt of his ſons.

18 ¶ And after all this the LORD ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſs that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes. And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jeruſalem eight years, and departed without being deſired.

V. 20. *Departed without being deſired*—This is an emphatical expreſſion, becauſe it is uſual with men to deſire the deaths of ſome perſons, whom afterwards they lament and heartily wiſh they were alive again. But for this ungodly and unhappy prince, his people did not only in his life time wiſh his death, but afterwards did not repent of thoſe deſires.

Howbeit,

Howbeit, they buried him in the city of David, but not in the ſepulchres of the kings.

CHAP. XXII.

1. *Ahaziah ſucceedeth Jehoram: his wicked reign.* 5. *His confederacy with Jehoram the ſon of Ahab, with whom he is ſlain by Jehu.* 10. *Athaliah having deſtroyed all the ſeed royal of Judah, ſave Joaſh, who was hid by his aunt Jehoſhabeath, uſurpeth the kingdom.*

AND the inhabitants of Jeruſalem made Ahaziah his youngeſt ſon king in his ſtead. For the band of men that came with the Arabians to the camp, had ſlain all the eldeſt. So Ahaziah the ſon of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem. His mother's name alſo *was* Athaliah the daughter of Omri.

3 He alſo walked in the ways of the houſe of Ahab: for his mother was his counſellor to do wickedly.

4 Wherefore he did evil in the ſight of the LORD, like the houſe of Ahab: for they were his counſellors after the death of his father, to his deſtruction.

5 ¶ He walked alſo after their counſel, and

V. 2. *Forty and two years*—Some acknowledge an error in the tranſcribers of the preſent Hebrew copies, in which language the numeral letters for 22 and 42 are ſo like, that they might eaſily be miſtaken. For that it was read 22 here, as it is in the book of Kings, in other Hebrew copies, they gather from hence, that it is at this day ſo read in divers antient Greek copies, as alſo in thoſe two antient tranſlations, the Syriack and the Arabick, and particularly in that moſt antient copy of the Syriack, which was uſed by the church of Antioch, in the primitive times, and to this day is kept in the church of Antioch.

went

went with Jehoram the ſon of Ahab king of Iſrael to war againſt Hazael king of Syria at Ramoth-gilead: and the Syrians ſmote Joram.

6 And he returned to be healed in Jezreel, becauſe of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the ſon of Jehoram king of Judah went down to ſee Jehoram the ſon of Ahab at Jezreel, becauſe he was ſick.

7 And the deſtruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram againſt Jehu the ſon of Nimſhi, whom the LORD had anointed to cut off the houſe of Ahab.

8 And it came to paſs that when Jehu was executing judgment upon the houſe of Ahab, and found the princes of Judah, and the ſons of the brethren of Ahaziah, that miniſtered to Ahaziah, he ſlew them.

9 And he ſought Ahaziah: and they caught him, (for he was hid in Samaria) and brought him to Jehu: and when they had ſlain him, they buried him, becauſe, ſaid they, he *is* the ſon of Jehoſhaphat, who ſought the LORD with all his heart. So the houſe of Ahaziah had no power to keep ſtill the kingdom.

10 ¶ But when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal of the houſe of Judah.

11 But Jehoſhabeath the daughter of the king took Joaſh the ſon of Ahaziah, and ſtole him from among the king's ſons *that were* ſlain, and put

put him and his nurſe in a bed-chamber. So Jehoſhabeath the daughter of king Jehoram, the wife of Jehoiada the prieſt (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah, ſo that ſhe ſlew him not.

12 And he was with them hid in the houſe of God ſix years: and Athaliah reigned over the land.

CHAP. XXIII.

1. *Jehoiada, having taken meaſures for his ſecurity, maketh Joaſh king.* 12. *Athaliah is ſlain.* 16. *Jehoiada reſtoreth the worſhip of God, and ſettleth the king on his throne.*

AND in the ſeventh year Jehoiada ſtrengthened himſelf, and took the captains of hundreds, Azariah the ſon of Jeroham, and Iſhmael the ſon of Jehohanan, and Azariah the ſon of Obed, and Maaſeiah the ſon of Adaiah, and Eliſhaphat the ſon of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Iſrael, and they came to Jeruſalem.

3 And all the congregation made a covenant with the king in the houſe of God. And he ſaid unto them, Behold, the king's ſon ſhall reign, as the LORD hath ſaid of the ſons of David.

4 This *is* the thing that ye ſhall do; A third part of you entering on the ſabbath of the prieſts and of the Levites, *ſhall be* porters of the doors;

5 And a third part *ſhall be* at the king's houſe; and a third part at the gate of the foundation:

V. 11. *So that ſhe ſlew him not.*—See note on 2 Kings xi. 2.

and all the people *ſhall be* in the courts of the houſe of the LORD,

6 But let none come into the houſe of the LORD, ſave the prieſts, and they that miniſter of the Levites; they ſhall go in, for they *are* holy: but all the people ſhall keep the watch of the LORD.

7 And the Levites ſhall compaſs the king round about, every man with his weapons in his hand: and whoſoever *elſe* cometh into the houſe, he ſhall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the prieſt had commanded, and took every man his men that were to come in on the ſabbath, with them that were to go *out* on the ſabbath: for Jehoiada the prieſt diſmiſſed not the courſes.

9 Moreover, Jehoiada the prieſt delivered to the captains of hundreds ſpears, and bucklers, and ſhields, that *had been* king David's, which *were* in the houſe of God.

10 And he ſet all the people, every man having his weapon in his hand, from the right ſide of the temple to the left ſide of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's ſon, and put upon him the crown, and *gave him* the teſtimony, and made him king. And Jehoiada and his ſons anointed him, and ſaid, God ſave the king.

V. 11. *And gave him the teſtimony*—See on 2 Kings xi. 12. *His ſons*—And Zechariah among the reſt, whom afterwards he ungratefully ſlew, ch. xxiv. 21.

12 ¶ Now

12 ¶ Now when Athaliah heard the noiſe of the people running and praiſing the king, ſhe came to the people into the houſe of the LORD.

13 And ſhe looked, and behold, the king ſtood at his pillar, at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and ſounded with trumpets, alſo the ſingers with inſtruments of muſick, and ſuch as taught to ſing praiſe. Then Athaliah rent her clothes, and ſaid, Treaſon, treaſon.

14 Then Jehoiada the prieſt brought out the captains of hundreds that were ſet over the hoſt, and ſaid unto them, Have her forth of the ranges: and whoſo followeth her, let him be ſlain with the ſword. For the prieſt ſaid, Slay her not in the houſe of the LORD.

15 So they laid hands on her: and when ſhe was come to the entering of the horſe-gate, by the king's houſe they ſlew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they ſhould be the LORD's people.

17 Then all the people went to the houſe of Baal, and brake it down, and brake his altars and his images in pieces, and ſlew Mattan the prieſt of Baal before the altars.

18 Alſo Jehoiada appointed the offices of the houſe of the LORD by the hand of the prieſts the

V. 13. *All the people—rejoiced*—To ſee what they deſpaired of ever ſeeing, a king of the houſe of David.

V. 16. *Him*—The Lord, as is expreſſed, 2 *Kings* xi. 17.

V. 18. *Appointed*—Or, as it is in the Hebrew, *put the offices of the houſe of the Lord into the hand*, i. e. he reſtored the prieſts and Levites to the exerciſe of their office.

Levites,

Levites, whom David had diſtributed in the houſe of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the law of Moſes, with rejoicing and with ſinging *as it was ordained* by David.

19 And he ſet the porters at the gates of the houſe of the LORD, that none *which was* unclean in any thing ſhould enter in.

20 And he took the captains of hundreds, and the nobles, and the governers of the people, and all the people of the land, and brought down the king from the houſe of the LORD; and they came through the high gate into the king's houſe, and ſet the king upon the throne of the kingdom.

21 And all the people of the land rejoiced, and the city was quiet, after that they had ſlain Athaliah with the ſword.

CHAP. XXIV.

1. *Joaſh reigneth well all the days of Jehoiada.* 4. *His care and orders for the repairs of the temple.* 15. *Jehoiada's death and honourable burial.* 17. *Joaſh falleth away to idoltary, and putteth to death Zechariah.* 23. *Joaſh is ſlain by a conſpiracy of his ſervants.* 27. *Amaziah ſucceedeth him.*

JOASH *was* ſeven year old when he began to reign, and he reignd forty years in Jeruſalem. His mother's name alſo *was* Zibeah of Beer-ſheba.

2 And Joaſh did *that which was* right in the ſight of the LORD all the days of Jehoiada the prieſt,

3 And Jehoiada took for him two wives; and he begat ſons and daughters.

4 ¶ And it came to paſs after this, *that* Joaſh

V. 21. *Rejoiced: and the city was quiet*—When the ſon of David is inthroned in the ſoul, all therein is quiet, and ſprings of joy are opened.

was

was minded to repair the houſe of the LORD.

5 And he gathered together the prieſts and the Levites, and ſaid to them, Go out unto the cities of Judah, and gather of all Iſrael money to repair the houſe of your God from year to year, and ſee that ye haſten the matter. Howbeit the Levites haſtened *it* not.

6 And the king called for Jehoiada the chief, and ſaid unto him, Why haſt thou not required of the Levites to bring in out of Judah and out of Jeruſalem the collection *according to the commandment* of Moſes the ſervant of the LORD, and of the congregation of Iſrael, for the tabernacle of witneſs?

7 For the ſons of Athaliah that wicked woman had broken up the houſe of God; and alſo all the dedicated things of the houſe of the LORD did they beſtow upon Baalim.

8 And at the king's commandment they made a cheſt, and ſet it without at the gate of the houſe of the LORD.

9 And they made a proclamation through Judah and Jeruſalem, to bring in to the LORD the collection *that* Moſes the ſervant of God *laid* upon Iſrael in the wilderneſs.

10 And all the princes and all the people rejoiced, and brought in, and caſt into the cheſt, until they had made an end.

11 Now it came to paſs, that at what time the cheſt was brought unto the king's office by the hand of the Levites, and when they ſaw that *there was* much money; the king's ſcribe and the high prieſt's officer came and emptied the cheſt, and took it, and carried it to his place again. Thus they

they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to ſuch as did the work of the ſervice of the houſe of the LORD, and hired maſons and carpenters to repair the houſe of the LORD, and alſo ſuch as wrought iron and braſs to mend the houſe of the LORD.

13 So the workmen wrought, and the work was perfected by them, and they ſet the houſe of God in his ſtate, and ſtrengthened it.

14 And when they had finiſhed *it*, they brought the reſt of the money before the king and Jehoiada, whereof were made veſſels for the houſe of the LORD, *even* veſſels to miniſter, and to offer *withal*, and ſpoons, and veſſels of gold and ſilver. And they offered burnt-offerings in the houſe of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, becauſe he had done good in Iſrael, both towards God, and towards his houſe,

17 ¶ Now after the death of Jehoiada came the princes of Judah. and made obeiſance to the king. Then the king hearkened unto them.

18 And they left the houſe of the LORD God

V. 14. *Even veſſels to miniſter*,—Becauſe Athaliah and her ſons had taken the old ones away, ver. 7.

V. 15. *An hundred and thirty years old*—By which it appears, that he was born in Solomon's time, and had lived ſix entire reigns before this. They buried him among the kings, with this honourable encomium, (perhaps inſcribed upon his grave-ſtone) that *he had done good in Iſrael*, ver. 16.

V. 18. *Left the houſe of the Lord*—The king and princes that awhile ago ſo zealouſly repaired the temple, now forſook the temple! So inconſtant a thing is man! So little confidence is to be put in him!

of

of their fathers, and ſerved groves and idols: and wrath came upon Judah and Jeruſalem for their treſpaſs.

19 Yet he ſent prophets to them, to bring them again unto the LORD, and they teſtified againſt them: but they would not give ear.

20 And the Spirit of God came upon Zechariah the ſon of Jehoiada the prieſt, which ſtood above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the commandments of the LORD, that ye cannot proſper? becauſe ye have forſaken the LORD, he hath alſo forſaken you.

21 And they conſpired againſt him, and ſtoned him with ſtones at the commandment of the king, in the court of the houſe of the LORD.

22 Thus Joaſh the king remembered not the kindneſs which Jehoiada his father had done to him, but ſlew his ſon. And when he died, he ſaid, The LORD look upon *it*, and require *it*.

23 ¶ And it came to paſs at the end of the year, *that* the hoſt of Syria came up againſt him: and they came to Judah and Jeruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoil of them unto the king of Damaſcus.

24 For the army of the Syrians came with a ſmall company of men, and the LORD delivered

V. 21. *And ſtoned him—at the commandment of the king*—Without even colour of the law. The Jews ſay, there were ſeven tranſgreſſions in one: They killed a prieſt, a prophet, a judge; they ſhed innocent blood; polluted the court of the temple, the ſabbath, and the day of expiation: for on that day, their tradition ſays, this happened.

V. 22. *The Lord look upon it, and require it*—Make inquiſition for innocent blood. But the words may be rendered, *The Lord will look upon it, and require it.*

a very

a very great hoſt into their hand, becauſe they had forſaken the LORD God of their fathers: ſo they executed judgement againſt Joaſh.

25 And when they were departed from him (for they left him in great diſeaſes) his own ſervants conſpired againſt him, for the blood of the ſons of Jehoiada the prieſt, and ſlew him on his bed; and he died: and they buried him in the city of David, but they buried him not in the ſepulcres of the kings.

26 And theſe *are* they that conſpired againſt him; Zabad the ſon of Shimeath an Ammoniteſs, and Jehozabad the ſon of Shimrith a Moabiteſs.

27 ¶ Now *concerning* his ſons, and the greatneſs of the burdens *laid* upon him, and the repairing of the houſe of God, behold, they *are* written in the ſtory of the book of the kings. And Amaziah his ſon reigned in his ſtead.

CHAP. XXV.

1. *Amaziah beginneth his reign well.* 3. *His juſtice in puniſhing the murderers of his father.* 5. *He gathered a great army, but at the word of a prophet diſmiſſeth them, who depart in great anger.* 11. *He ſmiteth the Edomites in the valley of Salt.* 17. *His challenge to Joaſh, which endeth in his overthrow, and in the taking and ſpoiling of Jeruſalem.* 25. *The remainder of his reign.*

AMAZIAH *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jeruſalem. And his mother's name *was* Jehoaddan of Jeruſalem.

2 And he did *that which was* right in the ſight of the LORD, but not with a perfect heart.

V. 25. *For the blood of the Sons*—By which it ſeems, he ſlew not only Zechariah, but his brothers alſo.

V. 27. *Burdens*—The great judgements of God upon him, both by the Syrians, ver. 23. 24. and by *great diſeaſes*, ver. 25.

3 ¶ Now

3 ¶ Now it came to paſs, when the kingdom was eſtabliſhed to him, that he ſlew his ſervants that had killed the king his father.

4 But he ſlew not their children, but *did* as *it is* written in the law in the book of Moſes, where the LORD commanded, ſaying, The fathers ſhall not die for the children, neither ſhall the children die for the fathers, but every man ſhall die for his own ſin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thouſands, and captains over hundreds, according to the houſes of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thouſand choice *men able* to go forth to war, that could handle ſpear and ſhield.

6 He hired alſo an hundred thouſand mighty men of valour out of Iſrael for an hundred talents of ſilver.

7 But there came a man of God to him, ſaying, O king, let not the army of Iſrael go with thee: for the LORD *is* not with Iſrael, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be ſtrong for the battle: God ſhall make thee fall before the enemy: for God hath power to help, and to caſt down.

9 And Amaziah ſaid to the man of God, But what ſhall we do for the hundred talents which I have given to the army of Iſrael? And the man

V. 4. *But he ſlew not their children*—See on Kings, xiv. 6.

V. 7. *Let not the army of Iſrael go with thee*—It is comfortable to employ thoſe, who we have reaſon to hope, have an intereſt in heaven, but dangerous aſſociating with thoſe from whom the Lord is departed.

V. 8. *Do it*—It is an ironical conceſſion, like that, *go, and proſper.*

of God anſwered, The LORD is able to give thee much more than this.

10 Then Amaziah ſeperated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled againſt Judah, and they returned home in great anger.

11 ¶ And Amaziah ſtrengthened himſelf, and led forth his people, and went to the valley of ſalt, and ſmote of the children of Seir ten thouſand.

12 And *other* ten thouſand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and caſt them down from the top of the rock, that they were broken all in pieces.

13 But the ſoldiers of the army which Amaziah ſent back, that they ſhould not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and ſmote three thouſand of them, and took much ſpoil.

14 Now it came to paſs after that Amaziah was come from the ſlaughter of the Edomites, that he brought the gods of the children of Seir, and ſet them up *to be* his gods, and bowed down himſelf before them, and burned incenſe unto them.

15 Wherefore the anger of the LORD was kindled againſt Amaziah, and he ſent unto him a prophet, which ſaid unto him, Why haſt thou ſought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to paſs as he talked with him, that *the king* ſaid unto him, Art thou made of the

V. 10. *Their anger was greatly kindled*—Becauſe they were both diſgraced by this rejection, and diſappointed of that ſpoil which they hoped to gain.

king's

king's council? forbear; why ſhouldeſt thou be ſmitten? Then the prophet forbare, and ſaid, I know that God hath determined to deſtroy thee, becauſe thou haſt done this and haſt not hearkened unto my counſel.

17 ¶ Then Amaziah king of Judah took advice, and ſent to Joaſh the ſon of Jehoahaz the ſon of Jehu king of Iſrael, ſaying, Come, let us ſee one another in the face.

18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites, and thine heart lifteth thee up to boaſt: abide now at home; why ſhouldeſt thou meddle to *thine* hurt, that thou ſhouldeſt fall, *even* thou and Judah with thee?

20 But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand *of their enemies*, becauſe they ſought after the gods of Edom.

21 So Joaſh the king of Iſrael went up; and they ſaw one another in the face, *both* he and Amaziah king of Judah, at Beth-ſhemeſh, which *belongeth* to Judah.

22 And Judah was put to the worſe before Iſrael, and they fled every man to his tent.

V. 17. *Took advice*—He took advice But with whom? Not with the prophet, but with his flattering ſtateſmen. It is good to take advice: but it ſhould be of them who are fit to adviſe us.

V. 18. 19. *And Joaſh, &c.*—See note on 2 Kings, xiv. 9, 10.

V. 20. *For it came of God*—Who left him to his own error and paſſion, in order to his ruin.

23 And

23 And Joaſh the king of Iſrael took Amaziah king of Judah the ſon of Joaſh the ſon of Jehoahaz at Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim to the corner-gate, four hundred cubits.

24 And *he took* all the gold and the ſilver, and all the veſſels *that were* found in the houſe of God with Obed-edom, and the treaſures of the king's houſe, the hoſtages alſo, and returned to Samaria.

25 ¶ And Amaziah the ſon of Joaſh king of Judah lived after the death of Joaſh ſon of Jehoahaz king of Iſrael fifteen years.

26 Now the reſt of the acts of Amaziah, firſt and laſt, behold, *are* they not written in the book of the kings of Judah and Iſrael?

27 Now after the time that Amaziah did turn away from following the LORD, they made a conſpiracy againſt him in Jeruſalem; and he fled to Lachiſh: but they ſent to Lachiſh after him, and ſlew him there.

28 And they brought him upon horſes and buried him with his fathers in the city of Judah.

CHAP. XXVI.

1. *Uzziah ſucceedeth his father.* 16. *He invadeth the prieſt's office, and is ſmitten with leproſy.* 22. *He dieth, and Jotham ſucceedeth him.*

THEN all the people of Judah took Uzziah, who *was* ſixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and reſtored it to Judah, after that the king ſlept with his fathers.

V. 24. *Obed-edom*—With Obed-edom's poſterity, to whom the cuſtody of the ſacred treaſures was committed.

3 Sixteen

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jeruſalem. His mother's name alſo *was* Jecoliah of Jeruſalem.

4 And he did *that which was* right in the ſight of the LORD, according to all that his father Amaziah did.

5 And he ſought God in the days of Zechariah, who had underſtanding in the viſions of God: and as long as he ſought the LORD, God made him to proſper.

6 And he went forth and warred againſt the Philiſtines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Aſhdod, and built cities about Aſhdod, and among the Philiſtines.

7 And God helped him againſt the Philiſtines, and againſt the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name ſpread abroad *even* to the entering in of Egypt; for he ſtrengthened *himſelf* exceedingly.

9 Moreover, Uzziah built towers in Jeruſalem at the corner gate, and at the valley-gate, and at the turning *of the wall* and fortified them.

10 Alſo he built towers in the deſert, and digged many wells: for he had much cattle, both in the low country, and in the plains; huſbandmen *alſo*, and vine-dreſſers in the mountains, and in Carmel: for he loved huſbandry.

V. 10. *He built towers in the deſert* —To guard his cattle from the inroads which the Arabians were accuſtomed to make: and to give notice of the approach of any enemy.

11 Moreover

11 Moreover, Uzziah had an hoſt of fighting men, that went out to war by bands according to the number of their account, by the hand of Jeiel the ſcribe, and Maaſeiah the ruler, under the hand of Hananiah *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men, of valour *were* two thouſand and ſix hundred.

13 And under their hand *was* an army, three hundred thouſand and ſeven thouſand and five hundred that made war with mighty power, to help the king againſt the enemy.

14 And Uzziah prepared for them throughout all the hoſt, ſhields and ſpears, and helmets, and habergeons, and bows, and ſlings *to caſt* ſtones.

15 And he made in Jeruſalem engines invented by cunning men, to be on the towers and upon the bulwarks, to ſhoot arrows and great ſtones withal. And his name ſpread far abroad: for he was marvellouſly helped till he was ſtrong.

16 ¶ But when he was ſtrong, his heart was lifted up to *his* deſtruction: for he tranſgreſſed againſt the LORD his God, and went into the temple of the LORD to burn incenſe upon the altar of incenſe.

17 And Azariah the prieſt went in after him, and with him fourſcore prieſts of the LORD, *that were* valiant men.

18 And they withſtood Uzziah the king, and ſaid unto him, *It appertaineth* not unto thee, Uz-

V. 16. *Went into the temple—to burn incenſe*—Into the holy place, where the altar of incenſe ſtood, and into which none but the prieſts might enter much leſs offer incenſe.

ziah,

ziah, to burn incenſe unto the LORD, but to the prieſts the ſons of Aaron, *that are* conſecrated to burn incenſe: go out of the ſanctuary; for thou haſt treſpaſſed, neither *ſhall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a cenſer in his hand to burn incenſe: and while he was wroth with the prieſts, the leproſy even roſe up in his forehead before the prieſts, in the houſe of the LORD, from beſide the incenſe-altar.

20 And Azariah the chief prieſt, and all the prieſts looked upon him, and behold, he *was* leprous in his forehead, and they thruſt him out from thence; yea, himſelf haſted alſo to go out, becauſe the LORD had ſmitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a ſeveral houſe, *being* a leper; for he was cut off from the houſe of the LORD: and Jotham his ſon *was* over the king's houſe, judging the people of the land.

22 ¶ Now the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the prophet the ſon of Amoz write.

23 So Uzziah ſlept with his fathers, and they buried him with his fathers, in the field of the burial which *belonged* to the kings: for they ſaid,

V. 19. *The leproſy—in his forehead*—So that he could not hide his ſhame: though it is probable it was alſo in the reſt of his body.

V. 20. *They thruſt him out*—Not by force, which needed not, for he voluntarily haſted away, as it follows; but by vehement perſuaſions and denunciations of God's farther judgments upon him, if he did not depart.

V. 21. *And Uzziah the king was a leper unto the day of his death*—God would have this leproſy to be incurable, as a laſting monument of his anger againſt ſuch preſumptuous invaders of the prieſt's office. See Leviticus, chap. xiii. 26, 46.

He

He *is* a leper. And Jotham his ſon reigned in his ſtead.

CHAP. XXVII.

1. *Jotham reigning well proſpereth.* 3. *His buildings.* 5. *He ſubdueth the Ammonities.* 7. *His acts, reign, and death: Ahaz ſucceedeth him.*

JOTHAM *was* twenty and five years old when he began to reign, and he reigned ſixteen years in Jeruſalem. His mother's name alſo *was* Jeruſhah the daughter of Zadok.

2 And he did *that which was* right in the ſight of the LORD, according to all that his father Uzziah did: howbeit, he entered not into the temple of the LORD. And the people did yet corruptly.

3 ¶ He built the high gate of the houſe of the LORD, and on the wall of Ophel he built much.

4 Moreover, he built cities in the mountains of Judah, and in the foreſts he built caſtles and towers.

5 ¶ He fought alſo with the king of the Ammonites, and prevailed againſt them. And the children of Ammon gave him the ſame year an hundred talents of ſilver, and ten thouſand meaſures of wheat, and ten thouſand of barley. So much did the children of Ammon pay unto him, both the ſecond year and the third.

6 So Jotham became mighty, becauſe he prepared his ways before the LORD his God.

7 ¶ Now the reſt of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Iſrael and Judah.

V. 1. *Twenty and five years old*—See note on 2 Kings xv. 33.

8 He

8 He was five and twenty years old when he began to reign, and reigned ſixteen years in Jeruſalem.

9 ¶ And Jotham ſlept with his fathers, and they buried him in the city of David. And Ahaz his ſon reigned in his ſtead.

CHAP. XXVIII.

1. *Ahaz reigning very wickedly is ſmitten by the kings of Syria and Iſrael.* 8. *The Iſraelites, having carried many thouſands of Judah captive to Samaria, at the remonſtrance of the prophet Oded ſend them home.* 16. *Ahaz calleth the king of Aſſyria to his aid.* 26. *His acts and death: Hezekiah ſucceedeth him.*

AHAZ *was* twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not *that which was* right in the ſight of the LORD, like David his father.

2 For he walked in the ways of the kings of Iſrael, and made alſo molten images for Baalim.

3 Moreover, he burned incenſe in the valley of the ſon of Hinnom, and burned his children in the fire, after the abominations of the heathen whom the LORD had caſt out before the children of Iſrael.

4 He ſacrificed alſo, and burned incenſe in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria; and they ſmote him, and carried away a great multitude of them captives, and brought *them* to Damaſcus. And he was alſo delivered into the hand of the king of Iſrael, who ſmote him with a great ſlaughter.

6 For Pekah the ſon of Remaliah ſlew in Judah an hundred and twenty thouſand in one day, *which were* all valiant men; becauſe they had forſaken the LORD God of their fathers.

7 And Zichri a mighty man of Ephraim ſlew Maaſeiah the king's ſon, and Azrikam the governor of the houſe, and Elkanah *that was* next to the king.

8 ¶ And the children of Iſrael carried away captive of their brethren two hundred thouſand women, ſons and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria.

9 But a prophet of the LORD was there, whoſe name *was* Oded: and he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, becauſe the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have ſlain them in a rage, *that* reacheth up unto heaven.

10 And now ye purpoſe to keep under the children of Judah and Jeruſalem for bond-men and bond-women unto you; *but are there* not with you, even with you, ſins againſt the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.

V. 6. *They had forſaken*—Ahaz walked in the ways of the kings of Iſrael, and God choſe the king of Iſrael for his ſcourge: it is juſt with God, to make them a plague to us, whom we have made our patterns in ſin.

V. 9. *A rage*—An unbounded rage, which cries to God for vengeance, againſt ſuch bloody men.

12 Then

12 Then certain of the heads of the children of Ephraim, Azariah the ſon of Johanan, Berechiah the ſon of Meſhillemoth, and Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war.

13 And ſaid unto them, Ye ſhall not bring in the captives hither: for whereas we have offended againſt the LORD *already*, ye intend to add *more* to our ſins and to our treſpaſs: for our treſpaſs is great, and *there is* fierce wrath againſt Iſrael.

14 So the armed men left the captives and the ſpoil, before the princes and all the congregation.

15 And the men which were expreſſed by name roſe up, and took the captives, and with the ſpoil clothed all that were naked among them, and arrayed them, and ſhod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho the city of palm-trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz ſend unto the kings of Aſſyria to help him.

17 For again the Edomites had come and ſmitten Judah, and carried away captives.

18 The Philiſtines alſo had invaded the cities of the low country, and of the ſouth of Judah, and had taken Bethſhemeſh, and Ajalon, and Gederoth, and Scocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo and the villages thereof: and they dwelt there.

V. 14. *Left the captives*—And herein they ſhewed a more truly heroic bravery, than they did in taking them.

V. 16. *Kings*—i. e. Princes, who may be called kings in a more general ſignification of the word.

19 For

19 For the LORD brought Judah low, becauſe of Ahaz king of Iſrael: for he made Judah naked, and tranſgreſſed ſore againſt the LORD.

20 And Tilgath-pilneſer king of Aſſyria came unto him, and diſtreſſed him, but ſtrengthened him not.

21 For Ahaz took away a portion *out* of the houſe of the LORD, and *out* of the houſe of the king, and of the princes, and gave *it* unto the king of Aſſyria, but he helped him not.

22 And in the time of his diſtreſs did he treſpaſs yet more againſt the LORD: this *is that* king Ahaz.

23 For he ſacrificed unto the gods of Damaſcus, which ſmote him; and he ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may help me. But they were the ruin of him and of all Iſrael.

24 And Ahaz gathered together the veſſels of the houſe of God and cut in pieces the veſſels of the houſe of God, and ſhut up the doors of the houſe of the LORD, and he made him altars in every corner of Jeruſalem.

25 And in every ſeveral city of Judah he made high places to burn incenſe unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the reſt of his acts, and of all his ways, firſt and laſt, behold they *are* written in the book of the kings of Judah and Iſrael.

V. 19. *Brought Judah low*—They that will not humble themſelves under the word of God will be humbled by his judgments. *Naked*—Taking away their treaſures, their frontier towns, and the Divine protection, which was their great and only firm ſecurity.

V. 22. *This is that king Ahaz*—That unteachable and incorrigible prince, whom even grievous afflictions made worſe, which commonly make men better.

27 And

27 And Ahaz ſlept with his fathers, and they buried him in the city, *even* in Jeruſalem: but they brought him not into the ſepulchres of the kings of Iſrael. And Hezekiah his ſon reigned in his ſtead.

CHAP. XXIX.

1. *Hezekiah's good reign.* 3. *He reſtoreth religion, and exhorteth the Levites to cleanſe the houſe of God.* 12. *The Levites ſanctify themſelves, and cleanſe the houſe.* 20. *Hezekiah offereth ſolemn ſacrifices, wherein the Levites ſhew a more forward zeal than the prieſts.*

HEZEKIAH began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jeruſalem. And his mother's name *was* Abijah the daughter of Zechariah.

2 And he did *that which was* right in the ſight of the LORD, according to all that David his father had done.

3 ¶ He, in the firſt year of his reign, in the firſt month, opened the doors of the houſe of the LORD, and repaired them.

4 And he brought in the prieſts and the Levites, and gathered them together into the eaſt ſtreet.

5 And ſaid unto them, Hear me, ye Levites, ſanctify now yourſelves, and ſanctify the houſe of the LORD God of your fathers, and carry forth the filthineſs out of the holy *place*.

6 For our fathers have treſpaſſed, and done *that which was* evil in the eyes of the LORD our God, and have forſaken him, and have turned

V. 5. *Carry forth the filthineſs out of the holy place*—That filthy altar, which Ahaz had put in the place of God's altar, 2 Kings xvi. 11.

away

away their faces from the habitation of the LORD, and turned *their* backs.

7 Alſo they have ſhut up the doors of the porch, and put out the lamps, and have not burned incenſe, nor offered burnt-offerings in the holy *place*, unto the God of Iſrael.

8 Wherefore the wrath of the LORD was upon Judah and Jeruſalem, and he hath delivered them to trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes.

9 For lo, our fathers have fallen by the ſword, and our ſons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the Lord God of Iſrael, that his fierce wrath may turn away from us.

11 My ſons, be not now negligent: for the LORD hath choſen you to ſtand before him, to ſerve him, and that ye ſhould miniſter unto him, and burn incenſe.

12 ¶ Then the Levites aroſe, Mahath the ſon of Amaſai, and Joel the ſon of Azariah, of the ſons of the Kohathites: and of the ſons of Merari: Kiſh the ſon of Abdi, and Azariah the ſon of Jehalelel: and of the Gerſhonites; Joah the ſon of Zimmah, and Eden the ſon of Joah:

13 And of the ſons of Elizaphan; Shimri, and Jeiel: and of the ſons of Aſaph; Zechariah, and Mattaniah:

14 And of the ſons of Heman; Jehiel, and

V. 9. *Captivity*—Tho' they were preſently releaſed, chapter xxviii, ver. 5. 14, 15.

V. 11. *My ſons*—So he calls them, as he was by his office obliged to be a nurſing father to them.

Shimei:

Shimei: and of the ſons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and ſanctifyed themſelves, and came, according to the commandment of the king, by the words of the LORD, to cleanſe the houſe of the LORD.

16 And the prieſts went into the inner part of the houſe of the LORD to cleanſe *it*, and brought out all the uncleanneſs that they found in the temple of the LORD, into the court of the houſe of the LORD. And the Levites took *it* to carry *it* out abroad into the brook Kidron.

17 Now they began on the firſt *day* of the firſt month to ſanctify, and on the eighth day of the month came they to the porch of the LORD: ſo they ſanctified the houſe of the LORD in eight days, and in the ſixteenth day of the firſt month they made an end.

18 Then they went in to Hezekiah the king, and ſaid, We have cleanſed all the houſe of the LORD, and the altar of burnt-offering, with all the veſſels thereof, and the ſhew-bread table, with all the veſſels thereof.

19 Moreover, all the veſſels which king Ahaz in his reign did caſt away in his tranſgreſſion, have we prepared and ſanctified, and behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king roſe early, and gathered the rulers of the city, and went up to the houſe of the LORD.

V. 17. *The firſt day of the firſt month* —A happy beginning of the new year! Thus ſhould every year begin with the reformation of what is amiſs.

21 And

21 And they brought ſeven bullocks, and ſeven rams, and ſeven lambs, and ſeven he-goats, for a ſin-offering for the kingdom, and for the ſanctuary, and for Judah. And he commanded the prieſts the ſons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the prieſts received the blood, and ſprinkled *it* on the altar: likewiſe when they had killed the rams, they ſprinkled the blood upon the altar: they killed alſo the lambs, and they ſprinkled the blood upon the altar.

23 And they brought forth the he-goats, *for* the ſin-offering before the king and the congregation: and they laid their hands upon them.

24 And the prieſts killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Iſrael. For the king commanded *that* the burnt-offering and the ſin-offering *ſhould be made* for all Iſrael.

25 And he ſet the Levites in the houſe of the LORD with cymbals, with pſalteries, and with harps, according to the commandment of David, and of Gad the king's ſeer, and Nathan the prophet: for *ſo was* the commandment of the LORD by his prophets.

26 And the Levites ſtood with the inſtruments of David, and the prieſts with the trumpets.

27 And Hezekiah commanded to offer the

V. 21. *They brought ſeven bullocks*, &c.—The number ſeven is cuſtomary in ſacred matters, and is here uſed in regard of the vaſt numbers and various kinds of ſins. They thought it not enough to lament and forſake their ſins, but they brought a ſin-offering. Even our repentance and reformation will not obtain pardon, but thro' Chriſt, who *was made ſin*, i. e. *a ſin offering for us*. See 2 Corinth. chap. v. 21.

burnt-

burnt-offering upon the altar. And when the burnt-offering began, the ſong of the LORD began *alſo* with the trumpets, and with the inſtruments *ordained* by David king of Iſrael.

28 And all the congregation worſhipped, and the ſingers ſang, and the trumpeters ſounded *and* all *this continued* until the burnt-offering was finiſhed.

29 And when they had made an end of offering, the king and all *that were* preſent with him bowed themſelves and worſhipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to ſing praiſe unto the LORD, with the words of David, and of Aſaph the ſeer. And they ſang praiſes with gladneſs, and they bowed their heads and worſhipped.

31 Then Hezekiah anſwered, and ſaid, Now ye have conſecrated yourſelves unto the LORD, come near and bring ſacrifices and thank-offerings into the houſe of the LORD. And the congregation brought in ſacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings which the congregation brought was threeſcore and ten bullocks, an hundred rams, *and* two hundred lambs: all theſe *were* for a burnt-offering to the LORD.

33 And the conſecrated things *were* ſix hundred oxen, and three thouſand ſheep.

V. 27. *The ſong of the Lord*—The pſalms compoſed by David and Aſaph. Even ſorrow for ſin muſt not put us out of tune for praiſing God.

V. 33. *And the conſecrated things*—All the offerings conſecrated to God, beſides the burnt-offerings already mentioned.

34 But the prieſts were too few, ſo that they could not ſlay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the *other* prieſts had ſanctified themſelves: for the Levites *were* more upright in heart to ſanctify themſelves than the prieſts.

35 And alſo the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the ſervice of the houſe of the LORD was ſet in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* ſuddenly.

CHAP. XXX.

1. *Hezekiah proclaimeth a ſolemn paſſover to be kept in the ſecond month, and calleth all Judah and Iſrael to the celebration of it.* 13. *The aſſembly, having deſtroyed the altars of idolatry in Jeruſalem, keep the feaſt fourteen days.* 27. *The prieſts bleſs the people.*

AND Hezekiah ſent to all Iſrael and Judah, and wrote letters alſo to Ephraim and Manaſſeh, that they ſhould come to the houſe of the LORD at Jeruſalem, to keep the paſſover unto the LORD God of Iſrael.

2 For the king had taken counſel, and his princes, and all the congregation in Jeruſalem, to keep the paſſover in the ſecond month.

3 For they could not keep it at that time,

V. 34. *The burnt-offerings* — And much leſs all the other ſacrifices, which were more numerous; the ſlaying whereof was the prieſts proper work. *The Levites*—Neceſſity excuſing their deviation from the rule.

V. 36. *For the thing was done ſuddenly*—It was a very great and ſudden change, whereby it plainly appears to be the work of God, changing their hearts by his Holy Spirit.

V. 2. *To keep the paſſover in the ſecond month*—Which was againſt the common rule, but the doing of this in its proper time, namely, the fourteenth day of the firſt month was impoſſible, becauſe the temple was not cleanſed nor they prepared.

becauſe

becauſe the prieſts had not ſanctified themſelves ſufficiently, neither had the people gathered themſelves together to Jeruſalem.

4 And the thing pleaſed the king, and all the congregation.

5 So they eſtabliſhed a decree, to make proclamation throughout all Iſrael, from Beer-ſheba even to Dan, that they ſhould come to keep the paſſover unto the LORD God of Iſrael at Jeruſalem: for they had not done *it* of a long *time in ſuch ſort* as it was written.

6 So the poſts went with the letters from the king and his princes throughout all Iſrael and Judah, and according to the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the LORD God of Abraham, Iſaac, and Iſrael, and he will return to the remnant of you, that are eſcaped out of the hand of the kings of Aſſyria.

7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the LORD God of their fathers, *who* therefore gave them up to deſolation, as ye ſee.

8 Now be ye not ſtiff-necked, as your fathers *were*, *but* yield yourſelves unto the LORD, and enter into his ſanctuary, which he hath ſanctified for ever: and ſerve the LORD your God, that the fierceneſs of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *ſhall find* campaſſion before them that lead them captive, ſo that they ſhall come again into this land: for the LORD your God *is* gracious and merciful and will

will not turn away *his* face from you, if ye return unto him.

10 So the poſts paſſed from city to city through the country of Ephraim and Manaſſeh, even unto Zebulun: but they laughed them to ſcorn, and mocked them.

11 Nevertheleſs, divers of Aſher, and Manaſſeh, and of Zebulun humbled themſelves, and came to Jeruſalem.

12 Alſo in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there aſſembled at Jeruſalem much people to keep the feaſt of unleavened bread in the ſecond month, a very great congregation.

14 And they aroſe, and took away the altars that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron.

15 Then they killed the paſſover on the fourteenth *day* of the ſecond month: and the prieſts and the Levites were aſhamed, and ſanctified themſelves, and brought in the burnt-offerings into the houſe of the LORD.

16 And they ſtood in their place after their manner, according to the law of Moſes the man of God: the prieſts ſprinkled the blood *which they received* of the hand of the Levites.

17 For *there were* many in the congregation

V. 10. *But they laughed them to ſcorn*—The generality of the ten tribes; who had now loſt their appetite to God's ordinances, for which they paid dear. See 2 Kings, xviii. 9—12.

V. 12. *The hand of God*—God by the power of his grace inclined their hearts to an unanimous compliance with the will of God and the king.

V. 15. *The prieſts—were aſhamed*—Their remiſſneſs being upbraided by the general forwardneſs of the people.

that

that were not ſanctified: therefore the Levites had the charge of the killing of the paſſovers for every one *that was* not clean, to ſanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim, and Manaſſeth, Iſſachar and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover, otherwiſe than it was written. But Hezekiah prayed for them, ſaying, The good LORD pardon every one

19 *That* prepareth his heart to ſeek God, the LORD God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Iſrael *that were* preſent at Jeruſalem kept the feaſt of unleavened bread ſeven days with great gladneſs: and the Levites and the prieſts praiſed the LORD day by day, *ſinging* with loud inſtruments unto the LORD.

22 And Hezekiah ſpake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feaſt ſeven days offering peace-offerings, and making confeſſion to the LORD God of their fathers.

23 And the whole aſſembly took counſel to keep other ſeven days: and they kept *other* ſeven days with gladneſs.

24 For Hezekiah king of Judah did give to

V. 20. *Healed the people*—That is, pardoned this their ſin, and accepting them and their ſervices.

V. 22. *Spake comfortably*—Encouraged them to a chearful and diligent attendance upon their holy miniſtrations.

V. 24. *Did give to the congregation*—Which generoſity is the more conſiderable, becauſe it was in the beginning of his reign, when he found the exchequer empty; and when he had been at great expence about cleanſing and refitting the temple, and making preparations for this great feaſt.

the

the congregation a thouſand bullocks, and ſeven thouſand ſheep; and the princes gave to the congregation a thouſand bullocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves.

25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſon of David king of Iſrael *there was* not the like in Jeruſalem.

27 ¶ Then the prieſts the Levites aroſe, and bleſſed the people: and their voice was heard, and there prayer came *up* to his holy dwelling-place, *even* unto heaven.

CHAP. XXXI.

1. *The people's zeal in deſtroying idolatry.* 2. *Hezekiah ordereth the courſes of the prieſts and Levites.* 5. *The people's forwardneſs in bringing in firſt fruits and tithes.* 11. *Hezekiah appointeth officers to diſpoſe of thoſe offerings.* 20. *His ſincerity of heart.*

NOW when all this was finiſhed, all Iſrael, *that were* preſent went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim alſo and Manaſſeh, until they had utterly deſtroyed them all. Then all the children of Iſrael returned every man to his poſſeſſion into their own cities.

2 ¶ And Hezekiah appointed the courſes of the prieſts

prieſts and the Levites after their courſes, every man according to his ſervice, the prieſts and Levites for burnt-offerings, and for peace-offerings, to miniſter and to give thanks, and to praiſe in the gates of the tents of the LORD.

3 *He appointed* alſo the king's portion of his ſubſtance for the burnt-offerings, *to wit*, for the morning, and evening burnt-offerings, and the burnt-offerings for the ſabbaths, and for the new moons, and for the ſet feaſts, as *it is* written in the law of the LORD.

4 Moreover, he commanded the people that dwelt in Jeruſalem to give the portion of the prieſts and the Levites, that they might be encouraged in the law of the LORD.

5 ¶ And as ſoon as the commandment came abroad, the children of Iſrael brought in abundance the firſt-fruits of corn, wine, and oil, and honey, and of all the increaſe of the field: and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Iſrael and Judah that dwelt in the cities of Judah, they alſo brought in the tithe of oxen and ſheep, and the tithe of holy things *which were* conſecrated unto the LORD their God, and laid *them* by heaps.

7 In the third month they began to lay the foundation of the heaps, and finiſhed *them* in the ſeventh month.

8 And when Hezekiah and the princes came

V. 3. *Of his ſubſtance, for the burnt-offerings*—Which had hitherto been taken out of the treaſures of the temple, but that he might eaſe the people in their preſent poverty.

V. 4. *That they might be encouraged*—Freed from worldly cares and diſtractions, and enabled to give up themſelves entirely to the ſtudy of God's law, and to the inſtruction of the people.

and

and ſaw the heaps, they bleſſed the LORD and his people Iſrael.

9 Then Hezekiah queſtioned with the prieſts and the Levites concerning the heaps.

10 And Azariah the chief prieſt of the houſe of Zadok anſwered him, and ſaid; Since *the people* began to bring the offerings into the houſe of the LORD, we have had enough to eat, and have left plenty: for the LORD hath bleſſed his people: and that which is left, *is* this great ſtore.

11 ¶ Then Hezekiah commanded to prepare chambers in the houſe of the LORD; and they prepared *them.*

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Aſahel, and Jeremoth, and Jozabad, and Eliel, and Iſmachiah, and Mahath, and Benaiah *were* overſeers under the hand of Cononiah and Shimei his brother at the commandment of Hezekiah the king, and Azariah the ruler of the houſe of God.

14 And Kore the ſon of Imnah the Levite, the porter toward the eaſt, *was* over the free-will-offerings of God, to diſtribute the oblations of the LORD, and the moſt holy things.

15 And next him *were* Eden, and Miniamin, and Jeſhua, and Shemaiah, Amariah, *and* Shecaniah, in the cities of the prieſts, in *their* ſet office,

V. 9. *Queſtioned concerning the heaps*—How it came to paſs that no more of their proviſion was ſpent and that there yet remains ſuch great heaps of it.

V. 14. *And the moſt holy things*—The remainders of the free-will-offering, the ſin-offering, and treſpaſs-offering, and the ſhew-bread.

to

to give to their brethren by courſes, as well to the great as to the ſmall:

16 Beſide their genealogy of males, from three years old and upward, *even* unto every one that entereth into the houſe of the LORD, his daily portion for their ſervice in their charges according to their courſes;

17 Both to the genealogy of the prieſts by the houſe of their fathers, and the Levites from twenty years old and upward, in their charges by their courſes;

18 And to the genealogy of all their little ones, their wives, and their ſons, and their daughters, through all the congregation: for in their ſet office they ſanctified themſelves in holineſs.

19 Alſo of the ſons of Aaron the prieſts, *which were* in the fields of the ſuburbs. of their cities, in every ſeveral city, the men that were expreſſed by name, to give portions to all the males among the prieſts, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the ſervice of the houſe of God, and in the law and in the commandments to ſeek his God, he did *it* with all his heart, and proſpered.

V. 18. *For in their ſet office they ſanctified themſelves*—This is alledged as a reaſon why their wives and children were provided for out of the holy things, becauſe they ſequeſtered themſelves from wordly affairs, by which they might otherwiſe have provided for their families.

CHAP. XXXII.

1. *Sennacherib invadeth Judah.* 9. *His blaſphemous meſſage and letters.* 20. *Hezekiah and Iſaiah cry to heaven for aid; an angel deſtroyeth the Aſſyrians.* 24. *Hezekiah praying in his ſickneſs is miraculouſly recovered.* 32. *He dieth; Manaſſeh ſucceedeth him.*

AFTER *theſe* things and the eſtabliſhment *thereof*, Sennacherib king of Aſſyria came, and entered into Judah, and encamped againſt the fenced cities, and thought to win them for himſelf.

2 And when Hezekiah ſaw that Sennacherib was come, and that he was purpoſed to fight againſt Jeruſalem;

3 He took counſel with his princes and his mighty men, to ſtop the waters of the fountains which *were* without the city. And they did help him.

4 So there was gathered much people together, who ſtopped all the fountains, and the brook that ran through the midſt of the land, ſaying, Why ſhould the kings of Aſſyria come and find much water?

5 Alſo he ſtrengthened himſelf, and built up all the wall *that was* broken, and raiſed *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and ſhields in abundance.

6 And he ſet captains of war over the people, and gathered them together to him in the ſtreet

V. 1. *After theſe things*—An emphatical preface, ſignifying, that notwithſtanding all his zeal for God, God ſaw fit to exerciſe him with a ſore trial. It is poſſible, we may be in the way of our duty, and yet meet with trouble and danger.

V. 3. *To ſtop the waters*—And withal to draw the waters by ſecret pipes under ground to Jeruſalem.

of

of the gate of the city, and ſpake comfortably to them, ſaying,

7 Be ſtrong and courageous, be not afraid nor diſmayed for the king of Aſſyria, nor for all the multitude that *is* with him: for *there be* more with us than with him.

8 With him *is* an arm of fleſh; but with us *is* the LORD our God, to help us, and to fight our battles. And the people reſted themſelves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem (but he *himſelf laid ſiege* againſt Lachiſh, and all his power with him) unto Hezekiah king of Judah, and unto all Judah that *were* at Jeruſalem, ſaying,

10 Thus ſaith Sennacherib king of Aſſyria, Whereon do ye truſt, that ye abide in the ſiege in Jeruſalem?

11 Doth not Hezekiah perſuade you to give over yourſelves to die by famine and by thirſt, ſaying, the LORD our God ſhall deliver us out of the hand of the king of Aſſyria?

12 Hath not the ſame Hezekiah taken away his high places and his altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of thoſe nations, that my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your

your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor perſuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you out of mine hand?

16 And his ſervants ſpake yet *more* againſt the LORD God, and againſt his ſervant Hezekiah.

17 He wrote alſo letters to rail on the LORD God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people of mine hand.

18 Then they cried with a loud voice, in the Jews ſpeech unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they ſpake againſt the God of Jeruſalem as againſt the gods of the people of the earth *which were* the work of the hands of man.

20 ¶ And for this *cauſe* Hezekiah the king, and the prophet Iſaiah the ſon of Amoz, prayed and cried to Heaven.

21 And the LORD ſent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Aſſyria. So he returned with ſhame of face to his own

V. 21. *The Lord ſent an angel*—The Jewiſh comment ſays the word of the Lord ſent Gabriel to do this execution, and that it was done with lightning.

land.

land. And when he was come into the houſe of his god, they that came forth of his own bowels ſlew him there with the ſword.

22 Thus the LORD ſaved Hezekiah, and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *other*, and guided them on every ſide.

23 And many brought gifts unto the LORD to Jeruſalem, and preſents to Hezekiah king of Judah: ſo that he was magnified in the ſight of all nations from thenceforth.

24 ¶ In thoſe days Hezekiah was ſick to the death, and prayed unto the LORD: and he ſpake unto him, and he gave him a ſign.

25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jeruſalem.

26 Notwithſtanding, Hezekiah humbled himſelf for the pride of his heart, *both* he and the inhabitants of Jeruſalem, ſo that the wrath of the LORD came not upon them in the days of Hezekiah.

27 And Hezekiah had exceeding much riches and honour: and he made himſelf treaſuries for ſilver, and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of pleaſant jewels;

28 Store-houſes alſo for the increaſe of corn, and wine, and oil; and ſtalls for all manner of beaſts, and cotes for flocks.

V. 24. *In thoſe days*—See notes on 2 Kings, xx. 1. 11.

Moreover,

29 Moreover, he provided him cities, and poſſeſſions of flocks and herds in abundance: for God had given him ſubſtance very much.

30 This ſame Hezekiah alſo ſtopped the upper water-courſe of Gihon, and brought it ſtraight down to the weſt ſide of the city of David. And Hezekiah proſpered in all his works.

31 Howbeit, in *the buſineſs of* the ambaſſadors of the princes of Babylon, who ſent unto him to enquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart.

32 ¶ Now the reſt of the acts of Hezekiah, and his goodneſs, behold, they *are* written in the viſion of Iſaiah the prophet the ſon of Amoz, *and* in the book of the kings of Judah and Iſrael.

33 And Hezekiah ſlept with his fathers, and they buried him in the chiefeſt of the ſepulchres of the ſons of David. And all Judah and the inhabitants of Jeruſalem did him honour at his death. And Manaſſeh his ſon reigned in his ſtead.

CHAP. XXXIII.

1. *Manaſſeh's wicked reign.* 11. *He is carried into Babylon.* 12. *Upon his prayer he is releaſed.* 20. *Amon ſucceedeth him.* 21. *He being ſlain by his own ſervants.* 25. *Joſiah ſucceedeth him.*

MANASSEH *was* twelve years old when he began to reign, and he reigned fifty and five years in Jeruſalem:

2 But did *that which was* evil in the ſight of the LORD, like unto the abominations of the

V. 1. *Manaſſeh*—See notes on 2 Kings, chap. xxi.—1. 3.

heathen

heathen whom the LORD had caſt out before the children of Iſrael.

3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worſhipped all the hoſt of heaven, and ſerved them.

4 Alſo he built altars in the houſe of the LORD, whereof the LORD had ſaid, In Jeruſalem ſhall my name be for ever.

5 And he built altars for all the hoſt of heaven in the two courts of the houſe of the LORD.

6 And he cauſed his children to paſs through the fire in the valley of the ſon of Hinnom: alſo he obſerved times, and uſed inchantments, and uſed witchcraft, and dealt with a familiar ſpirit, and with wizards: he wrought much evil in the ſight of the LORD, to provoke him to anger.

7 And he ſet a carved image, the idol which he had made, in the houſe of God, of which God had ſaid to David and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever.

8 Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers; ſo that they will take heed to do all that I have commanded them, according to the whole law and the ſtatutes and the ordinances by the hand of Moſes.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen whom the LORD had deſtroyed before the children of Iſrael.

10 And the LORD ſpake to Manaſſeh, and to his people; but they would not hearken.

11 ¶ Wherefore the LORD brought upon them the captains of the hoſt of the king of Aſſyria, which took Manaſſeh among the thorns, and bound him with fetters, and carryed him to Babylon.

12 ¶ And when he was in affliction, he beſought the LORD his God, and humbled himſelf greatly before the God of his fathers,

13 And prayed unto him: and he was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his kingdom. Then Manaſſeh knew that the LORD he *was* God.

14 Now after this, he built a wall without the city of David, on the weſt ſide of Gihon, in the valley, even to the entering-in at the fiſh-gate, and compaſſed about Ophel, and raiſed it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the ſtrange gods, and the idol out of the houſe of the LORD, and all the altars that he had built in the mount of the houſe of the LORD, and in Jeruſalem, and caſt *them* out of the city.

16 And he repaired the altar of the LORD, and ſacrificed thereon peace-offerings and thank-offerings, and commanded Judah to ſerve the LORD God of Iſrael.

V. 11. *The king of Aſſyria*—The king of Babylon is here called the king of Aſſyria, becauſe he had added Aſſyria to his empire, who having been informed by his embaſſadors of the great riches which were at Jeruſalem, and of Manaſſeh's degeneracy from God, he thought this a fit ſeaſon to invade Manaſſeh's kingdom.

V. 12. *He beſought*—It becomes ſinners to humble themſelves before that God, whom they have offended.

17 Nevertheleſs,

17 Nevertheleſs, the people, did ſacrifice ſtill in the high places, *yet* unto the LORD their God only.

18 Now the reſt of the acts of Manaſſeh, and his prayer unto his God, and the words of the ſeers that ſpake to him in the name of the LORD God of Iſrael, behold, they *are written* in the book of the kings of Iſrael.

19 His prayer alſo, and *how God* was entreated of him, and all his ſin, and his treſpaſs, and the places wherein he built high places, and ſet up groves and graven images before he was humbled; behold, they *are* written among the ſayings of the ſeers.

20 ¶ So Manaſſeh ſlept with his fathers; and they buried him in his own houſe. And Amon his ſon reigned in his ſtead.

21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned two years in Jeruſalem.

22 But he did *that which was* evil in the ſight of the LORD, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images which Manaſſeh his father had made, and ſerved them;

23 And humbled not himſelf before the LORD, as Manaſſeh his father had humbled himſelf; but Amon treſpaſſed more and more.

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 ¶ But the people of the land ſlew all them that had conſpired againſt king Amon; and the people of the land made Joſiah his ſon king in his ſtead.

CHAP. XXXIV.

1. *Joſiah's good reign.* 8. *He provideth for the repairs of the temple.* 14. *Hilkiah having found the book of the law, it is read before the king.* 23. *Huldah propheſieth the deſtruction of Jeruſalem.* 29. *Joſiah cauſeth the book to be read in a ſolemn aſſembly, and reneweth the covenant between God and the people.*

JOSIAH *was* eight years old when he began to reign, and he reigned in Jeruſalem one and thirty years.

2 And he did *that which was* right in the ſight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand nor to the left.

3 For in the eighth year of his reign, while he was yet young, he began to ſeek after the God of David his father; and in the twelfth year he began to purge Judah and Jeruſalem from the high places, and the groves, and the carved images, and the molten images.

4 And they break down the altars of Baalim in his preſence; and the images that *were* on high above them he cut down: and the groves, and the carved images, and the molten images he brake in pieces, and made duſt *of them*, and ſtrowed *it* upon the graves of them that had ſacrificed unto them.

5 And he burned the bones of the prieſts upon their altars, and cleanſed Judah and Jeruſalem.

V. 3. *While he was yet young*—In the ſixteenth year of his age; when he was entering into the age of temptation, and had the adminiſtration of his kingdom wholly in his own power, and none to reſtrain him; even then he begins to be religious in good earneſt.

V. 4. *Strowed it upon the graves, &c.*—To declare his deteſtation of the ſmalleſt remainders of them.

6 And

6 And *ſo did he* in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks, round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the houſe, he ſent Shaphan the ſon of Azaliah, and Maaſeiah the governor of the city, and Joah the ſon of Joahaz, the recorder, to repair the houſe of the LORD his God.

9 And when they came to Hilkiah the high prieſt, they delivered the money *that was* brought into the houſe of God, which the Levites that kept the doors had gathered of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah, and Benjamin, and they returned to Jeruſalem.

10 And they put *it* in the hand of the workmen that had the overſight of the houſe of the LORD, and they gave it to the workmen that wrought in the houſe of the LORD; to repair and mend the houſe:

11 Even to the artificers and builders gave they *it*, to buy hewn ſtone, and timber for couplings, and to floor the houſes which the kings of Judah had deſtroyed.

V. 6. *Even unto Naphtali*—Which was in the utmoſt borders of the kingdom of Iſrael.

V. 11. *The houſes*—The chambers joining to the temple, which were run to ruin by long neglect, the laſt repairing of the temple having been in the days of Joaſh.

12 And

12 And the men did the work faithfully: and the overſeers of them *were* Jahath and Obadiah, the Levites of the ſons of Merari, and Zechariah, and Meſhullam, of the ſons of the Kohathites, to ſet *it* forward; and *other of* the Levites, all that could ſkill of inſtruments of muſick.

13 Alſo *they were* over the bearers of burdens, and *were* overſeers of all that wrought the work in any manner of ſervice: and of the Levites *there were* ſcribes, and officers, and porters.

14 ¶ And when they brought out the money *that was* brought into the houſe of the LORD, Hilkiah the prieſt found the book of the law of the LORD, *given* by Moſes.

15 And Hilkiah anſwered and ſaid to Shaphan the ſcribe, I have found the book of the law in the houſe of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, ſaying, All that was committed to thy ſervants, they do *it*.

17 And they have gathered together the money *that was* found in the houſe of the LORD, and have delivered it into the hand of the overſeers, and to the hand of the workmen.

18 Then Shaphan the ſcribe told the king, ſaying, Hilkiah, the prieſt hath given me a book. And Shaphan read it before the king,

19 And it came to paſs when the king had heard the words of the law, that he rent his clothes.

V. 19. *That he rent his clothes*— A token of the emotions of his heart, and what wonder! when the reading of the law had been ſo ſhamefully neglected, publickly by the prieſts, and privately by the people, that he ſhould be ſtartled at it, as at one roſe from the dead.

20 And

20 And the king commanded Hilkiah, and Ahikam the ſon of Shaphan, and Abdon the ſon of Micah, and Shaphan the ſcribe, and Aſaiah a ſervant of the king's, ſaying,

21 Go, enquire of the LORD for me, and for them that are left in Iſrael and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, becauſe our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the propheteſs, the wife of Shallum the ſon of Tikvath, the ſon of Haſrah, keeper of the wardrobe. Now ſhe dwelt in Jeruſalem in the college. And they ſpake to her to that *effect*.

23 ¶ And ſhe anſwered them, Thus ſaith the LORD God of Iſrael, Tell ye the man that ſent you to me,

24 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curſes *that are* written in the book which they have read before the king of Judah:

25 Becauſe they have forſaken me, and have burned incenſe unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath ſhall be poured out upon this place, and ſhall not be quenched.

26 And as for the king of Judah, who ſent you to enquire of the LORD, ſo ſhall ye ſay unto him,

him, Thus ſaith the LORD God of Iſrael *concerning* the words which thou haſt heard;

27 Becauſe thine heart was tender, and thou didſt humble thyſelf before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thyſelf before me, and didſt rend thy clothes, and weep before me; I have even heard *thee* alſo, ſaith the LORD.

28 Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace, neither ſhall thine eyes ſee all the evil that I will bring upon this place, and upon the inhabitants of the ſame. So they brought the king word again.

29 ¶ Then the king ſent and gathered together all the elders of Judah, and Jeruſalem.

30 And the king went up into the houſe of the LORD, and all the men of Judah, and the inhabitants of Jeruſalem, and the prieſts, and the Levites, and all the people great and ſmall: and he read in their ears all the words of the book of the covenant *that was* found in the houſe of the LORD.

31 And the king ſtood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his teſtimonies and his ſtatutes, with all his heart and with all his ſoul, to perform the words of the covenant, *which are* written in this book.

32 And he cauſed all *that were* preſent in Jeruſalem and Benjamin to ſtand *to it*. And the

V. 30. *And the king went up*—See note on 2 Kings, Chap. xxiii. 2.

V. 32. *To ſtand to it*—See note on 2 Kings, Chap. xxiii. 3.

inhabitants

inhabitants of Jeruſalem did according to the covenant of God, the God of their fathers.

33 And Joſiah took away all the abominations out of all the countries that *pertained* to the children of Iſrael, and made all *that were* preſent in Iſrael to ſerve, *even* to ſerve the LORD their God. *And* all his days they departed not from following the LORD, the God of their fathers.

CHAP. XXXV.

1. *Joſiah cauſeth a ſolemn paſſover to be kept.* 20. *He goeth to fight with Pharaoh-necho, and is ſlain in battle at Megiddo.* 25. *The lamentations made for him.* 26. *His acts.*

MOREOVER, Joſiah kept a paſſover unto the LORD in Jeruſalem: and they killed the paſſover on the fourteenth *day* of the firſt month.

2 And he ſet the prieſts in their charges, and encouraged them to the ſervice of the houſe of the LORD;

3 And ſaid unto the Levites that taught all Iſrael, which were holy unto the LORD, Put the holy ark in the houſe which Solomon the ſon of David king of Iſrael did build; *it ſhall* not *be* a burden upon *your* ſhoulders: ſerve now the LORD your God, and his people Iſrael,

4 And prepare *yourſelves* by the houſes of your fathers, after your courſes, according to the writ-

V. 3. *Put the holy ark in the houſe*— In the holy of holies. Whence it may ſeem, it had been removed, by ſome of the wicked kings of Judah, poſſibly by Joſiah's father Amon. *A burden*— Or, that it might *not* be *a burden*, ſo theſe words are to be joined with the former, as the reaſon why Solomon built this houſe, that the ark might have a conſtant and fixed habitation.

ing

ing of David king of Iſrael, and according to the writing of Solomon his ſon.

5 And ſtand in the holy *place* according to the diviſions of the families of the fathers of your brethren the people, and *after* the diviſion of the families of the Levites.

6 So kill the paſſover, and ſanctify yourſelves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moſes.

7 And Joſiah gave to the people, of the flock, lambs and kids, all for the paſſover-offerings, for all *that were* preſent, to the number of thirty thouſand: and three thouſand bullocks: theſe *were* of the king's ſubſtance.

8 And his princes gave willingly unto the people, to the prieſts, and to the Levites: Hilkiah and Zechariah, and Jehiel, rulers of the houſe of God gave unto the prieſts for the paſſover-offerings two thouſand and ſix hundred *ſmall cattle*, and three hundred oxen.

9 Conaniah alſo, and Shemaiah, and Nethaneel his brethren, and Haſhabiah, and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for paſſover-offerings five thouſand *ſmall cattle*, and five hundred oxen.

10 So the ſervice was prepared, and the prieſts ſtood in their place, and the Levites in their courſes, according to the king's commandment.

V. 8. *Princes*—Not the political, but eccleſiaſtical princes, or the chief of the prieſts and Levites, whoſe names here follow. *Two thouſand and ſix hundred*—Beſides what the king had given for the uſe of any of their families, as their need required.

11 And

11 And they killed the paſſover, and the prieſts ſprinkled *the blood* from their hand, and the Levites flayed *them.*

12 And they removed the burnt-offerings, that they might give according to the diviſions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moſes. And ſo *did they* with the oxen.

13 And they roaſted the paſſover with fire, according to the ordinance: but the *other* holy *offerings* ſod they in pots, and in caldrons, and in pans, and divided *them* ſpeedily among all the people.

14 And afterward they made ready for themſelves and for the prieſts: becauſe the prieſts the ſons of Aaron *were buſied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themſelves and for the prieſts the ſons of Aaron.

15 And the ſingers the ſons of Aſaph *were* in their place, according to the commandment of David, and Aſaph, and Heman, and Jeduthun the king's ſeer; and the porters *waited* at every gate; they might not depart from their ſervice: for their brethren the Levites prepared for them.

16 So all the ſervice of the LORD was prepared the ſame day, to keep the paſſover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Joſiah.

17 And the children of Iſrael *that were* pre-

V. 12. *And they removed the burnt-offerings*—Some of the leſſer cattle; for theſe alſo might be offered as burnt-offerings, Lev. i. 10. And theſe they put apart leſt they ſhould be confounded with them which were for another uſe. *And ſo did they with the oxen*—As they did with the leſſer cattle, they removed thoſe oxen which were to be offered as burnt-offerings, from thoſe which were to be offered as peace-offerings.

ſent kept the paſſover at that time, and the feaſt of unleavened bread ſeven days.

18 And there was no paſſover like to that kept in Iſrael from the days of Samuel the prophet; neither did all the kings of Iſrael keep ſuch a paſſover as Joſiah kept, and the prieſts, and the Levites, and all Judah and Iſrael *that were* preſent, and the inhabitants of Jeruſalem.

19 In the eighteenth year of the reign of Joſiah was this paſſover kept.

20 ¶ After all this, when Joſiah had prepared the temple, Necho king of Egypt came up to fight againſt Charchemiſh by Euphrates; and Joſiah went out againſt him.

21 But he ſent ambaſſadors to him, ſaying, What have I to do with thee, thou king of Judah? *I come* not againſt thee this day, but againſt the houſe wherewith I have war: for God, commanded me to make haſte: forbear thee from *meddling* with God who *is* with me, that he deſtroy thee not.

22 Nevertheleſs, Joſiah would not turn his face from him, but diſguiſed himſelf that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers ſhot at king Joſiah: and the king ſaid to his ſervants, Have me away; for I am ſore wounded.

24 His ſervants therefore took him out of that

V. 18. *No paſſover like to that*—See 2 Kings xxiii. 22.

V. 20. *After all this*—When he and his people hoped that the foundation of a laſting happineſs was laid, their hopes were quickly blaſted.

V. 21. *Againſt the houſe wherewith I have war*—Againſt the houſe of the king of Aſſyria, between whom and me there is war.

chariot,

chariot, and put him in the ſecond chariot that he *had;* and they brought him to Jeruſalem, and he died, and was burried in *one of* the ſepulchres of his fathers. And all Judah and Jeruſalem mourned for Joſiah.

25 ¶ And Jeremiah lamented for Joſiah: and all the ſinging-men and the ſinging-women ſpake of Joſiah in their lamentations to this day, and made them an ordinance in Iſrael: and behold they *are* written in the lamentations.

26 Now the reſt of the acts of Joſiah, and his goodneſs, according to *that which was* written in the law of the LORD,

27 And his deeds firſt and laſt, behold, they *are* written in the book of the kings of Iſrael and Judah.

CHAP. XXXVI.

1. *Jehoahaz ſucceeding Joſiah is depoſed by Pharaoh-necho: Jehoiakim is made king.* 5. *Jehoiakim reigning wickedly is bound in fetters by Nebuchadnezzar, who carrieth him to Babylon.* 9. *Jehoiachin is made king, and after a year's reign carried to Babylon: Zedekiah is made king in his ſtead, and reigneth wickedly.* 14. *The utter deſtruction of Jeruſalem by the Chaldees, and the deſolation of the land for ſeventy years.* 22. *The proclamation of Cyrus for building the temple.*

THEN the people of the land took Jehoahaz the ſon of Joſiah, and made him king in his father's ſtead in Jeruſalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jeruſalem.

3 And the king of Egypt put him down at Jeruſalem, and condemned the land in an hundred talents of ſilver, and a talent of gold.

V. 25. *Spake of Joſiah*—In all their ſucceeding lamentations for their public calamities, they remembered Joſiah's death.

4 And

4 And the king of Egypt made Eliakim his brother king over Judah and Jeruſalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem: and he did *that which was* evil in the ſight of the LORD his God.

6 Againſt him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon.

7 Nebuchadnezzar alſo carried of the veſſels of the houſe of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the reſt of the acts of Jehoiakim, and his abominations which he did, and *that which was* found in him, behold, they *are* written in the book of the kings of Iſrael and Judah. And Jehoiachin his ſon reigned in his ſtead.

9 ¶ Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jeruſalem; and he did *that which was* evil in the ſight of the LORD.

10 And when the year was expired, king Nebuchadnezzar ſent, and brought him to Babylon, with the goodly veſſels of the houſe of the LORD, and made Zedekiah his brother king over Judah and Jeruſalem.

11 Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jeruſalem.

V. 8. *And that which was found in him*—That crime of rebellion againſt the king of Babylon, which for a time he kept in his own breaſt, but when he ſaw fit, diſcovered it, and was convicted of it.

12 And

12 And he did *that which was* evil in the ſight of the LORD his God, *and* humbled not himſelf before Jeremiah the prophet, *ſpeaking* from the mouth of the LORD.

13 And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God: but he ſtiffened his neck, and hardened his heart from turning unto the LORD God of Iſrael.

14 ¶ Moreover, all the chief of the prieſts and the people tranſgreſſed very much, after all the abominations of the heathen: and polluted the houſe of the LORD which he had hallowed in Jeruſalem.

15 And the LORD God of their fathers ſent to them by his meſſengers, riſing up betimes, and ſending; becauſe he had compaſſion on his people and on his dwelling-place:

16 But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the LORD aroſe againſt his people, till *there was* no remedy.

17 Therefore he brought upon them the king of the Chaldees, who ſlew their young men with the ſword in the houſe of their ſanctuary, and had no compaſſion upon young man or maiden, old man, or him that ſtooped for age: he gave *them* all into his hand.

18 And all the veſſels of the houſe of God,

V. 13. *Made him ſwear by God*— The true God, whom he called upon to be a witneſs againſt him if he broke his oath.

V. 15. *Riſing up betimes, and ſending*—God ſent them many prophets and meſſages, ſome at the very beginning of their apoſtacy, and others afterward, 'till the very day of their captivity.

V. 17. *Chaldees* — Abraham was called out of Ur of the Chaldees. And now his degenerate ſeed are carried into that country again, to ſignify that they had forfeited all that kindneſs wherewith they had been loved for their father's ſake.

great

great and ſmall, and the treaſures of the houſe of the LORD, and the treaſures of the king, and of his princes: all *theſe* he brought to Babylon.

19 And they burned the houſe of God, and brake down the wall of Jeruſalem, and burned all the palaces thereof with fire, and deſtroyed all the goodly veſſels thereof.

20 And them that had eſcaped from the ſword carried he away to Babylon: where they were ſervants to him and his ſons until the reign of the kingdom of Perſia.

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her ſabbaths: *for* as long as ſhe lay deſolate, ſhe kept ſabbath, to fulfil threeſcore and ten years.

22 ¶ Now in the firſt year of Cyrus king of Perſia, that the word of the LORD *ſpoken* by the mouth of Jeremiah might be accompliſhed, the LORD ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

23 Thus ſaith Cyrus king of Perſia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an houſe in Jeruſalem which *is in* Judah. Who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

V. 21. *Until the land had enjoyed her ſabbaths* — Many a time had they ploughed and ſowed their land in the ſeventh year, when it ſhould have reſted: and now it lay unploughed and unſown for ten times ſeven years. Yet even this might encourage them to hope, that they ſhould in due time return to it again. Had others come and taken poſſeſſion of it, they might have deſpaired of ever recovering it. But while it lay deſolate, it, as it were waited for them, and refuſed to acknowledge any other owners.

THE

THE BOOK OF EZRA.

CHAP. I.

1. *The proclamation of Cyrus, for the building of the temple.* 5. *The people provide for their return.* 7. *Cyrus reſtoreth the veſſels of the temple to Sheſhbazzar.*

NOW in the firſt year of Cyrus king of Perſia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

2 Thus ſaith Cyrus king of Perſia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an houſe at Jeruſalem which *is* in Judah.

Ezra—The hiſtory of this book is the accompliſhment of Jeremiah's prophecy, concerning the return of the Jews out of Babylon, at the end of ſeventy years. Ezra preſerved the records of that great revolution, and tranſmitted them to the church in this book. It gives us an account of the Jews return from their captivity, The building of the temple, notwithſtanding the oppoſition it met with. Ezra's coming to Jeruſalem; His obliging thoſe that had married ſtrange wives to put them away.

V. 1. *Now in the firſt year of Cyrus*—Of his reign in Babylon: for he had been king of Perſia for many years.

V. 2. *All the kingdoms of the earth.*—In thoſe parts of the world; all that vaſt empire formerly under the Aſſyrians and Babylonians. The gift of which he aſcribes to the great God; by that expreſs prophecy of Iſaiah. Iſa. xliv. 28. xlv. 1. 13. which prophecy the Jews had undoubtedly ſhewed him.

3 Who

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jeruſalem which *is* in Judah, and build the houſe of the LORD God of Iſrael (he *is* the God) which *is* in Jeruſalem.

4 And whoſoever remaineth in any place where he ſojourneth, let the men of his place help him with ſilver, and with gold, and with goods, and with beaſts, beſides the free-will-offering for the houſe of God that *is* in Jeruſalem.

5 ¶ Then roſe up the chief of the fathers of Judah and Benjamin, and the prieſts and the Levites, with all *them* whoſe ſpirit God had raiſed to go up, to build the houſe of the LORD which *is* in Jeruſalem.

6 And all they that *were* about them ſtrengthened their hands with veſſels of ſilver, with gold, with goods, and with beaſts, and with precious things, beſides all *that* was willingly offered.

7 ¶ Alſo Cyrus the king brought forth the veſſels of the houſe of the LORD which Nebuchadnezzar had brought forth out of Jeruſalem, and had put them in the houſe of his gods;

8 Even thoſe did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and numbered them unto Sheſhbazzar the prince of Judah.

9 And this *is* the number of them: thirty

V. 8. *Sheſhbazzar*—The Chaldeans called him Sheſhbazzar, that is, joy in tribulation, but the Jews called him Zerubbabel, that is, a ſtranger in Babylon. So he looked upon himſelf, though (Joſephus ſays) he was captain of the king's body guard.

chargers

chargers of gold, a thouſand chargers of ſilver, nine and twenty knives.

10 Thirty baſons of gold, ſilver baſons of a ſecond *ſort* four hundred and ten, *and* other veſſels a thouſand.

11 All the veſſels of gold, and of ſilver, *were* five thouſand and four hundred. All *theſe* did Sheſhbazzar bring up with *them of* the captivity that were brought up from Babylon unto Jeruſalem.

CHAP. II.

1. *The number that return of the people.* 64. *The whole number of them with their ſubſtance.* 68. *Their oblations for the building of the temple.*

NOW theſe *are* the children of the province that went up out of the captivity, of thoſe which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jeruſalem and Judah, every one unto his city.

2 Which came with Zerubbabel, Jeſhua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilſhan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Iſrael:

3 The children of Paroſh, two thouſand an hundred ſeventy and two.

4 The children of Shephatiah, three hundred ſeventy and two.

V. 1. *Children of the Province*— Of Judea, which was made a Province when conquered, and is ſo called, Chap. v, 8.

V. 2. *Which came with Zerubbabel, &c.*—This catalogue differs in ſome names, and numbers, from thoſe regiſtered by Nehemiah. See Chap. vii. 7. becauſe, many changes probably happened in the ſame families, by that time.

V. 3. *The children of Paroſh* — i. e. The poſterity of Paroſh: Obſerve, the word is conſtantly taken in this ſenſe through this catalogue.

5 The children of Arah, ſeven hundred ſeventy and five.

6 The children of Pahath-moab, of the children of Jeſhua, *and* Joab, two thouſand eight hundred and twelve.

7 The children of Elam, a thouſand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, ſeven hundred and threeſcore.

10 The children of Bani, ſix hundred forty and two.

11 The children of Bebai, ſix hundred twenty and three.

12 The children of Azgad, a thouſand two hundred twenty and two.

13 The children of Adonikam, ſix hundred ſixty and ſix.

14 The children of Bigvai, two thouſand fifty and ſix.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of Jorah, an hundred and twelve.

19 The children of Haſhum, two hundred twenty and three.

20 The children of Gibbar, ninety and five.

21 The

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and ſix.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, ſeven hundred and forty and three.

26 The children of Ramah and Gaba, ſix hundred twenty and one.

27 The men of Michmas, an hundred twenty and three.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbiſh, an hundred fifty and ſix.

31 The children of the other Elam, a thouſand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid, and Ono, ſeven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thouſand and ſix hundred and thirty.

36 The prieſts: the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.

37 The children of Immer, a thouſand fifty and two.

V. 21. *Children of Beth-lehem*— So little was Beth-lehem among the thouſands of Judah! Yet thence muſt the Meſſiah ariſe.

38 The

38 The children of Paſhur, a thouſand two hundred forty and ſeven.

39 The children of Harim, a thouſand and ſeventeen.

40 The Levites: the children of Jeſhua, and Kadmiel, of the children of Hodavia, ſeventy and four.

41 The ſingers: the children of Aſaph, an hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.

43 The Nethinims: the children of Ziha, the children of Haſupha, the children of Tabbaoth,

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of Shamlai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekodah, the children of Gazzam,

49 The children of Uzzah, the children of Paſeah, the children of Beſai,

50 The children of Aſnah, the children of Mehunim, the children of Nephuſim,

V. 39. *Harim*—The head of one of the twenty four courſes which David appointed, 1 Chron. Chap. xxiv. ver. 8. there is another Harim mentioned above, ver. 32. but that was no Prieſt as this was. See ver. 36.

V. 43. *The Nethinims* — Perſons devoted to the inferior ſervices of the Prieſts and Levites, commonly ſuppoſed to be the Gibeonites.

51 The

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of Bazluth, the children of Mehida, the children of Harſha,

53 The children of Barkos, the children of Siſera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 The children of Solomon's ſervants: the children of Sotai, the children of Sophereth, the children of Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the Nethinims, and the children of Solomon's ſervants, *were* three hundred ninety and two.

59 And theſe *were* they which went up from Tel-melah, Tel-harſa, Cherub, Addon, *and* Immer: but they could not ſhew their father's houſe, and their ſeed, whether they *were* of Iſrael:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred fifty and two.

61 And of the children of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:

62 Theſe ſought their regiſter *among* thoſe that

that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the prieſthood.

63 And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things till there ſtood up a prieſt with Urim and with Thummim.

64 ¶ The whole congregation together *was* forty and two thouſand three hundred *and* three-ſcore.

65 Beſides their ſervants and their maids, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and *there were* among them two hundred ſinging-men and ſinging-women.

66 Their horſes *were* ſeven hundred thirty and ſix; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* aſſes, ſix thouſand ſeven hundred and twenty.

68 ¶ And *ſome* of the chief of the fathers, when they came to the houſe of the LORD which *is* at Jeruſalem, offered freely for the houſe of God to ſet it up in his place.

69 They gave after their ability unto the treaſure of the work, threeſcore and one thouſand drams of gold, and five thouſand pound of ſilver and one hundred prieſts garments.

70 So the prieſts and the Levites, and *ſome* of the people, and the ſingers, and the porters, and

V. 63. *And the Tirſhatha*—The governor, Zerubbabel. *With Urim and Thummim*—Which hereby appears to have been loſt and by the want of that oracle they were taught to expect the great oracle the Meſſiah.

V. 68. *The houſe of the Lord*—i. e. to the ruins of it, or to the place where it ſtood.

the

the Nethinims dwelt in their cities, and all Iſrael in their cities.

CHAP. III.

1. *The altar is ſet up.* 8. *Under the direction of Zerubbabel and Jeſhua, the foundation of the temple is laid amidſt the rejoicing of ſome, and the weeping of others.*

AND when the ſeventh month was come, and the children of Iſrael *were* in the cities, the people gathered themſelves together as one man to Jeruſalem.

2 Then ſtood up Jeſhua the ſon of Jozadak, and his brethren the prieſt, and Zerubbabel the ſon of Shealtiel, and his brethren, and builded the altar of the God of Iſrael, to offer burnt-offerings thereon, as *it is* written in the law of Moſes the man of God.

3 And they ſet the altar upon his baſes; for fear *was* upon them becauſe of the people of thoſe countries: and they offered burnt-offerings thereon unto the LORD, *even* burnt-offerings morning and evening;

4 ¶ They kept alſo the feaſt of tabernacles, as *it is* written, and *offered* the daily burnt-offerings by number, according to the cuſtom, as the duty of every day required;

5 And afterward *offered* the continual burnt-offering, both of the new-moons, and of all the ſet feaſts of the LORD, *that were* conſecrated, and of every one that willingly offered a free-will-offering unto the LORD.

V. 2. *And builded the altar*—Which was of more preſent neceſſity than the temple; both to make atonement to God for their ſins, and to obtain aſſiſtance for the building of the temple.

V. 3. *For fear was upon them, &c.*—Leſt they ſhould be obſtructed in accompliſhing their deſign.

6 From

6 From the firſt day of the ſeventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.

7 They gave money alſo unto the maſons, and to the carpenters; and meat, and drink, and oil unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the ſea of Joppa; according to the grant that they had of Cyrus king of Perſia.

8 ¶ Now in the ſecond year of their coming unto the houſe of God at Jeruſalem, in the ſecond month, began Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak; and the remnant of their brethren the prieſts and the Levites, and all they that were come out of the captivity unto Jeruſalem; and appointed the Levites, from twenty years old and upward, to ſet forward the work of the houſe of the LORD.

9 Then ſtood Jeſhua *with* his ſons and his brethren, Kadmiel and his ſons, the ſons of Judah together, to ſet forward the workmen in the houſe of God: the ſons of Henadad, *with* their ſons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they ſet the prieſts in their apparel with trumpets, and the Levites the ſons of Aſaph with cymbals, to praiſe the LORD, after the ordinance of David king of Iſrael.

11 And they ſang together by courſe, in praiſing and giving thanks unto the LORD; becauſe

V. 11. *And they ſang together*— That everlaſting hymn which will never be out of date, the burden of Pſ. 136, *His mercy endureth for ever.*

he

he is good, for his mercy *endureth* for ever towards Iſrael. And all the people ſhouted with a great ſhout when they praiſed the LORD, becauſe the foundation of the houſe of the LORD was laid.

12 But many of the prieſts and Levites, and chief of the fathers, *who were* ancient men, that had ſeen the firſt houſe, when the foundation of this houſe was laid before their eyes, wept with a loud voice; and many ſhouted aloud for joy:

13 So that the people could not diſcern the noiſe of the ſhout of joy from the noiſe of the weeping of the people: for the people ſhouted with a loud ſhout, and the noiſe was heard afar off.

CHAP. IV.

1. *The adverſaries of the Jews endeavour to hinder the work.* 7. *They write to Artaxerxes.* 17. *His anſwer and degree to ſtop the progreſs of the work.* 23. *The building is ſuſpended for a time.*

NOW when the adverſaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Iſrael;

2 Then they came to Zerubbabel, and to the chief of the fathers, and ſaid unto them, Let us build with you: for we ſeek your God, as ye *do*; and we do ſacrifice unto him, ſince the days

V. 12. *Ancient men that had ſeen the firſt houſe*—Thoſe that were upwards of ſeventy years old might have ſeen the firſt temple. *Wept*—Becauſe this was deſtitute of thoſe things which were the principal glory of the former.

V. 1. *The adverſaries*—The Samaritans, the relicts of the ten tribes and the foreigners who had joined with them.

V. 2. *Let us build with you*—That being mingled with them in the work, they might find the better opportunity to hinder it. *Eſar-haddon*—Son of Sennacherib, and after him king of Aſſyria, who brought or ſent theſe perſons hither.

of Eſar-haddon king of Aſſur, which brought us up hither.

3 But Zerubbabel and Jeſhua, and the reſt of the chief of the fathers of Iſrael, ſaid unto them, Ye have nothing to do with us to build an houſe unto our God; but we ourſelves together will build unto the LORD God of Iſrael, as king Cyrus the king of Perſia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counſellors againſt them to fruſtrate their purpoſe, all the days of Cyrus king of Perſia, even until the reign of Darius king of Perſia.

6 And in the reign of Ahaſuerus, in the beginning of his reign, wrote they *unto him* an accuſation againſt the inhabitants of Judah and Jeruſalem.

7 ¶ And in the days of Artaxerxes wrote Biſhlam, Mithridath, Tabeel, and the reſt of their companions unto Artaxerxes king of Perſia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimſhai the ſcribe wrote a letter againſt Jeruſalem to Artaxerxes the king, in this ſort:

9 Then *wrote* Rehum the chancellor, and Shimſhai the ſcribe, and the reſt of their companions: the Dianites, the Apharſathchites, the

V. 3. *Ye have nothing to do with us* —As being of another nation and religion, and therefore not concerned in Cyrus's grant.

V. 7. *Artaxerxes*—Called by his Chaldee name Ahaſuerus, verſe 6, and here by his Perſian name Artaxerxes.

Tarpelites,

Tarpelites, the Apharſites, the Archevites, the Babylonians, the Suſanchites, the Dehavites, *and* the Elamites,

10 And the reſt of the nations whom the great and noble Aſnappar brought over, and ſet in the cities of Samaria, and the reſt *that are* on this ſide the river, and at ſuch a time.

11 This *is* the copy of the letter that they ſent unto him, *even* unto Artaxerxes the king; Thy ſervants the men on this ſide the river, and at ſuch a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jeruſalem, building the rebellious and the bad city, and have ſet up the walls *thereof*, and joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls ſet up *again*, *then* will they not pay toll, tribute and cuſtom, and *ſo* thou ſhalt endamage the revenue of the kings.

14 Now becauſe we have maintenance from *the king's* palace, and it was not meet for us to ſee the king's diſhonour; therefore have we ſent and certified the king;

15 That ſearch may be made in the book of the records of thy fathers: ſo ſhalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved ſedition

V. 12. *Be it known, &c.*—This was a mere calumny, for they attempted no ſuch thing as to build the walls of Jeruſalem.

within

within the ſame of old time: for which cauſe was this city deſtroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof ſet up by this means thou ſhalt have no portion on this ſide the river.

17 ¶ *Then* ſent the king an anſwer unto Rehum the chancellor, and *to* Shimſhai the ſcribe, and *to* the reſt of their companions that dwell in Samaria, and *unto* the reſt beyond the river, peace, and at ſuch a time.

18 The letter which ye ſent unto us hath been plainly read before me.

19 And I commanded and ſearch hath been made, and it is found, that this city of old time hath made inſurrection againſt kings, and *that* rebellion and ſedition have been made therein.

20 There have been mighty kings alſo over Jeruſalem, which have ruled over all *countries* beyond the river; and toll, tribute and cuſtom was paid unto them.

21 Give ye now commandment to cauſe theſe men to ceaſe, and that this city be not builded, until *another* commandment ſhall be given from me.

22 Take heed now that ye fail not to do this: why ſhould damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes letter *was* read before Rehum and Shimſhai the ſcribe, and their companions, they went up in haſte to Jeruſalem unto the Jews, and made them to ceaſe by force and power.

23. *Made them to ceaſe by force*— As they abuſed the king by their miſinformations in the obtaining this order, ſo they abuſed him in the execution of it; for the order was only to prevent the walling of the city.

24 Then

24 Then ceaſed the work of the houſe of God which *is* at Jeruſalem. So it ceaſed unto the ſecond year of the reign of Darius king of Perſia.

CHAP. V.

1. *Zerubbabel and Joſhua begin again to build in the reign of Darius.* 3. *Tatnai and Shethar-boznai are not able to prevent them from proceeding.* 6. *Their letter to Darius concerning the building.*

THEN the prophets, Haggai the prophet and Zechariah the ſon of Iddo, propheſied unto the Jews that *were* in Judah and Jeruſalem in the name of the God of Iſrael, *even* unto them.

2 Then roſe up Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and began to build the houſe of God which *is* at Jeruſalem; and with them *were* the prophets of God helping them.

3 ¶ At the ſame time came to them Tatnai governor on this ſide the river, and Shethar-boznai, and their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall?

4 Then ſaid we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cauſe them to

V. 1. *Zechariah the ſon of Iddo*—His grand-child; for his father's name was Barachiah. *Propheſied*—Or rather, as the word may be interpreted reproved them. See Haggai's propheſy, Chap. i.

V. 2. *Began to build*—After they had been hindred about fifteen years. *Helping them*—Encouraging the people to work, by their preſence, and aſſuring them of ſucceſs.

V. 3. *Tatnai—and Shethar-boznai*—Men ſeemingly of a better ſpirit than Rheum and Shimſhai, &c. who were either dead, or removed from their office by Darius.

V. 4. *Then ſaid we*—i. e. The Jews, that made this building, that were the undertakers and encouragers of it.

ceaſe,

ceaſe, till the matter came to Darius: and then they returned anſwer by letter concerning this *matter.*

6 ¶ The copy of the letter that Tatnai governor on this ſide the river, and Shethar-boznai, and his componions the Apharſachites, which *were* on this ſide the river, ſent unto Darius the king:

7 They ſent a letter unto him wherein was written thus: Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the houſe of the great God, which is builded with great ſtones, and timber is laid in the walls, and this work goeth faſt on, and proſpereth in their hands.

9 Then aſked we thoſe elders, *and* ſaid unto them thus, Who commanded you to build this houſe, and to make up theſe walls?

10 We aſked their names alſo, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us anſwer, ſaying, We are the ſervants of the God of heaven and earth, and build the houſe that was builded theſe many years ago, which a great king of Iſrael builded and ſet up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who deſtroyed this houſe and carried the people away into Babylon.

13 But in the firſt year of Cyrus the king of

V. 8. *To the houſe of the great God* —And indeed thus far the greater part of the Samaritans agreed with them. *Builded with great ſtones*—Some tranſlate it marble ſtones, the ſeventy choice ſtones.

Babylon,

Babylon, *the ſame* king Cyrus made a decree to build this houſe of God.

14 And the veſſels alſo of gold and ſilver of the houſe of God, which Nebuchadnezzar took out of the temple that *was* in Jeruſalem, and brought them into the temple of Babylon, thoſe did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one* whoſe name *was* Sheſhbazzar, whom he had made governor;

15 And ſaid unto him, Take theſe veſſels, go, carry them into the temple that *is* in Jeruſalem, and let the houſe of God be builded in his place.

16 Then came the ſame Sheſhbazzar, *and* laid the foundation of the houſe of God which *is* at Jeruſalem. And ſince that time even until now hath it been in building, and *yet* it is not finiſhed.

17 Now therefore, if *it ſeem* good to the king, let there be ſearch made in the king's treaſure-houſe which *is* there at Babylon, whether it be *ſo* that a decree was made of Cyrus the king to build this houſe of God at Jeruſalem, and let the king ſend his pleaſure to us concerning this matter.

CHAP. VI.

1. *Darius maketh a new decree for the advancement of the building.* 13. *Tatnai and Shethar-boznai aſſiſting according to the king's decree, the temple is finiſhed.* 16. *The feaſt of the dedication and the paſſover is kept.*

THEN Darius the king made a decree, and ſearch was made in the houſe of the rolls, where the treaſures were laid up in Babylon.

V. 17. *Now therefore, &c.*—If the caſe had been ſo fairly ſtated to Artaxerxes, he would hardly have hindered the work.

2 And

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the firſt year of Cyrus the king *the ſame* Cyrus the king made a decree *concerning* the houſe of God at Jeruſalem, Let the houſe be builded, the place where they offered ſacrifices, and let the foundations thereof be ſtrongly laid; the height thereof threeſcore cubits, *and* the breadth thereof threeſcore cubits:

4 *With* three rows of great ſtones, and a row of new timber: and let the expences be given out of the king's houſe.

5 And alſo let the golden and ſilver veſſels of the houſe of God, which Nebuchadnezzar took forth out of the temple which *is* at Jeruſalem, and brought unto Babylon, be reſtored, and brought again unto the temple which *is* at Jeruſalem, *every one* to his place, and place *them* in the houſe of God.

6 Now *therefore*, Tatnai governor beyond the river, Shethar-boznai, and your companions the Apharſachites, which *are* beyond the river, be ye far from thence.

7 Let the work of this houſe of God alone: let the governor of the Jews and the elders of the Jews build this houſe of God in his place.

8 Moreover, I make a decree what ye ſhall do to the elders of theſe Jews for the building of this houſe of God; that of the king's goods, *even* of

V. 2. *Achmetha*—The royal city of the Medes and Perſians.

V. 4. *Three rows of great ſtones, &c.*—For the partitions of the court, See 1 Kings chapter vi. 36.

V. 6. *Be ye far from thence*—Come not near Jeruſalem to give them any hindrance or diſturbance.

the

the tribute beyond the river, forthwith expences be given unto theſe men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, ſalt, wine, and oil, according to the appointment of the prieſts which *are* at Jeruſalem, let it be given them day by day without fail:

10 That they may offer ſacrifices of ſweet ſavours unto the God of heaven, and pray for the life of the king, and of his ſons.

11 Alſo I have made a decree, that whoſoever ſhall alter this word, let timber be pulled down from his houſe, and being ſet up, let him be hanged thereon; and let his houſe be made a dunghill for this.

12 And the God that hath cauſed his name to dwell there, deſtroy all kings and people that ſhall put to their hand to alter *and* to deſtroy this houſe of God which *is* at Jeruſalem. I Darius have made a decree; let it be done with ſpeed.

13 ¶ Then Tatnai governor on this ſide the river, Shethar-boznai, and their companions, according to that which Darius the king had ſent, ſo they did ſpeedily.

14 And the elders of the Jews builded, and they proſpered through the prophecying of

V. 12. *Deſtroy all kings and people* — Tho' this temple was at length moſt juſtly deſtroyed by the righteous hand of God, yet perhaps the Romans, who were the inſtruments of that deſtruction, felt the effects of this curſe. For that empire ſenſibly declined ever after, 'till it was wholly deſtroyed.

V. 14. *Through the prophecying*— This great and unexpected ſucceſs was not to be aſcribed to chance, or to the kindneſs or good humour of Darius, but unto God only, who by his prophets had required and encouraged them to proceed in the work, and by his mighty power diſpoſed Darius's heart to ſuch kind and noble purpoſes.

Haggai the prophet, and Zechariah the ſon of Iddo. And they builded, and finiſhed *it*, according to the commandment of the God of Iſrael, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Perſia.

15 And this houſe was finiſhed on the third day of the month Adar, which was in the ſixth year of the reign of Darius the king.

16 ¶ And the children of Iſrael, the prieſts and the Levites, and the reſt of the children of the captivity, kept the dedication of this houſe of God with joy.

17 And offered at the dedication of this houſe of God an hundred bullocks, two hundred rams, four hundred lambs; and for a ſin-offering for all Iſrael, twelve he-goats, according to the number of the tribes of Iſrael.

18 And they ſet the prieſts in their diviſions, and the Levites in their courſes, for the ſervice of God which *is* at Jeruſalem; as it is written in the book of Moſes.

19 ¶ And the children of the captivity kept the paſſover upon the fourteenth *day* of the firſt month.

20 For the prieſts and the Levites were purified together, all of them *were* pure, and killed the paſſover for all the children of the captivity, and for their brethren the prieſts, and for themſelves.

21 And the children of Iſrael which were come again out of captivity, and all ſuch as had

V. 21. *Children of Iſrael*—Probably ſome out of each of the twelve tibes.

ſeparated

ſeparated themſelves unto them, from the filthineſs of the heathen of the land, to ſeek the LORD God of Iſrael, did eat.

22 And kept the feaſt of unleavened bread ſeven days with joy: for the LORD had made them joyful, and turned the heart of the king of Aſſyria unto them, to ſtrengthen their hands in the work of the houſe of God, the God of Iſrael.

CHAP. VII.

1. *Ezra's pedigree: he goeth up to Jeruſalem.* 11. *The gracious commiſſion of Artaxerxes to him.* 27. *Ezra bleſſeth God for this favour.*

NOW after theſe things, in the reign of Artaxerxes king of Perſia, Ezra the ſon of Seraiah, the ſon of Azariah, the ſon of Hikiah,

2 The ſon of Shallum, the ſon of Zadock, the ſon of Ahitub,

3 The ſon of Amariah, the ſon of Azariah, the ſon of Meraioth,

4 The ſon of Zerahiah, the ſon of Uzzi, the ſon of Bukki,

5 The ſon of Abiſhua, the ſon of Phinehas, the of Eleazar, the ſon of Aaron the chief prieſt:

6 This Ezra went up from Babylon; and he *was* a ready ſcribe in the law of Moſes, which the LORD God of Iſrael had given: and the king

V. 22. *Had made them joyful*—He had given them both cauſe to rejoice, and hearts to rejoice. *Of Aſſyria*—Of the king of Perſia, who was now king of Aſſyria alſo.

V. 1. *Artaxerxes* — The ſame of whom he ſpeaks, Chap. vi. 14. *The ſon* —— His grand-ſon. Here are divers perſons omitted for brevity ſake, which may be ſupplied out of 1 Chron. 6, 7, 8, 9, 10, 11. Ezra was not himſelf the high prieſt; but he was nearly related to him.

V. 6. *Ezra went up* — With the king's conſent and commiſſion. *Scribe* —A learned and expert doctor. The Jews ſay, he collected and collated all the copies of the law, and publiſhed an accurate edition of it, with all the books that were given by divine inſpiration, and ſo made up the canon of the Old Teſtament.

granted

granted him all his requeſt, according to the hand of the LORD his God upon him,

7 And there went up *ſome* of the children of Iſrael, and of the prieſts, and the Levites, and the ſingers, and the porters, and the Nethinims, unto Jeruſalem, in the the ſeventh year of Artaxerxes the king.

8 And he came to Jeruſalem in the fifth month, which *was* in the ſeventh year of the king.

9 For upon the firſt *day* of the firſt month began he to go up from Babylon, and on the firſt *day* of the fifth month came he to Jeruſalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to ſeek the law of the LORD, and to do *it*, and to teach in Iſrael ſtatutes, and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the prieſt, the ſcribe, *even* a ſcribe of the words of the commandments of the LORD, and of his ſtatutes to Iſrael.

12 Artaxerxes king of kings, unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect *peace*, and at ſuch a time.

13 I make a decree, that all they of the people of Iſrael, and *of* his prieſts, and Levites in my realm, which are minded of their own free-will to go up to Jeruſalem, go with thee.

14 Foraſmuch as thou art ſent of the king, and of his ſeven counſellors, to enquire concern-

V. 10. *To teach in Iſrael* — He endeavours to underſtand God's law and word: he conſciouſly practiſes what he did underſtand: then he earneſtly deſires and labours to inſtruct others.

V. 14. *According to the law of thy God*—To make enquiry into all abuſes and deviations from your law, and to redreſs them, which is now and always in thine hand, being the matter of thy daily ſtudy.

ing

ing Judah and Jeruſalem, according to the law of thy God which *is* in thine hand:

15 And to carry the ſilver and the gold which the king and his counſellors have freely offered unto the God of Iſrael, whoſe habitation *is* in Jeruſalem:

16 And all the ſilver and the gold that thou canſt find in all the province of Babylon, with the free-will-offerings of the people, and of the prieſts, offering willingly for the houſe of their God which *is* in Jeruſalem:

17 That thou mayeſt buy ſpeedily with this money, bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them upon the altar of the houſe of your God which *is* in Jeruſalem:

18 And whatſoever ſhall ſeem good to thee and to thy brethren to do with the reſt of the ſilver and the gold, that do after the will of your God.

19 The veſſels alſo that are given thee for the ſervice of the houſe of thy God, *thoſe* deliver thou before the God of Jeruſalem.

20 And whatſoever more ſhall be needful for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow *it* out of the king's treaſure-houſe.

21 And I, *even* I Artaxerxes the king do make a decree to all the treaſurers which *are* beyond the river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily;

Ver. 16. *That thou canſt find*—i. e. Procure, (as that word is often rendered) whatſoever thou canſt of my ſubjects, by way of free gift.

22 Unto

22 Unto an hundred talents of ſilver, and to an hundred meaſures of wheat, and to hundred baths of wine, and to an hundred baths of oil, and ſalt without preſcribing *how much*.

23 Whatſoever is commanded by the God of heaven, let it be diligently done for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the king and his ſons?

24 Alſo we certify you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawful to impoſe toll, tribute, or cuſtom upon them.

25 And thou, Ezra, after the wiſdom of thy God that *is* in thine hand, ſet magiſtrates and judges, which may judge all the people that *are* beyond the river, all ſuch as know the laws of thy God; and teach ye them that know *them* not.

26 And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether *it be* unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

27 ¶ Bleſſed be the LORD God of our fathers, which hath put *ſuch a thing* as this in the king's heart, to beautify the houſe of the LORD which *is* in Jeruſalem:

28 And hath extended mercy unto me before the king and his counſellors, and before all the king's mighty princes. And I was ſtrengthened as the hand of the LORD my God *was* upon me,

V. 23. *Whatſoever is commanded by the God of Heaven.*—Words expreſſive of the higheſt ſenſe of God's ſupreme authority, and the regard due from the greateſt potentates to his moſt ſacred commands.

and

and I gathered together out of Iſrael chief men to go up with me.

CHAP. VIII.

1. *The companions of Ezra who returned.* 15. *He reviews them at Ahava; ſendeth to Iddo for miniſters for the temple ſervice.* 21. *Proclaimeth a faſt.* 24. *Commiteth the holy treaſures to the cuſtody of the prieſts.* 31. *Cometh ſafe with his company to Jeruſalem.* 36. *The king's commiſſion delivered.*

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the ſons of Phinehas; Gerſhom: of the ſons of Iſhamar; Daniel: of the ſons of David; Hattuſh.

3 Of the ſons of Shechaniah, of the ſons of Pharoſh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the ſons of Pahath-moab: Elihoenai the ſon of Zerahiah, and with him two hundred males.

5 Of the ſons of Shechaniah; the ſon of Jahaziel, and with him three hundred males.

6 Of the ſons alſo of Adin; Ebed the ſon of Jonathan, and with him fifty males.

7 And of the ſons of Elam; Jeſhaiah the ſon of Athaliah, and with him ſeventy males.

8 And of the ſons of Shephatiah; Zebadiah, the ſon of Michael, and with him fourſcore males.

V. 3. *Genealogy of the Males*—Tho' the males only be expreſſed yet doubtleſs they carried the women along with them, as they did the little ones.

9 Of

9 Of the ſons of Joab; Obadiah the ſon of Jehiel, and with him two hundred and eighteen males.

10 And of the ſons of Shelomith; the ſon of Joſiphiah, and with him an hundred and threeſcore males.

11 And of the ſons of Bebai; Zechariah the ſon of Bebai, and with him twenty and eight males.

12 And of the ſons of Azgad; Johanan the ſon of Hakkatan, and with him an hundred and ten males.

13 And of the laſt ſons of Adonikam, whoſe names *are* theſe, Eliphelet, Jeiel, and Shemaiah, and with them threeſcore males.

14 Of the ſons alſo of Bigvai; Uthai and Zabbud, and with them ſeventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the prieſts, and found there none of the ſons of Levi.

16 Then ſent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meſhullam, chief men; alſo for Joiarib, and for Elnathan, men of underſtanding.

17 And I ſent them with commandment unto Iddo the chief at the place Caſiphia, and I told them what they ſhould ſay unto Iddo, *and* to his

V. 15. *To the river that runneth to Ahava*—A river in Aſſyria: as Ezra intended to aſſemble as many Iſraelites as he could to go to Jeruſalem, he halted in this country, from whence he might ſend meſſengers to the Caſpian mountains, to invite ſuch Jews as reſided there to join their brethren.

brethren

brethren the Nethinims, at the place Caſiphia, that they ſhould bring unto us miniſters for the houſe of our God.

18 And by the good hand of our God upon us they brought us a man of underſtanding of the ſons of Mahli, the ſon of Levi, the ſon of Iſrael, and Sherebiah, with his ſons and his brethren eighteen;

19 And Haſhabiah, and with him Jeſhaiah of the ſons of Merari, his brethren, and their ſons, twenty;

20 Alſo of the Nethinims whom David and the princes had appointed for the ſervice of the Levites, two hundred and twenty Nethinims: all of them were expreſſed by name.

21 ¶ Then I proclaimed a faſt there, at the river of Ahava, that we might afflict ourſelves before our God, to ſeek of him a right way for us, and for our little ones, and for all our ſubſtance.

22 For I was aſhamed to require of the king a band of ſoldiers and horſemen to help us againſt the enemy in the way: becauſe we had ſpoken unto the king, ſaying, The hand of our God *is* upon all them for good that ſeek him, but his power and his wrath *is* againſt all them that forſake him.

23 So we faſted and beſought our God for this: and he was intreated of us.

V. 21. *I proclaimed a faſt*—For public mercies. *Afflict ourſelves*—For our ſins; and ſo be qualified for the pardon of them. *Right way*—A ſafe and proſperous journey; ſuch a way and courſe as might be beſt for us.

V. 23. *Beſought our God*—To protect us againſt our enemies. *Intreated of us*—He gave us an aſſurance of his gracious anſwer to our requeſt.

24 Then I ſeparated twelve of the chief of the prieſts, Sherebiah, Haſhabiah, and ten of their brethren with them.

25 And weighed unto them the ſilver and the gold and the veſſels, *even* the offering of the houſe of our God, which the king and his counſellors, and his lords, and all Iſrael *there* preſent had offered.

26 I even weighed unto their hand ſix hundred and fifty talents of ſilver, and ſilver veſſels an hundred talents, *and* of gold an hundred talents;

27 Alſo twenty baſons of gold of a thouſand drams; and two veſſels of fine copper, precious as gold,

28 And I ſaid unto them, Ye *are* holy unto the LORD; the veſſels *are* holy alſo: and the ſilver and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the prieſts and the Levites, and chief of the fathers of Iſrael at Jeruſalem, in the chambers of the houſe of the LORD.

30 So took the prieſts and the Levites the weight of the ſilver and the gold and the veſſels, to bring *them* to Jeruſalem unto the houſe of our God.

31 Then we departed from the river of Ahava on the twelfth *day* of the firſt month, to go unto Jeruſalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in wait by the way.

32 And

32 And we came to Jeruſalem, and abode there three days.

33 Now on the fourth day was the ſilver and the gold and the veſſels weighed in the houſe of our God, by the hand of Meremoth the ſon of Uriah the prieſt: and with him *was* Eleazar the ſon of Phinehas; and with them *was* Jozabad the ſon of Jeſhua, and Noadiah the ſon of Binnui, Levites:

34 By number *and* by weight of every one. And all the weight was written at that time.

35 *Alſo* the children of thoſe that had been carried away which were come out of the captivity, offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rams, ſeventy and ſeven lambs, twelve he-goats *for* a ſin-offering: all *this was* a burnt-offering unto the LORD.

36 And they delivered the king's commiſſions unto the king's lieutenants, and to the governors on this ſide the river: and they furthered the people, and the houſe of God.

CHAP. IX.

1. *Ezra mourneth for the intermarriages of the people with ſtrangers.* 5. *He prayeth to God with confeſſion of ſins.*

NOW when theſe things were done the princes came to me, ſaying, The people of Iſrael, and the prieſts and the Levites have not ſeparated themſelves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebuſites,

Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themſelves, and for their ſons; ſo that the holy ſeed have mingled themſelvs with the people of *thoſe* lands: yea, the hand of the princes and rulers hath been chief in this treſpaſs.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and ſat down aſtoniſhed.

4 Then were aſſembled unto me every one that trembled at the words of the God of Iſrael, becauſe of the tranſgreſſion of thoſe that had been carried away; and I ſat aſtoniſhed until the evening ſacrifice.

5 ¶ And at the evening ſacrifice I aroſe up from my heavineſs; and having rent my garment and my mantle, I fell upon my knees, and ſpread out my hands unto the LORD my God,

6 And ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over our head, and our treſpaſs is grown up unto the heavens.

7 Since the days of our fathers *have* we *been* in a great treſpaſs unto this day; and for our

V. 3. *I rent my garment and my mantle*—Which expreſſed not only his very great grief and ſorrow, but his ſenſe of the divine diſpleaſure. *And ſat down aſtoniſhed*—That they ſhould be ſo ungrateſull to God who had delivered them from captivity.

V. 5. *I aroſe from my heavineſs*—From that mournful poſture, and put myſelf into the poſture of a petitioner. He did this at the time of the evening ſacrifice, having an eye to that great propitiation, of which that ſacrifice was a peculiar type.

V. 6. *O my God I am aſhamed, &c.* This is one of the moſt pathetic Addreſſes to God recorded in the holy Scriptures.

iniquities

iniquities have we, our kings, *and* our prieſts been delivered into the hand of the kings of the lands, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as *it is* this day.

8 And now for a little ſpace grace hath been *ſhewed* from the LORD our God, to leave us a remnant to eſcape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving, to ſet up the houſe of our God, and to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem.

10 And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments,

11 Which thou haſt commanded by thy ſervants the prophets, ſaying, The land unto which ye go to poſſeſs it is an unclean land with the filthineſs of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanneſs.

12 Now therefore give not your daughters unto their ſons, neither take their daughters unto your ſons, nor ſeek their peace or their wealth for ever: that ye may be ſtrong, and eat the

V. 8. *A little ſpace*—It is but a little while ſince God hath delivered us, and yet we are already returned to our ſin. *A nail*—Some kind of ſettlement; whereas before we were toſſed and removed from place to place as our maſters pleaſed. It is a metaphor from tents, which are faſtened by cords and nails, or pins. *Holy place*—In Jeruſalem called *the holy city*, Neh. xi. 1. 18. Dan. x. 24. *In our bondage*—For we are not quite delivered, being even here in ſubjection to our former lords.

V. 9. *To give us a wall in Judah*—The favour of the kings of Perſia, whoſe edicts were their ſecurity againſt all thoſe enemies wherewith they were encompaſſed: and the gracious providence of God, which watched over them from time to time.

good

good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities *deſerve*, and haſt given us *ſuch* deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of theſe abominations? wouldeſt not thou be angry with us till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping?

15 O LORD God of Iſrael, thou *art* righteous: for we remain yet eſcaped, as *it is* this day: behold, we *are* before thee in our treſpaſſes: for we cannot ſtand before thee becauſe of this.

CHAP. X.

1. *Shechaniah encourageth Ezra to reform the ſtrange marriages.* 6. *Ezra mourning, aſſembleth the people.* 9. *At his exhortation they promiſe amendment.* 18. *The names of thoſe who had married ſtrange Wives.*

NOW when Ezra had prayed, and when he had confeſſed, weeping and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael a very great congregation of men and women and children: for the people wept very ſore.

2 And Schechaniah the ſon of Jehiel, *one* of the ſons of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God, and have

V. 1. *There aſſembled unto him out of Iſrael*—The account of his grief, and publick expreſſions thereof in the court before the temple, being in an inſtant diſperſed over all the city, brought a great company together.

V. 2. *We have treſpaſſed*—He ſaith, *we*, in the name of the people, and their ſeveral families, and his own amongſt the reſt. For this man's name is not in the following catalogue, but there we have his father, Jehiel,

taken

taken ſtrange wives of the people of the land: yet now there is hope in Iſrael concerning this thing.

3 Now therefore let us make a covenant with our God, to put away all the wives, and ſuch as are born of them, according to the counſel of my lord, and of thoſe that tremble at the commandment of our God; and let it be done according to the law.

4 Ariſe; for *this* matter *belongeth* unto thee; we alſo *will be* with thee: be of good courage and do *it*.

5 Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear that they ſhould do according to this word. And they ſware.

6 ¶ Then Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſon of Eliaſhib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the tranſgreſſion of them that had been carried away.

7 And they made proclamation throughout Judah and Jeruſalem, unto all the children of the captivity, that they ſhould gather themſelves together unto Jeruſalem;

and his father's brethren, five other ſons of his grandfather Elam, ver. 26. It was therefore an evident proof that he honoured God more than his neareſt and deareſt relations. *Yet now there is hope*—In caſe of our repentance, and reformation.

V. 3. *Such as are born of them*—Theſe children were only caſt out of the common-wealth of *Iſrael*, by declaring them not free born members, though doubtleſs they maintained them.

V. 6. *Went*—That with the princes and elders, he might conſult about executing of their reſolution. *And when he came thither*—The word *when* is not in the Hebrew; and ſhould be tranſlated, *till* he came thither he had eaten nothing.

8 And

8 And that whoſoever would not come within three days, according to the counſel of the princes and the elders, all his ſubſtance ſhould be forfeited, and himſelf ſeparated from the congregation of thoſe that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themſelves together unto Jeruſalem within three days. It *was* the ninth month, and the twentieth *day* of the month; and all the people ſat in the ſtreet of the houſe of God, trembling becauſe of *this* matter, and for the great rain.

10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange wives, to increaſe the treſpaſs of Iſrael.

11 Now therefore make confeſſion unto the LORD God of your fathers, and do his pleaſure: and ſeparate yourſelves from the people of the land, and from the ſtrange wives.

12 Then all the congregation anſwered and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to ſtand without, neither *is this* a work of one day or two: for we are many that have tranſgreſſed in this thing.

14 Let now our rulers of all the congregation

V. 8. *All his ſubſtance ſhould be forfeited*—In the Hebrew *devoted*, i. e. become ſacred to God.

V. 9. *Of Judah and Benjamin*—Not of theſe only, as appears from the following catalogue, where there are prieſts and Levites; but all the Iſraelites, ſee ver. 25. &c. *Sat in the ſtreet of the houſe of God*—In that ſtreet of the city, which was next the temple, and within the view of it, that ſo they might be as in God's preſence. *And for the great rain*—Which they took for a token of God's diſpleaſure againſt them.

V. 14. *Our rulers of all the congregation ſtand*—The great council called the Sanhedrim, be ſettled. *And the Judges*—Who are beſt able to inform the great council of the quality of the perſons, and all matters of fact and circumſtances.

ſtand,

ſtand, and let all them which have taken ſtrange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 Only Jonathan the ſon of Aſahel and Jahaziah the ſon of Tikvah were employed about this *matter:* and Meſhullam, and Shabbethai the Levite helped them.

16 And the children of the captivity did ſo. And Ezra the prieſt *with* certain chief of the fathers, after the houſe of their fathers, and all of them by *their* names, were ſeparated, and ſat down in the firſt day of the tenth-month to examine the matter.

17 And they made an end with all the men that had taken ſtrange wives by the firſt day of the firſt month.

18 ¶ And among the ſons of the prieſts there were found that had taken ſtrange wives: *namely,* of the ſons of Jeſhua the ſon of Jozadak, and his brethren; Maaſeiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands, that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their treſpaſs.

20 And of the ſons of Immer; Hanani, and Zebadiah.

21 And of the ſons of Harim; Maaſeiah, and

V. 15. *Were employed about this matter*—To take care that the buſineſs ſhould be executed in the manner propoſed, theſe two were prieſts, as their helpers were Levites; that ſo they might inform the perſons concerned, in any matter of doubt.

V. 16. *Were ſeparated*—Set themſelves apart from all other kind of buſineſs.

Elijah, and Shemaiah, and Jehiel, and Uzziah.
22 And of the ſons of Paſhur; Elioenai, Maaſeiah, Iſhmael, Nethaneel, Jozabad, and Elaſah.
23 Alſo of the Levites; Jozabad, and Shimei, and Kelaiah (the ſame *is* Kelita) Pethahiah, Judah, and Eliezer.
24 Of the ſingers alſo; Eliaſhib: and of the porters; Shallum, and Telem, and Uri.
25 Moreover, of Iſrael: of the ſons of Paroſh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.
26 And of the ſons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.
27 And of the ſons of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth and Zabad, and Aziza.
28 Of the ſons alſo of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.
29 And of the ſons of Bani; Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, and Ramoth.
30 And of the ſons of Pahath-moab; Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.
31 And *of* the ſons of Harim; Eliezer Iſhijah, Malchiah, Shemaiah, Shimeon.
32 Benjamin, Malluch, *and* Shemariah.
33 Of the ſons of Haſhum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manaſſeh, *and* Shimei.

V. 25. *Moreover of Iſrael*—Of the people of Iſrael, diſtinguiſhed from the prieſts and Levites hitherto named.

34 Of

34 Of the ſons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Jaaſau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joſeph.

43 Of the ſons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All theſe had taken ſtrange wives: and *ſome* of them had wives by whom they had children.

V. 44. *All theſe had taken ſtrange wives*—comparatively a ſmall number, but as eminent perſons, their example would doubtleſs have had great influence. *By whom they had children*—This implies that moſt of their wives were barren. Which came to paſs by God's ſpecial providence, to manifeſt his diſpleaſure againſt ſuch matches and that the putting them away might not be encumbered with too many difficulties. One would think this grievance altogether removed. Yet we meet with it again, Neh. xiii. 23. Such corruptions are eaſily and inſenſibly brought in, tho' not eaſily purged out. The beſt reformers can but do their endeavour. It is only the Redeemer himſelf, who when he *comuth to Sion*, will effectually *turn away ungodlineſs from Jacob*. Romans chap. xi. 26.

THE

THE BOOK OF NEHEMIAH.

CHAP. I.

1. *Nehemiah underſtanding by Hanani the miſery of Jeruſalem, mourneth, faſteth, and prayeth.* 5. *His prayer.*

THE words of Nehemiah the ſon of Hachaliah. And it came to paſs in the month Chiſleu, in the twentieth year, as I was in Shuſhan the palace.

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I aſked them concerning the Jews that had eſcaped, which were left of the captivity, and concerning Jeruſalem.

Nehemiah—This book continues the hiſtory of the children of the captivity. We have here a full account of Nehemiah's labours for them: wherein he records not only the works of his hands, but the very workings of his heart. Twelve years he was the tirſhatha, or governor of Judea, under the ſame Artaxerxes that gave Ezra his commiſſion. This book relates his concern for Jeruſalem, and commiſſion to go thither, His building the wall of Jeruſalem, His redreſſing the grievances of the people, and the account he took of them. He peoples Jeruſalem, and reforms divers abuſes.

V. 1. *The words*—Or rather *the acts*, as the word often ſignifies. *Hachaliah*—Tho' we have no account who this man was, nor to what tribe he belonged, yet he is ſuppoſed by Euſebius and others to belong to the tribe of Judah. *The month Chiſleu*—Which is the ninth month, and began about the eleventh of our November. *Shuſhan*—The royal city of Perſia.

3 And

3 And they ſaid unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jeruſalem alſo *is* broken down, and the gates thereof are burned with fire.

4 And it came to paſs when I heard theſe words, that I ſat down and wept, and mourned *certain* days, and faſted, and prayed before the God of heaven,

5 ¶ And ſaid, I beſeech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and obſerve his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayeſt hear the prayer of thy ſervant which I pray before thee now day and night for the children of Iſrael thy ſervants, and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee: both I and my father's houſe have ſinned.

7 We have dealt very corruptly againſt thee, and have not kept the commandments, nor the ſtatutes, nor the judgments, which thou commandedſt thy ſervant Moſes.

8 Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes, ſaying, *If* ye tranſgreſs, I will ſcatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my com-

V. 3. *The wall of Jeruſalem, &c.*—The walls and gates continue as Nebuchadnezzar left them.

V. 4. *Before the God of heaven*—Who *ſeeth in ſecret*; Nehemiah having no opportunity of doing it openly.

V. 5. *The great and terrible*—As above all other potentates, either in heaven or in earth, who is to be humbly reverenced and worſhipped by them all.

mandments,

mandments, and do them; though there were of you caſt out unto the uttermoſt part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there.

10 Now theſe *are* thy ſervants and thy people, whom thou haſt redeemed by thy great power and by thy ſtrong hand.

11 O LORD, I beſeech thee, let now thine ear be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to fear thy name: and proſper, I pray thee, thy ſervant this day, and grant him mercy in the ſight of this man. For I was the king's cup-bearer.

CHAP. II.

1. *Artaxerxes ſendeth Nehemiah to Jeruſalem.* 12. *He vieweth the ruins.* 17. *And inciteth the Jews to build.*

AND it came to paſs in the month Niſan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *before-time* ſad in his preſence.

2 Wherefore the king ſaid unto me, Why *is* thy countenance ſad, ſeeing thou art not ſick?

V. 11. *To fear thy name* — Thoſe who truly *deſire to fear his name*, ſhall be graciouſly accepted of God. *This man*—The king, whoſe heart is wholly at thy diſpoſal. *The king's cup-bearer* — A poſt of great profit and honour in the Perſian court, enjoying the privilege of being daily in the king's preſence.

V. 1. *In the month Niſan* — Four months after he had heard thoſe ſad tidings: either his turn of attending upon the king did not come 'till that time; or as ſome ſuppoſe, he retired all this time with his friends, and faſted and prayed.

V. 2. *Countenance ſad*—Not chearful and pleaſed, as young men in poſts of honour generally appear to be; for his faſting joined with inward grief had made a ſenſible change in his countenance. *I was ſore afraid*—He feared a diſappointment, becauſe his requeſt was great and invidious, and odious to moſt of the Perſian courtiers.

this

this *is* nothing *elſe* but ſorrow of heart. Then I was very ſore afraid,

3 And ſaid unto the king, Let the king, live for ever: why ſhould not my countenance be ſad, when the city, the place of my father's ſepulchre's *lieth* waſte, and the gates thereof are conſumed with fire?

4 Then the king ſaid unto me, For what doeſt thou make requeſt? So I prayed to the God of heaven.

5 And I ſaid unto the king, If it pleaſe the king, and if thy ſervant have found favour in thy ſight, that thou wouldeſt ſend me unto Judah, unto the city of my fathers ſepulchres, that I may build it.

6 And the king ſaid unto me, the queen alſo ſitting by him, For how long ſhall thy journey be? and when wilt thou return? So it pleaſed the king to ſend me; and I ſet him a time.

7 Moreover, I ſaid unto the king, If it pleaſe the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Aſaph the keeper of the king's foreſt, that he may give me timber to make beams for the gates of the palace which *appertained* to the houſe, and for the wall of the city, and for the houſe that I ſhall enter into.

V. 6. *The queen*—Which is here noted, as an unuſual thing; for commonly the kings of Perſia dined alone. *For how long*—This queſtion ſhewed the king's affection to him. *A time*—He built the walls in fifty-two days, chap. vi. 15. and probably not long after returned to the king, by whom he was ſent a ſecond time with a more ample commiſſion.

V. 8. *King's foreſt*—Of the foreſt of Lebanon famous for choice trees. *Palace*—Of the king's palace, which was adjoining to the houſe of God.

And

And the king granted me, according to the good hand of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had ſent captains of the army, and horſemen with me.

10 When Sanballat the Horonite and Tobiah the ſervant the Ammonite heard *of it*, it grieved them exceedingly that there was come a man to ſeek the welfare of the children of Iſrael.

11 So I came to Jeruſalem, and was there three days.

12 ¶ And I roſe in the night, I and ſome few men with me; neither told I *any* man what my God had put in my heart to do at Jeruſalem: neither *was there any* beaſt with me, ſave the beaſt that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beaſt *that was* under me to paſs.

15 Then went I up in the night by the brook, and viewed the wall. and turned back, and entered by the gate of the valley and *ſo* returned.

V. 10. *Sanballat the Horonite*—He ſeems to have been a petty prince of Moab; for Horonaim was an eminent city in that country, ſee Iſa. xv. 5. *Tobiah the ſervant the Ammonite*—Of a ſervile original, but being now advanced, forgets his former condition, and behaveth himſelf inſolently.

V. 13. *I went out by night*—His deſign was to go round the city, to obſerve the compaſs and condition of the walls and gates, that he might make ſufficient proviſions for the work.

V. 14. *Was no place for the beaſt*—The way being obſtructed with rubbiſh or water.

16 And

16 And the rulers knew not whither I went, or what I did: neither had I as yet told *it* to the Jews, nor to the prieſts, nor to the nobles, nor to the rulers, nor to the reſt that did the work.

17 ¶ Then ſaid I unto them, Ye ſee the diſtreſs that we *are* in, how Jeruſalem *lieth* waſte, and the gates thereof are burned with fire: come, and let us build up the wall of Jeruſalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as alſo the king's words that he had ſpoken unto me. And they ſaid, Let us riſe up and build. So they ſtrengthened their hands for this good *work*.

19 But when Sanballat the Horonite, and Tobiah the ſervant the Ammonite, and Geſhem the Arabian heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid, What *is* this thing that ye do? will ye rebel againſt the king?

20 Then anſwered I them, and ſaid unto them, The God of heaven, he will proſper us: therefore we his ſervants will ariſe and build: but ye have no portion nor right, nor memorial in Jeruſalem.

CHAP. III.

1. *The names and order of them that builded the wall.*

THEN Eliaſhib the high prieſt roſe up with his brethren the prieſts, and they builded the ſheep-gate; they ſanctified it, and ſet up the

V. 16. *The reſt that did*—Or, *were to do*, whom he intended to employ in it.

V. 18. *Riſe up*—Let us do it with vigour, and diligence, and reſolution, as thoſe that are determined to go through with it.

V. 20. *But ye have no portion*—You have no authority over us, being appointed over other places, nor intereſt in our church and ſtate, but are aliens from the common-wealth of Iſrael.

doors of it; even unto the tower of Meah they ſanctified it, unto the tower of Hananeel.

2 And next unto him builded the men of Jericho. And next to them builded Zaccur the ſon of Imri.

3 But the fiſh-gate did the ſons of Haſſenaah build, who *alſo* laid the beams thereof, and ſet up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the ſon of Urijah. the ſon of Koz. And next unto them repaired Meſhullam the ſon of Berechiah, the ſon of Meſhezabeel. And next unto them repaired Zadok the ſon of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover, the old gate repaired Jehoiada the ſon of Peſeah, and Meſhullam the ſon of Beſodeiah; they laid the beams thereof, and ſet up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this ſide the river.

8 Next unto him repaired Uzziel the ſon of Harhaiah, of the goldſmiths. Next unto him alſo repaired Hananiah the ſon of *one of* the apo-

V. 5. *Their nobles*—Did not ſubmit to it, would not further it, not caring whether the work was performed or not. *Of their Lord*—Of God, whom they owned for their Lord, whoſe work this was, and therefore they are branded to all poſterity. Let not nobles think any thing beneath them, by which they may benefit their country.

V. 7. *Unto the throne* — Unto the place where the governor of the country on this ſide Euphrates, under the Perſian kings, ſometimes had a palace or throne.

thecaries,

thecaries, and they fortified Jeruſalem unto the broad wall.

9 And next unto them repaired Rephaiah the ſon of Hur, the ruler of the half part of Jeruſalem.

10 And next unto them repaired Jedaiah the ſon of Harumaph, even over againſt his houſe. And next unto him repaired Hattuſh the ſon of Haſhabniah.

11 Malchijah the ſon of Harim, and Haſhub the ſon of Pahath-moab repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the ſon of Haloheſh, the ruler of the half part of Jeruſalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the ſon of Rechab, the ruler of part of Beth-haccerem; he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shal-

V. 8. *Fortified*—It is not ſaid, *they repaired*, but they *fortified* it, becauſe this part of the wall was leſs demoliſhed than the other, and therefore they needed not to repair it, but only to make it ſtronger.

V. 9. *Half part* — As Rome was anciently divided into ſeveral quarters or regions, ſo was Jeruſalem; and eſpecially into two parts, theſe accordingly had two ſeveral rulers, this man and the other, ſee ver. 12. but both under the chief governor of the city.

V. 12. *His daughters*—Who were generally thought to be either heireſſes or rich widows, and who piouſly contributed to this work.

V. 14. *Beth-haccerem*—Was a city in the tribe of Benjamin. There were two parts thereof: of one of them Malchiah was a governor.

lun

lun the ſon of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the ſtairs that go down from the city of David.

16 After him repaired Nehemiah the ſon of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over againſt the ſepulchres of David, and to the pool *that was* made, and unto the houſe of the mighty.

17 And after him repaired the Levites, Rehum the ſon of Bani. Next unto him repaired Haſhabiah the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bevai the ſon of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece over againſt the going-up to the armoury at the turning *of the wall.*

20 After him Baruch the ſon of Zabba earneſtly repaired the other piece from the turning *of the wall* unto the door of the houſe of Eliaſhib, the high prieſt.

21 After him repaired Meremoth the ſon of Urijah, the ſon of Koz, another piece, from the door of the houſe of Eliaſhib even to the end of the houſe of Eliaſhib.

V. 16. *The pool that was made*—By Hezekiah. 2 Kings xx. 20. Whereby it is diſtinguiſhed from that pool which was natural.

V. 20. *Earneſtly*—Did his work with eminent diligence and fervency: which is here noted to his commendation.

22 And

22 And after him repaired the prieſts, the men of the plain.

23 After him repaired Benjamin, and Haſhub, over againſt their houſe. After him repaired Azariah the ſon of Maaſeiah, the ſon of Ananiah, by his houſe.

24 After him repaired Binnui the ſon of Henadad, another piece, from the houſe of Azariah unto the turning *of the wall*, even unto the corner.

25 Palal the ſon of Uzai, over againſt the turning *of the wall*, and the tower which lieth out from the king's high houſe, that *was* by the court of the priſon. After him, Pedaiah the ſon of Paroſh.

26 Moreover, the Nethinims dwelt in Ophel, unto *the place* over againſt the water-gate toward the eaſt, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over againſt the great tower that lieth out, even unto the wall of Ophel.

28 From above the horſe-gate repaired the prieſts, every one over againſt his houſe.

29 After them repaired Zadok the ſon of Immer over againſt his houſe. After him repaired alſo Shemaiah the ſon of Shechaniah, the keeper of the eaſt-gate.

30 After him repaired Hananiah the ſon of Shelemiah, and Hanun the ſixth ſon of Zalaph, another piece. After him repaired Meſhullam the ſon of Berechiah over againſt his chamber.

V. 26. *Moreover the Nethinims*— Not only the prieſts and Levites, but the meaneſt perſons that belonged to the houſe of God, contributed to the work.

V. 27. *The Tekoites* — The ſame ſpoken of before, who having diſpatched their firſt ſhare ſooner than their brethren, freely offered to ſupply the defects of others.

31 After

31 After him repaired Malchiah the goldſmith's ſon, unto the place of the Nethinims, and of the merchants, over againſt the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the ſheep-gate repaired the goldſmith's and the merchants.

CHAP. IV.

1. *While the enemies ſcoff Nehemiah prayeth.* 9. *He ſetteth a watch.* 13. *Armeth the labourers,* 19. *And inſtructs them how to proceed in caſe of an alarm.*

BUT it came to paſs, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he ſpake before his brethren and the army of Samaria, and ſaid, What do theſe feeble Jews? will they fortify themſelves? will they ſacrifice? will they make an end in a day? will they revive the ſtones out of the heaps of the rubbiſh, which are burned?

3 Now Tobiah the Ammonite *was* by him, and he ſaid, Even that which they build, if a fox go up, he ſhall even break down their ſtone wall.

4 Hear, O our God; for we are deſpiſed: and turn their reproach upon their own head, and give them for a prey in the land of captivity.

5 And cover not their iniquity, and let not

V. 2. *Will they make an end in a day*—Do they intend to begin, and finiſh the work, all in one day? For if they ſpend any long time about it, they cannot think that we will ſuffer them to do it.

V. 4. *Give them for a prey*—To their enemies, and let theſe carry them into *the land of captivity*.

V. 5. *Cover not their iniquity*—Let their wickedneſs be in thy ſight, ſo as to bring down judgments upon them, that either they may be reformed, or others may be warned by their example. God is ſaid to cover or hide ſin when he forbears to puniſh it. *Provoked thee*—They have not only provoked us builders, but thee alſo.

their

their ſin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall: and all the wall was joined together unto the half thereof; for the people had a mind to work.

7 ¶ But it came to paſs *that* when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodites heard that the walls of Jeruſalem were made up, *and* that the breaches began to be ſtopped, then they were very wroth,

8 And conſpired all of them together to come *and* to fight againſt Jeruſalem, and to hinder it.

9 Nevertheleſs, we made our prayer unto our God, and ſet a watch againſt them day and night, becauſe of them.

10 And Judah ſaid, The ſtrength of the bearers of burdens is decayed, and *there is* much rubbiſh; ſo that we are not able to built the wall.

11 And our adverſaries ſaid, They ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them, and cauſe the work to ceaſe.

12 And it came to paſs that when the Jews which dwelt by them came, they ſaid unto us ten times, From all places whence ye ſhall return unto us *they will be upon you.*

V. 6. *The half* — Unto half its heighth.

V. 10. *And Judah ſaid*—The Jews now dwelling in Judah, ſome of them being partly terrified by their enemies, and partly wearied with continual labour.

V. 12. *Who dwelt by them* — Or *among them:* whereby they came to the knowledge of their counſels. *Ten times*—Very often. A certain number for an uncertain. *Be upon you*—They will invade you every way, by which we can come to you, or you to us; therefore keep watches on every ſide.

13 Therefore

13 Therefore ſet I in the lower places behind the wall, *and* on the higher places, I even ſet the people after their families with their ſwords, their ſpears, and their bows.

14 And I looked, and roſe up, and ſaid unto the nobles, and to the rulers, and to the reſt of the people, Be not ye afraid of them: remember the LORD *which is* great, and terrible, and fight for your brethren, your ſons and your daughters, your wives and your houſes.

15 And it came to paſs when our enemies heard that it was known unto us, and God had brought their counſel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to paſs from that time forth, *that* the half of my ſervants wrought in the work, and the other half of them held both the ſpears, the ſhields, and the bows, and the habergeons; and the rulers *were* behind all the houſe of Judah.

17 They which builded on the wall, and they that bare burdens, with thoſe that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

V. 13. *Behind the wall*—Or within the walls where they were not yet raiſed to their due heighth. *Higher places*—Upon the tops of the walls where they were finiſhed, and the towers which were built here and there upon the wall; whence they might ſhoot arrows, or throw ſtones.

V. 14. *Great and terrible*—You think your enemies are great and terrible. But what are they in compariſon of God? Eſpecially in oppoſition to him?

V. 16. *The rulers were behind*—To encourage them in their work, ſometimes to aſſiſt with their own hands, and to direct and command them in caſe of an aſſault. *Judah*—The Jews who were upon the wall to direct and encourage them who were moſt apt to be diſcouraged.

V. 17. *Held a weapon*—This is to be taken figuratively, and ſignifies, that they were well appointed either to build or fight. Thus muſt we *work out our ſalvation, with the weapons of our warfare* in our hands.

18 For

18 For the builders, every one had his ſword girded by his ſide, and *ſo* builded. And he that ſounded the trumpet *was* by me.

19 And I ſaid unto the nobles, and to the rulers, and to the reſt of the people, The work *is* great and large, and we are ſeparated upon the wall, one far from another.

20 In what place *therefore* ye hear the ſound of the trumpet, reſort ye thither unto us. Our God ſhall fight for us.

21 So we laboured in the work: and half of them held the ſpears, from the riſing of the morning till the ſtars appeared.

22 Likewiſe at the ſame time ſaid I unto the people, Let every one with his ſervant lodge within Jeruſalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my ſervants, nor the men of the guard which followed me, none of us put off our clothes, *ſaving that* every one put them off for waſhing.

CHAP. V.

1. *The Jews complain of their debt, mortgage, and bondage.* 11. *Nehemiah cauſeth reſtitution,* 14. *Forbeareth his own allowance, and keepeth up hoſpitality at his own expence.*

AND there was a great cry of the people, and of their wives, againſt their brethren the Jews.

2 For there were that ſaid, We, our ſons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

V. 1. *The people*—The poorer ſort. *Their brethren*—The richer ſort. V. 2. *Take up*—We are forced to take up corn upon unreaſonable terms.

3 *Some* alſo there were that ſaid, We have mortgaged our lands, vineyards, and houſes, that we might buy corn, becauſe of the dearth.

4 There were alſo that ſaid, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our fleſh *is* as the fleſh of our brethren, our children as their children: and lo, we bring into bondage our ſons and our daughters to be ſervants, and *ſome* of our daughters are brought into bondage *already*: neither *is it* in our power *to redeem them;* for other men have our lands and vineyards.

6 And I was very angry when I heard their cry and theſe words.

7 Then I conſulted with myſelf, and I rebuked the nobles, and the rulers, and ſaid unto them, Ye exact uſury, every one of his brother. And I ſet a great aſſembly againſt them.

8 And I ſaid unto them, We, after our ability, have redeemed our brethren the Jews *which were* ſold unto the heathen; and will ye even ſell your brethren? or ſhall they be ſold unto us?

V. 3. *The dearth* —Which might happen, both from the multitude of the people in and near Jeruſalem, and from the expectation of their enemies invaſion, which hindred them from going abroad to fetch proviſion.

V. 5. *Yet now our fleſh*—They repreſent very pathetically that there was no difference between them and their brethren, but that they were poor, and the other rich. *Bondage*—We are compelled to ſell them for our ſubſiſtence. *Our daughters*—Who were tender, and unfit for bond-ſervice.

V. 7. *Ye exact uſury*—Which was againſt the plain and poſitive law of God, ſee Deut. xxiii. 19, 20. *I ſet* —I called a public congregation, both of the rulers and people, the greateſt part whereof were free from this guilt, and therefore more impartial judges of the matter.

V. 8. *We, after our ability*—I, and my brethren, and predeceſſors, have uſed our utmoſt intereſt and power, both with the kings of Perſia, and with particular perſons in Babylon and Perſia, that our brethren might be redeemed from bondage. *Be ſold unto us*—Do you expect that we ſhould pay you a price for them, as we did to the Babylonians.

Then

Then held they their peace, and found nothing *to anſwer.*

9 Alſo I ſaid, It *is* not good that ye do: ought ye not to walk in the fear of our God, becauſe of the reproach of the heathen our enemies?

10 I likewiſe, *and* my brethren, and my ſervants, might exact of them money and corn: I pray you, let us leave off this uſury.

11 ¶ Reſtore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houſes, alſo the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then ſaid they, We will reſtore *them*, and will require nothing of them, ſo will we do as thou ſayeſt. Then I called the prieſts, and took an oath of them, that they ſhould do according to this promiſe.

13 Alſo I ſhook my lap, and ſaid, So God ſhake out every man from his houſe, and from his labour, that performeth not this promiſe, even thus be he ſhaken out, and emptied. And all the congregation ſaid, Amen, and praiſed the LORD. And the people did according to this promiſe.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king,

V. 9. *Reproach of the heathen our enemies*—Who will reproach our religion, if we be cruel to our brethren.

V. 11. *Hundreth part of the money*—Which is after twelve per cent for a year; and which they required to be paid monthly for the uſe of their monies or goods, according to the cuſtom then uſed.

V. 13. *I ſhook my lap*—The extreme parts of my garment, which I firſt folded together, and then ſhook it and ſcattered it aſunder. This was a form of ſwearing then in uſe.

that

that is, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beſides forty ſhekels of ſilver; yea, even their ſervants bare rule over the people: but ſo did not I, becauſe of the fear of God.

16 Yea, alſo I continued in the work of this wall, neither bought we any land: and all my ſervants *were* gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, beſides thoſe that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily, *was* one ox, *and* ſix choice ſheep; alſo fowls were prepared for me, and once in ten days ſtore of all ſorts of wine: yet for all this required not I the bread of the governor; becauſe the bondage was heavy upon this people.

19 Think upon me, my God, for good, *according* to all that I have done for this people.

V. 14. *Twelve years*—Not that he continued ſo long together at Jeruſalem, but he governed by himſelf when preſent, and in his abſence, by a deputy. *Bread of the governor*—That allowance which the governors might require.

V. 15. *The former governors*—Not Ezra, who was no governor, nor Zerubbabel, but others between him and Nehemiah. *Beſides forty ſhekels of ſilver*—Which they required of the people every day to defray their other expences. *Their ſervants* — Ruled them with rigour and cruelty.

V. 16. *I continued in the work*—Overſeeing, directing, and encouraging the workmen, at my own coſt. *Neither bought we any land*—Of our poor brethren, whoſe neceſſities gave abundant opportunity of enriching myſelf with good bargains.

V. 18. *Required not I the bread of the governor*—But bore it out of my own eſtate: which was very conſiderable, his office in the Perſian court being a place of great profit.

V. 19. *To all that I have done*—As I have done thy people good for thy ſake, ſo do me good for thine own ſake.

CHAP.

CHAP. VI.

1. *Sanballat attempts to terrify Nehemiah.* 15. *The wall is finiſhed.* 17. *Traiterous correſpondence between the nobles of Judah and Tobiah.*

NOW it came to paſs when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had builded the wall, and *that* there was no breach left therein; though at that time I had not ſet up the doors upon the gates;

2 That Sanballat and Geſhem ſent unto me, ſaying, Come, let us meet together in *ſome one of* the villages in the plain of Ono. But they thought to do me miſchief.

3 And I ſent meſſengers unto them, ſaying I *am* doing a great work, ſo that I cannot come down: why ſhould the work ceaſe, whilſt I leave it, and come down to you?

4 Yet they ſent unto me four times after this ſort; and I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant unto me in like manner the fifth time, with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and Gaſhmu ſaith *it*, *that* thou and the Jews think to rebel: for which cauſe thou buildeſt the wall, that thou mayeſt be their king, according to theſe words.

7 And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, *There is*

V. 1. *The doors*—Not all of them.
V. 2. *Ono*—A city in the tribe of Benjamin.
V. 5. *An open letter*—That every one might ſee of what he was accuſed.

a king

a king in Judah: and now ſhall it be reported to the king according to theſe words, Come now therefore, and let us take counſel together.

8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt, but thou feigneſt them out of thine own heart.

9 For they all made us afraid, ſaying, Their hands ſhall be weakened from the work, that it be not done. Now therefore *O God* ſtrengthen my hand.

10 Afterward I came unto the houſe of Shemaiah the ſon of Delaiah, the ſon of Mehetabeel, who *was* ſhut up; and he ſaid, Let us meet together in the houſe of God, within the temple, and let us ſhut the doors of the temple: for they will come to ſlay thee; yea, in the night will they come to ſlay thee.

11 And I ſaid, Should ſuch a man as I flee? and who *is there* that *being* as I *am*, would go into the temple to ſave his life? I will not go in.

12 And lo, I perceived that God had not ſent him; but that he pronounced this prophecy againſt me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſin, and *that* they might have *matter* for an evil report, that they might reproach me.

V. 7. *A king*—We have now a king of our nation.

V. 10. *Shemaiah* — Who was a prophet, and whom Nehemiah probably took for his friend. *Who was ſhut up*—In his chamber adjoining to the temple, upon pretence of ſingular devotion, and communion with God, and withal upon pretence of certain knowledge, by the ſpirit of God concerning their approaching danger, from which they could be ſafe no where but in the temple.

V. 11. *Should ſuch a man as I flee* —I the chief governor, upon whoſe preſence, the very life of the whole city and nation in a great meaſure depends; Shall I now diſhonour God and religion, and betray the people and city of God by my cowardice?

14 My

14 My God think thou upon Tobiah and Sanballat according to theſe their works, and on the propheteſs Noadiah, and the reſt of the prophets, that would have put me in fear.

15 ¶ So the wall was finiſhed in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to paſs that when all our enemies heard *thereof*, and all the heathen that *were* about us ſaw *theſe things*, they were much caſt down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in thoſe days the nobles of Judah ſent many letters unto Tobiah: and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah ſworn unto him, becauſe he *was* the ſon in law of Shechaniah the ſon of Arah; and his ſon Johanan had taken the daughter of Meſhullam the ſon of Berechiah.

19 Alſo they reported his good deeds before me, and uttered my words to him. *And* Tobiah ſent letters to put me in fear.

CHAP. VII.

1. *Nehemiah committeth the charge of Jeruſalem to Hanani and Hananiah.* 5. *A regiſter found of the genealogy of them, which came at the firſt out of Babylon.* 66. *The whole number with their ſubſtance.* 70. *Their oblations.*

NOW it came to paſs when the wall was built, and I had ſet up the doors, and the porters, and the ſingers and the Levites were appointed,

V. 14. *My God, &c.*—This prayer we are not to imitate.

V. 15. *Month Elul*—Anſwering part to our Auguſt, and part to September.

2 That

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem: for he *was* a faithful man, and feared God above many.

3 And I ſaid unto them, Let not the gates of Jeruſalem be opened until the ſun be hot; and while they ſtand by, let them ſhut the doors, and bar *them:* and appoint watches of the inhabitants of Jeruſalem, every one in his watch, and every one *to be* over againſt his houſe.

4 Now the city *was* large and great: but the people *were* few therein, and the houſes *were* not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a regiſter of the genealogy of them which came up at the firſt, and found written therein,

6 Theſe *are* the children of the province that went up out of the captivity, of thoſe that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jeruſalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeſhua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum, Baanah:

V. 2. *Hananiah the ruler of the palace*—The reaſon why Nehemiah put ſuch truſt and confidence in Hananiah was, becauſe he was a man of conſcience, and acted on religious principles, which would render him proof againſt all temptations, which the enemy during his abſence might throw in his way.

V. 6. *Theſe are the children of the province* — See notes on Ezra, Chapter ii.

the

the number, *I ſay*, of the men of the people of Iſrael *was this*;

8 The children of Paroſh, two thouſand an hundred ſeventy and two.

9 The children of Shephatiah, three hundred ſeventy and two.

10 The children of Arah, ſix hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeſhua and Joab, two thouſand and eight hundred *and* eighteen.

12 The children of Elam, a thouſand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, ſeven hundred and threeſcore.

15 The children of Binnui, ſix hundred forty and eight.

16 The children of Bebai, ſix hundred twenty and eight.

17 The children of Azgad, two thouſand three hundred twenty and two.

18 The children of Adonikam, ſix hundred threeſcore and ſeven.

19 The children of Bigvai, two thouſand threeſcore and ſeven.

20 The children of Adin, ſix hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Haſhum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourſcore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephirah, and Beeroth, ſeven hundred forty and three.

30 The men of Ramah and Gaba, ſix hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thouſand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one.

38 The children of Senaah, three thouſand nine hundred and thirty.

39 The prieſts: the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.

40 The

40 The children of Immer, a thouſand fifty and two.

41 The children of Paſhur, a thouſand two hundred forty and ſeven.

42 The children of Harim, a thouſand and ſeventeen.

43 The Levites: the children of Jeſhua, of Kadmiel, *and* of the children of Hodevah, ſeventy and four.

44 The ſingers: the children of Aſaph an hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 The Nethinims: the children of Ziha, the children of Haſhupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaſeah,

52 The children of Beſai, the children of Meunim, the children of Nephiſheſim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harſha,

55 The

55 The children of Barkos, the children of Siſera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 The children of Solomon's ſervants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

60 All the Nethinims, and the children of Solomon's ſervants, *were* three hundred ninety and two.

61 And theſe *were* they which went up *alſo* from Tel-melah, Telhareſha, Cherub, Addon, and Immer: but they could not ſhew their father's houſe, nor their ſeed, whether they *were* of Iſrael.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred forty and two.

63 And of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the prieſthood.

65 And the Tirſhatha ſaid unto them, that they

they ſhould not eat of the moſt holy things till there ſtood *up* a prieſt with Urim and Thummim.

66 ¶ The whole congregation together *was* forty and two thouſand three hundred and threeſcore,

67 Beſide their man-ſervants, and their maid-ſervants, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and they had two hundred forty and five ſinging-men and ſinging-women.

68 Their horſes, ſeven hundred thirty and ſix, their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five; ſix thouſand ſeven hundred and twenty aſſes.

70 ¶ And ſome of the chief of the fathers gave unto the work. The Tirſhatha gave to the treaſure a thouſand drams of gold, fifty baſons, five hundred and thirty prieſts garments.

71 And *ſome* of the chief of the fathers gave to the treaſure of the work twenty thouſand drams of gold, and two thouſand and two hundred pound of ſilver.

72 And *that* which the reſt of the people gave *was* twenty thouſand drams of gold, and two thouſand pound of ſilver, and threeſcore and ſeven prieſts garments.

73 So the prieſts and the Levites, and the porters, and the ſingers, and *ſome* of the people, and the Nethinims, and all Iſrael, dwelt in their cities; and when the ſeventh month came, the children of Iſrael *were* in their cities.

V. 70. *And ſome of the chief of the fathers gave unto the work*—The offering mentioned in theſe three verſes, was made by different perſons from thoſe who are ſaid to have offered in Ezra. ii. 63, 69. and therefore no wonder the gold and ſilver, and other things offered, were different.

CHAP.

CHAP. VIII.

1. *The manner of reading and hearing the law.* 9. *Nehemiah, Ezra, and the Levites, comfort the people.* 16. *The feaſt of Tabernacles kept in a ſolemn manner.*

AND all the people gathered themſelves together as one man into the ſtreet that *was* before the water-gate; and they ſpake unto Ezra the ſcribe to bring the book of the law of Moſes, which the LORD had commanded to Iſrael.

2 And Ezra the prieſt brought the law before the congregation, both of men and women, and all that could hear with underſtanding upon the firſt day of the ſeventh month.

3 And he read therein before the ſtreet that *was* before the water-gate, from the morning until mid-day, before the men and the women, and thoſe that could underſtand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for the purpoſe; and beſide him ſtood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maaſeiah, on his right hand; and on his left hand, Pedaiah. and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah *and* Meſhullam.

5 And Ezra opened the book in the ſight of all the people; for he was above all the people: and when he opened it, all the people ſtood up.

V. 2. *And Ezra the prieſt brought the law*—From this paſſage it is plain, that what the author of the ſecond book of Eſdras, ch. xiv. 21. ſays, that all the copies of the holy books had been burnt with the temple, is an apocryphal ſtory. *The firſt day of the ſeventh month*—This was the feaſt of trumpets, which is called a ſabbath, and on which they were to have an holy convocation. See Leviticus xxiii. 24.

6 And

6 And Ezra bleſſed the LORD, the great God. And all the people anſwered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worſhipped the LORD with *their* faces to the ground.

7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law: and the people *ſtood* in their place.

8 So they read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed *them* to underſtand the reading.

9 ¶ And Nehemiah, which *is* the Tirſhatha, and Ezra the prieſt the ſcribe, and the Levites that taught the people, ſaid unto all the people, This day *is* holy unto the LORD your God; mourn not, nor weep. For all the people wept when they heard the words of the law.

10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet, and ſend portions unto them for whom nothing is prepared: for *this* day *is* holy unto our LORD: neither be ye ſorry; for the joy of the LORD is your ſtrength.

11 So the Levites ſtilled all the people, ſaying, Hold your peace; for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat and to drink, and to ſend portions, and to make great mirth, becauſe they had underſtood the words that were declared unto them.

V. 8. *So they read*—Ezra and his companions ſucceſſively. *And gave the ſenſe*—The meaning of the Hebrew words, which they expounded in the common language. i. e. tranſlated the Hebrew words into Chaldee.

13 And

13 And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites, unto Ezra the ſcribe, even to underſtand the words of the law.

14 And they found written in the law which the LORD had commanded by Moſes, that the children of Iſrael ſhould dwell in booths in the feaſt of the ſeventh month;

15 And that they ſhould publiſh and proclaim in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themſelves booths, every one upon the roof of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and ſat under the booths: for ſince the days of Jeſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo. And there was very great gladneſs.

18 Alſo day by day, from the firſt day unto the laſt day, he read in the book of the law of

V. 15. *Go forth unto the mount*—The mount of Olives. which was next Jeruſalem, and ſtored with olive-branches, and probably with the reſt.

V. 17. *For ſince the days of Jeſhua the ſon of Nun*—Joſhua. The meaning is, that the joy ſince that time had never been ſo great, as it was upon this occaſion: in the days of Joſhua they rejoiced, becauſe they had got poſſeſſion of the land of Canaan; and now they rejoiced for being again ſettled in it after ſo long a captivity.

God.

God. And they kept the feaſt ſeven days, and on the eighth day *was* a ſolemn aſſembly, according unto the manner.

CHAP. IX.

1. *A ſolemn faſt and general humiliation.* 4. *The Levites acknowledge Gods manifold goodneſs, and confeſs their own wickedneſs.*

NOW in the twenty and fourth day of this month, the children of Iſrael were aſſembled with faſting, and with ſackclothes, and earth upon them.

2 And the ſeed of Iſrael ſeparated themſelves from all ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers.

3 And they ſtood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confeſſed, and worſhipped the LORD their God.

4 ¶ Then ſtood up upon the ſtairs, of the Levites, Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeſhua, and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid, Stand up *and* bleſs the LORD your God for ever and ever: And bleſſed

V. 1, *In the twenty and fourth day of this month*—The feaſt of tabernacles being ended, with great gladneſs of heart, a day was appointed for a ſolemn faſt; when they aſſembled in all the marks of mourning and humiliation, confeſſed their ſins, deprecated the judgments due to the iniquity of their fathers, acknowledged the omnipotence of God, in creating and preſerving all things, and enumerated his gracious mercies in their ſundry deliverances, from their enemies and perſecuters.

be thy glorious name, which is exalted above all bleſſing and praiſe.

6 Thou, *even* thou art LORD alone: thou haſt made heaven, the heaven of heavens, with all their hoſt, the earth and all *things* that *are* therein, the ſeas and all that *is* therein; and thou preſerveſt them all; and the hoſt of heaven worſhippeth thee.

7 Thou *art* the LORD the God, who didſt chooſe Abram, and broughteſt him, fourth out of Ur of the Chaldees, and gaveſt him the name of Abraham:

8 And foundeſt his heart faithful before thee, and madeſt a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it*, *I ſay*, to his ſeed, and haſt performed thy words; for thou *art* righteous:

9 And didſt ſee the affliction of our fathers in Egypt, and heardeſt their cry by the Red ſea:

10 And ſhewedſt ſigns and wonders upon Pharaoh, and all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them. So didſt thou get thee a name as *it is* this day.

11 And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land: and their perſecutors thou threweſt into the deeps, as a ſtone into the mighty waters.

12 Moreover, thou leddeſt them in the day by a cloudy pillar, and in the night by a pillar of

of fire, to give them light in the way wherein they ſhould go.

13 Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments and true laws, good ſtatutes and commandments:

14 And madeſt known unto them thy holy ſabbath, and commandedſt them precepts, ſtatutes and laws, by the hand of Moſes thy ſervant:

15 And gaveſt them bread from heaven for their hunger, and broughteſt forth water for them out of the rock for their thirſt, and promiſedſt them that they ſhould go in to poſſeſs the land which thou hadſt ſworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refuſed to obey, neither were mindful of thy wonders that thou didſt among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not.

18 Yea, when they had made them a molten calf, and ſaid, This *is* thy god that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forſookeſt them not in the wilderneſs: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by

by night, to ſhew them light, and the way wherein they ſhould go.

20 Thou gaveſt alſo thy good ſpirit to inſtruct them, and with-heldeſt not thy manna from their mouth, and gaveſt them water for their thirſt.

21 Yea, forty years didſt thou ſuſtain them in the wilderneſs, *ſo that* they lacked nothing; their clothes waxed not old, and their feet ſwelled not.

22 Moreover, thou gaveſt them kingdoms and nations, and didſt divide them into corners. So they poſſeſſed the land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

23 Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers, that they ſhould go in to poſſeſs *it*.

24 So the children went in and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, wells digged, vineyards and olive-yards and fruit-trees in abundance. So they did eat, and were filled, and became fat, and delighted themſelves in thy great goodneſs.

V. 20. *Thou gaveſt alſo thy good ſpirit*—The ſpirit of prophecy, which reſted upon Moſes, God imparted to ſeventy other perſons, that the people might be better governed. See note on Numb. xi. 17.

V. 22. *The land of Sihon, and the land of the king of Heſhbon*—Rather, the land of Sihon, *even* the land of the king of Heſhbon: Heſhbon was the capital city of the kingdom of Sihon.

26 Nevertheleſs,

26 Nevertheleſs, they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs, and ſlew thy prophets which teſtified againſt them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredſt them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardeſt *them* from heaven; and according to thy manifold mercies thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies.

28 But after they had reſt, they did evil again before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned and cried unto thee, thou heardeſt *them* from heaven, and many times didſt thou deliver them, according to thy mercies.

29 And teſtifiedſt againſt them, that thou mighteſt bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but ſinned againſt thy judgments, (which if a man do, he ſhall live in them) and withdrew the ſhoulder, and hardened their neck, and would not hear.

30 Yet many years didſt thou forbear them, and teſtifiedſt againſt them by thy ſpirit in thy prophets: yet would they not give ear: therefore gaveſt thou them into the hand of the people of the lands.

31 Nevertheleſs, for thy great mercies ſake thou

thou didſt not utterly conſume them, nor forſake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy; let not all the trouble ſeem little before thee that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of Aſſyria unto this day.

33 Howbeit, thou *art* juſt in all that is brought upon us: for thou haſt done right, but we have done wickedly:

34 Neither have our kings, our princes, our prieſts, nor our fathers kept thy law, nor hearkened unto thy commandments and thy teſtimonies, wherewith thou didſt teſtify againſt them.

35 For they have not ſerved thee in their kingdom, and in thy great goodneſs that thou gaveſt them, and in the large and fat land which thou gaveſt before them, neither turned they from their wicked works.

36 Behold, we *are* ſervants this day, and *for* the land that thou gaveſt unto our fathers, to eat the fruit thereof and the good thereof, behold, we *are* ſervants in it.

37 And it yieldeth much increaſe unto the kings whom thou haſt ſet over us becauſe of our

V. 32. *Who keepeſt covenant and mercy*—He adds mercy, becauſe the covenant in itſelf was not a ſufficient ground of hope; becauſe they had ſo baſely broken it, God was diſcharged from keeping it, and therefore they fly to his mercy for relief.

ſins:

ſins: alſo they have dominion over our bodies, and over our cattle at their pleaſure, and we *are* in great diſtreſs.

38 And becauſe of all this we make a ſure *covenant*, and write *it*; and our princes, Levites, *and* prieſts, ſeal *unto it*.

CHAP. X.

1. *The names of them that ſealed the covenant.* 28. *The ſeveral particulars of it enumerated, and the people bind themſelves to obſerve them.*

NOW thoſe that ſealed *were*, Nehemiah the Tirſhatha, the ſon of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,

3 Paſhur, Amariah, Malchijah,

4 Hattuſh, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meſhullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: theſe *were* the prieſts.

9 And the Levites, both Jeſhua the ſon of Azaniah, Binnui of the ſons of Hanadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

V. 37. *They have dominion over our bodies*—Preſſing or forcing both us and our beaſts to go and to do what they pleaſe; how ridicuouſly vain then was their boaſt, John viii. 33. That they were never in bondage to any man; when they had long been ſlaves in Egypt, lately in Babylon, and even after they came from thence, as they here complain; nay, they paid tribute to the Romans at the very time that they boaſted.

V. 1. *Now thoſe that ſealed*—Both in their own names, and in the name of all the reſt. It may ſeem ſtrange that Ezra doth not appear among them. But that might be becauſe he was prevented, by ſome ſickneſs, or other extraordinary impediment. It is true, we meet with Ezra after this, at the dedication of the wall of Jeruſalem, chap. xii. 36. and therefore he was then freed from this impediment, whatſoever it was.

11 Micha,

11 Micha, Rehob, Haſhabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.
14 The chief of the people; Paroſh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunnia, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Haſhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiaſh, Meſhullam, Hezir,
21 Meſhezabeel, Zadock, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoſhea, Hananiah, Haſhub,
24 Halloheſh, Pileha, Shobek,
25 Rehum, Haſhabnah, Maaſeiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 ¶ And the reſt of the people, the prieſts, the Levites, the porters, the ſingers, the Nethinims, and all they that had ſeparated themſelves from the people of the lands unto the law of God, their wives, their ſons, and their daughters, every one having knowledge, and having underſtanding;
29 They clave to their brethren, their nobles, and entered into a curſe and into an oath, to walk in God's law, which was given by Moſes the ſervant of God, and to obſerve, and do all the commandments of the LORD our Lord, and his judgments and his ſtatutes;

V. 29. *They clave to their brethren, their nobles*—The commonalty agreed with the nobles in this good work. Their nobles are called *their brethren:* for in the things of God, rich and poor, high and low meet together.

30 And

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our ſons:

31 And *if* the people of the land bring ware, or any victuals on the ſabbath-day to ſell, *that* we would not buy it of them on the ſabbath, or on the holy-day; and *that* we would leave the ſeventh year, and the exaction of every debt.

32 Alſo we made ordinances for us, to charge ourſelves yearly with the third part of a ſhekel for the ſervice of the houſe of our God;

33 For the ſhew-bread, and for the continual meat-offering, and for the continual burnt-offering, of the ſabbaths, of the new-moons, for the ſet-feaſts, and for the holy *things*, and for the ſin-offerings to make an atonement for Iſrael, and *for* all the work of the houſe of our God.

34 And we caſt the lots among the prieſts, the Levites, and the people, for the wood-offering, to bring *it* into the houſe of our God, after the houſes of our fathers, at times appointed, year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

35 And to bring the firſt-fruits of our ground, and the firſt-fruits of all fruit of all trees, year by year, unto the houſe of the LORD:

36 Alſo the firſt-born of our ſons, and of our

V. 30. *That we would not give our daughters unto the people of the land*— From this and the following verſes, it is plain that the principal articles they obliged themſelves to obſerve, by the covenant, were 1ſt. Not to make intermarriages with the Gentiles. 2d. To obſerve the ſabbath and ſabbatical years. 3d. To pay their annual tribute for the reparation of the temple. And 4th. To pay their tithes and firſt-fruits for the maintenance of the prieſts and Levites, and hence we may learn theſe laws had been chiefly neglected ſince their return from the captivity.

cattle, as *it is* written in the law, and the firſtlings of our herds and of our flocks, to bring to the houſe of our God, unto the prieſts that miniſter in the houſe of our God:

37 And *that* we ſhould bring the firſt-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the prieſts, to the chambers of the houſe of our God; and the tithes of our ground unto the Levites, that the ſame Levites might have the tithes in all the cities of our tillage.

38 And the prieſt the ſon of Aaron ſhall be with the Levites when the Levites take tithes: and the Levites ſhall bring up the tithe of the tithes unto the houſe of our God, to the chambers, into the treaſure-houſe.

39 For the children of Iſrael and the children of Levi ſhall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the veſſels of the ſanctuary, and the prieſts that miniſter, and the porters, and the ſingers: and we will not forſake the houſe of our God.

CHAP. XI.

1. *The rulers, the voluntary men, and the tenth man choſen by Lot, dwell at Jeruſalem.* 3. *A catalogue of their names.* 20. *The reſidue of the people dwell in other cities.*

AND the rulers of the people dwelt at Jeruſalem: the reſt of the people alſo caſt lots, to bring one of ten to dwell in Jeruſalem the holy city, and nine parts *to dwell* in *other* cities.

V. 1. *Caſt lots*—See note on 1 Chron. xxiv. 5.

2 And

2 And the people bleſſed all the men that willingly offered themſelves to dwell at Jeruſalem.

3 ¶ Now theſe *are* the chief of the province that dwelt in Jeruſalem: but in the cities of Judah dwelt every one in his poſſeſſion in their cities, *to wit*, Iſrael, the prieſts, and the Levites, and the Nethinims, and the children of Solomon's ſervants.

4 And at Jeruſalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the ſon of Uzziah, the ſon of Zechariah, the ſon of Amariah, the ſon of Shephatiah, the ſon of Mahalaleel, of the children of Perez;

5 And Maaſeiah the ſon of Baruch, the ſon of Col-hozeh, the ſon of Hazaiah, the ſon of Adaiah, the ſon of Joiarib, the ſon of Zechariah, the ſon of Shiloni.

6 All the ſons of Perez that dwelt at Jeruſalem *were* four hundred threeſcore and eight valiant men.

7 And theſe *are* the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Joed, the ſon of Pedaiah, the ſon of Kolaiah, the ſon of Maaſeiah, the ſon of Ithiel, the ſon of Jeſaiah.

8 And after him, Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the ſon of Zichri *was* their overſeer: and Judah the ſon of Senuah *was* ſecond over the city.

10 Of the prieſts: Jedaiah the ſon of Joiarib, Jachin.

V. 9. *Their overſeer*—The captain of their thouſand.

11 Seraiah

11 Seraiah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, *was* the ruler of the houſe of God.

12 And their brethren that did the work of the houſe *were* eight hundred twenty and two: and Adaiah the ſon of Jeroham, the ſon of Pelaiah, the ſon of Amzi, the ſon of Zechariah, the ſon of Paſhur, the ſon of Malchiah,

13 And his brethren chief of the fathers, two hundred forty and two: and Amaſhai the ſon of Azareel, the ſon of Ahaſai, the ſon of Meſhillemoth, the ſon of Immer,

14 And their brethren mighty men of valour, an hundred twenty and eight: and their overſeer *was* Zabdiel the ſon of *one of* the great men.

15 Alſo of the Levites: Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, the ſon of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites, *had* the overſight of the outward buſineſs of the houſe of God.

17 And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſaph, *was* the principal, to begin the thankſgiving in prayer, and Bakbukiah the ſecond among his brethren, and Abda the ſon of Shammua, the ſon of Galal, the ſon of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourſcore and four.

19 Moreover, the porters, Akkub, Talmon,

V. 17. *Was the principal* — The precentor, who begun to ſing the hymn at morning and evening ſacrifice, which ſeems to be that in 1 Chron. xvi. 7, 8, &c. See note on that place.

and

and their brethren that kept the gates *were* an hundred ſeventy and two.

20 ¶ And the reſidue of Iſrael, of the prieſts *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha and Giſpa *were* over the Nethinims.

22 The overſeer alſo of the Levites at Jeruſalem *was* Uzzi the ſon of Bani, the ſon of Haſhabiah, the ſon of Mattaniah, the ſon of Micha. Of the ſons of Aſaph, the ſingers *were* over the buſineſs of the houſe of God.

23 For *it was* the king's commandment concerning them, that a certain portion ſhould be for the ſingers, due for every day.

24 And Pethahiah the ſon of Meſhezabeel, of the children of Zerah the ſon of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *ſome* of the children of Judah dwelt at Kirjath-arba and *in* the villages thereof, and at Dibon and *in* the villages thereof, and at Jekabzeel and *in* the villages thereof,

26 And at Jeſhua, and Moladah, and at Beth-phelet,

27 And at Hazar-ſhual, and at Beer-ſheba and *in* the villages thereof,

V. 23. *It was the king's commandment concerning them*—This is generally underſtood, of the king of Perſia, who out of his great munificence gave it for their better ſupport; it being common in all countries, to have a particular regard for thoſe who ſing hymns in praiſe of their gods.

V. 24. *Was at the king's hand*, &c. —Or, *on the king's part*, to determine civil cauſes and controverſies between man and man.

28 And

28 And at Ziklag, and at Mekonah and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth.

30 Zanoah, Adullam, and *in* their villages, at Lachiſh and the fields thereof, at Azekah and *in* the villages thereof. And they dwelt from Beer-ſheba unto the valley of Hinnom.

31 The children alſo of Benjamin from Geba, *dwelt* at Michmaſh, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftſmen.

36 And of the Levites, *were* diviſions *in* Judah, *and* in Benjamin.

CHAP. XII.

1. *The prieſts which came up with Zerubbabel.* 10. *The ſucceſſion of high prieſts.* 27. *The ſolemn dedication of the wall.* 44. *The offices of the prieſts and Levites appointed.*

NOW theſe *are* the prieſts and the Levites that went up with Zerubbabel the ſon of Shealtiel, and Jeſhua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattuſh,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

V. 1. *Ezra* — Either this was another Ezra, or if it were the ſame mentioned Eza 7. he lived to a great age; which may well be ſuppoſed, conſidering his great ſobriety, and his great piety to which God promiſed long life, and withal the ſpecial providence of God continuing him ſo long in ſuch a ſeaſon, wherein the church of God did greatly need his help and counſel.

6 Shemaiah,

6 Shemaiah, and Joiarib, Jedaiah.

7 Sallu, Amok, Hilkiah, Jedaiah: theſe *were* the chief of the prieſts and of their brethren in the days of Jeſhua.

8 Moreover the Levites: Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thankſgiving, he and his brethren.

9 Alſo Bakbukiah, and Unni, their brethren, *were* over againſt them in the watches.

10 ¶ And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada.

11 And Joiada begat Jonathan and Jonathan begat Jaddua.

12 And in the days of Joiakim were prieſts, the chief of the fathers: of Seraiah, Meriah; of Jeremiah, Hananiah;

13 Of Ezra, Meſhullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joſeph;

15 Of Harim, Adnah; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meſhullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai of Jedaiah, Uzzi;

V. 10. *And Jeſhua, &c.*—Here follows a catalogue of the Jewiſh high prieſts; which continued all the time of the Perſian monarchy, even from Cyrus to Alexander the great; and this was neceſſary, becauſe their times were now to be meaſured, not by the years of their kings as formerly, but by their high prieſts.

V. 11 *Jaddua*—This is the ſame Jaddua who was high prieſt, and went in his pontifical habit, to meet Alexander the great, as he was coming to Jeruſalem from the conqueſt of Tyre and Gaza, and procured great priviledges for the Jewiſh nation.

20 Of

20 Of Sallai, Kallai; of Amok, Eber;
21 Of Hilkiah, Haſhabiah; of Jedaiah, Nethaneel.
22 The Levites in the days of Eliaſhib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reign of Darius the Perſian.
23 The ſons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the ſon of Eliaſhib.
24 And the chief of the Levites: Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel, with their brethren over againſt them, to praiſe *and* to give thanks, according to the commandment of David the man of God, ward over againſt ward.
25 Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, *were* porters keeping the ward, at the threſholds of the gates.
26 Theſe *were* in the days of Joiakim the ſon of Jeſhua, the ſon of Jozadak, and in the days of Nehemiah the governor, and of Ezra the prieſt the ſcribe.
27 ¶ And at the dedication of the wall of Jeruſalem they ſought the Levites out of all their places, to bring them to Jeruſalem, to keep the dedication with gladneſs, both with thankſgivings, and with ſinging *with* cymbals, pſalteries, and with harps.
28 And the ſons of the ſingers gathered themſelves together, both out of the plain country round about Jeruſalem, and from the villages of Netophathi.

29 Alſo

29 Alſo from the houſe of Gilgal, and out of the fields of Geba, and Azmaveth: for the ſingers had builded them villages round about Jeruſalem.

30 And the prieſts and the Levites purified themſelves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung gate:

32 And after them went Hoſhaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meſhullam,

34 Judah and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the prieſts ſons with trumpets; *namely*, Zechariah the ſon of Jonathan, the ſon of Shemaiah, the ſon of Mattaniah, the ſon of Michaiah, the ſon of Zaccur, the ſon of Aſaph;

36 And his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the muſical inſtruments of David the man of God, and Ezra the ſcribe before them.

37 And at the fountain-gate which was over

V. 31. *Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks*—He ſeparated the prieſts, the Levites, and the princes of the people into two companies, one of which walked on the right hand towards the ſouth, the other on the left towards the north. The LXX. tranſlate the Hebrew words, two, great for praiſe: i. e. two Choirs. Selden, two Euchariſtical Sacrifices, the Spaniſh Jews, two grand Proceſſions; at length both parts of this chorus met in the temple, and there completed their praiſes, and thankſgivings, with ſacrifices.

againſt them, they went up by the ſtairs of the city of David, at the going up of the wall, above the houſe of David, even unto the water-gate eaſt-ward.

38 And the other *company of them that gave* thanks went over againſt *them*, and I after them; and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fiſh-gate, and the tower of Hananeel, and the tower of Meah, even unto the ſheep-gate: and they ſtood ſtill in the priſon-gate.

40 So ſtood the two *companies of them that gave* thanks in the houſe of God, and I, and the half of the rulers with me:

41 And the prieſts; Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah with trumpets;

42 And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the ſingers ſang loud, with Jezrahiah *their* overſeer.

43 Alſo that day they offered great ſacrifices, and rejoiced: for God had made them rejoice with great joy: the wives alſo and the children rejoiced: ſo that the joy of Jeruſalem was heard even afar off.

44 ¶ And at that time were ſome appointed over the chambers for the treaſures, for the offerings, for the firſt-fruits, and for the tithes, to gather into

into them out of the fields of the cities the portions of the law for the prieſts and Levites: for Judah rejoiced for the prieſts and for the Levites that waited.

45 And both the ſingers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David *and* of Solomon his ſon.

46 For in the days of David and Aſaph of old *there were* chief of the ſingers, and ſongs of praiſe and thankſgiving unto God.

47 And all Iſrael in the days of Zerubbabel and in the days of Nehemiah gave the portions of the ſingers and the porters, every day his portion: and they ſanctified *holy things* unto the Levites; and the Levites ſanctified *them* unto the children of Aaron.

CHAP. XIII.

1. *Iſrael ſeparated from the mixed multitude.* 4. *Eliaſhib prepares a chamber in the temple for Tobiah.* 7. *Nehemiah at his return cauſeth the chambers to be cleanſed, and reforms certain abuſes.*

ON that day they read in the book of Moſes in the audience of the people; and therein was found written, that the Ammonite and the Moabite ſhould not come into the congregation of God for ever;

2 Becauſe they met not the children of Iſrael with bread and with water, but hired Balaam

V. 1. *On that day*—Not preſently after the dedication of the wall and city, but upon a certain day, when Nehemiah was returned from the Perſian court to Jeruſalem, when he found ſome errors and abuſes crept in among them.

againſt

againſt them, that he ſhould curſe them: howbeit our God turned the curſe into a bleſſing.

3 Now it came to paſs when they had heard the law, that they ſeparated from Iſrael all the mixed multitude.

4 ¶ And before this, Eliaſhib the prieſt, having the overſight of the chamber of the houſe of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offering, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oil, which was commanded *to be given* to the Levites, and the ſingers, and the porters; and the offerings of the prieſts.

6 But in all this *time* was not I at Jeruſalem. For in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king.

7 ¶ And I came to Jeruſalem, and underſtood of the evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God.

8 And it grieved me ſore: therefore I caſt forth all the houſhold-ſtuff of Tobiah out of the chamber.

9 Then I commanded, and they cleanſed the chambers: and thither brought I again the veſſels of the houſe of God, with the meat-offering and the frankincenſe.

V. 3. *All the mixed multitude*—All the heatheniſh people, whom the law would not allow to marry with the Iſraelites.

10 And

10 And I perceived that the portions of the Levites had not been given *them:* for the Levites and the ſingers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and ſaid, Why is the houſe of God forſaken? And I gathered them together, and ſet them in their place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treaſuries.

13 And I made treaſurers over the treaſuries, Shelamiah the prieſt, and Zadok the ſcribe, and of the Levites Pedaiah: and next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah: for they were counted faithful, and their office *was* to diſtribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the houſe of my God, and for the offices thereof.

15 In thoſe days ſaw I in Judah *ſome* treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner of* burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified *againſt them* in the day wherein they ſold victuals.

16 There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem.

17 Then

17 Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath.

19 And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates, *that* there ſhould no burden be brought in on the ſabbath-day.

20 So the merchants and ſellers of all kind of ware lodged without Jeruſalem once or twice.

21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? if ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath.

22 And I commanded the Levites that they ſhould cleanſe themſelves, and *that* they ſhould come *and* keep the gates, to ſanctify the ſabbath-day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the greatneſs of thy mercy.

V. 17. *Then I contended with the nobles*—Their chief men and rulers; whom he charges with this ſin, becauſe though others did it, it was by their countenance or connivance: probably too by their example. If the nobles allowed themſelves in recreations, in idle viſits and idle talk on the ſabbath day, the men of buſineſs would profane it by their worldy employments, as the more juſtifiable of the two.

V. 22. *Greatneſs of thy mercy*—He did not think there was any *proper* merit or worthineſs in his good deeds, which required to be rewarded as a debt, but rather pardoned of God's free goodneſs according to the greatneſs or multitude of his mercies.

23 In

23 In thoſe days alſo ſaw I Jews *that* had married wives of Aſhdod, of Ammon, *and* of Moab:

24 And their children ſpake half in the ſpeech of Aſhdod, and could not ſpeak in the Jews language, but according to the language of each people.

25 And I contended with them, and curſed them, and ſmote certain of them, and plucked off their hair, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for yourſelves.

26 Did not Solomon king of Iſrael ſin by theſe things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Iſrael: nevertheleſs, even him did outlandiſh women cauſe to ſin.

27 Shall we then hearken unto you to do all this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives?

28 And *one* of the ſons of Joiada, the ſon of

V. 25. *And curſed them*—Cauſed them to be excommunicated and caſt out of the ſociety of God's people. *And ſmote*—I cauſed to be beaten with ſtripes, according to the law, Deut. xxv. 2. ſuch whoſe faults were moſt aggravated; to whom he added this puniſhment over and above the former. —*And plucked off*—Or, *ſhaved them.* The hair was an enſign of liberty among the eaſtern nations: and baldneſs was a diſgrace, and token of ſlavery and ſorrow.

V. 28. *And one of the ſons of Joiada*—A nephew, or grandſon, ſaid by Joſephus to be that Manaſſes, who by Sanballat's intereſt procured liberty to build the Samaritan temple in mount Gerizim; to which thoſe prieſts who had married ſtrange wives, or been otherwiſe criminal, betook themſelves, and with, or after them, others of the people in the ſame or like circumſtances. *I chaſed him from me*—From my preſence and court, from the city and temple, and from the congregation and church of Iſrael.

Eliaſhib

Eliaſhib the high prieſt, *was* ſon-in-law to Sanballat the Horonite: therefore I chaſed him from me.

29 Remember them, O my God, becauſe they have defiled the prieſthood, and the covenant of the prieſthood, and of the Levites.

30 Thus cleanſed I them from all ſtrangers, and appointed the wards of the prieſts and the Levites, every one in his buſineſs;

31 And for the wood-offering, at times appointed, and for the firſt-fruits. Remember me, O my God, for good.

V. 31. *Remember me, O my God, for good*—This may well be the ſummary of our petitions. We need no more to make us happy but this.

THE

THE BOOK OF ESTHER.

CHAP. I.

1. *Ahaſuerus's royal feaſts.* 10. *Vaſti's diſobedience.* 13. *The king conſulteth with his wiſe men and putteth her away.*

NOW it came to paſs in the days of Ahaſuerus, (this *is* Ahaſuerus which reigned from India even unto Ethiopia, *over* an hundred and ſeven and twenty provinces;)

2 *That* in thoſe days, when the king Ahaſuerus ſat on the throne of his kingdom, which *was* in Shuſhan the palace,

3 In the third year of his reign, he made a

Eſther—This book cloſes the hiſtory of the Old Teſtament, and is, generally ſuppoſed both by Jews and Chriſtians, to have been written by Mordecai. It ſhews the care of God over the Iſraelites, who were ſtill ſcattered among the heathens. The name of God is not found in this book, but in it is ſeen very conſpicuouſly the character of a ſtrictly religious man, and through him the interpoſition of providence, exerted in the preſervation of his nation, devoted to deſtruction, by a proud and malicious miniſter of ſtate, who could not be content without being honoured as a prince, and reverenced as a God. The particulars contained in this book, are very encouraging to God's people, in the moſt difficult and dangerous times.

V. 1. *Ahaſuerus* — Many ſuppoſe this to be Darius Hyſtaſpas: one of his wives was called Atoſſa, differing little from Hadaſſah, which is Eſther's other name, Chap. ii. 7.

feaſt unto all his princes and his ſervants; the power of Perſia and Media, the nobles and princes of the provinces, *being* before him:

4 When he ſhewed the riches of his glorious kingdom, and the honour of his excellent majeſty, many days, *even* an hundred and fourſcore days.

5 And when theſe days were expired, the king made a feaſt unto all the people *that were* preſent in Shuſhan the palace, both unto great and ſmall, ſeven days, in the court of the garden of the king's palace:

6 *Where were* white, green, and blue *hangings*, faſtened with cords of fine linen and purple to ſilver rings, and pillars of marble; the beds *were of* gold, and ſilver, upon a pavement of red, and blue, and white, and black marble.

7 And they gave *them* drink in veſſels of gold, the veſſels being diverſe one from another, and royal wine in abundance, according to the ſtate of the king.

8 And the drinking *was* according to the law; none did compel: for ſo the king had appointed to all the officers of his houſe, that they ſhould do according to every man's pleaſure.

9 Alſo Vaſhti the queen made a feaſt for the

V. 4. *Many days* — Making every day a magnificent feaſt. The Perſian feaſts are much celebrated in authors, for their length and luxury.

But Jeſus our almighty king,
Shall us to greater honour bring,
His heavenly majeſty diſplay,
Throughout an everlaſting day:
And we, ſhall in his glory ſhare,
And feaſt with him forever there.

V. 8. *According to the law*—According to this law which the king had now made, that none ſhould compel another to drink more than he pleaſed. How does this Heathen prince ſhame many, that are called Chriſtians, who think they do not make their friends welcome, unleſs they make them drunk, and under pretence of ſending the health round, ſend the ſin round, and death with it!

women

women *in* the royal houſe which *belonged* to king Ahaſuerus.

10 ¶ On the ſeventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven chamberlains that ſerved in the preſence of Ahaſuerus the king,

11 To bring Vaſhti the queen before the king, with the crown royal, to ſhew the people and the princes her beauty; for ſhe *was* fair to look on.

12 But the queen Vaſhti refuſed to come at the king's commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king ſaid to the wiſe men, which knew the times, (for ſo *was* the king's manner towards all that knew law and judgment:

14 And the next unto him *was* Carſhena, Shethar, Admatha, Tarſhiſh, Meres, Marſena, *and* Memucan, the ſeven princes of Perſia and Media, which ſaw the king's face, *and* which ſat the firſt in the kingdom;)

15 What ſhall we do unto the queen Vaſhti according to law, becauſe ſhe hath not performed the commandment of the king Ahaſuerus by the chamberlains?

16 And Memucan anſwered before the king and the princes, Vaſhti the queen hath not done wrong to the king only, but alſo to all the princes and to all the people that *are* in all the provinces of the king Ahaſuerus.

V. 12. *But the queen Vaſhti refuſed to come* — Being favoured in this refuſal by the law of Perſia, which was to keep men's wives, and eſpecially queens, from the view of other men.

17 For

17 For *this* deed of the queen ſhall come abroad unto all women, ſo that they ſhall deſpiſe their huſbands in their eyes, when it ſhall be reported, The king Ahaſuerus commanded Vaſhti the queen to be brought in before him, but ſhe came not.

18 *Likewiſe* ſhall the ladies of Perſia and Media ſay this day unto all the king's princes, which have heard of the deed of the queen. Thus *ſhall there ariſe* too much contempt and wrath.

19 If it pleaſe the king, let there go a royal commandment from him, and let it be written among the laws of the Perſians and the Medes, that it be not altered, That Vaſhti come no more before king Ahaſuerus: and let the king give her royal eſtate unto another that is better than ſhe.

20 And when the king's decree which he ſhall make ſhall be publiſhed throughout all his empire, (for it is great) all the wives ſhall give to their huſbands honour, both to great and ſmall.

21 And the ſaying pleaſed the king and the princes, and the king did according to the word of Memucan.

22 For he ſent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man ſhould bear rule in his own houſe, and that *it* ſhould be publiſhed according to the language of every people.

V. 18. *Contempt and wrath* — *Contempt* in the wives, and thereupon *wrath* in the huſbands; and conſequently ſtrife in families.

CHAP.

CHAP. II.

1. *Ahaſuerus aſſembles the virgins of his kingdom to chooſe a queen.* 8. *Eſther is prefered by Hegai,* 15. *And is elected.* 21. *Mordecai diſcovers a plot againſt the king's life.*

AFTER theſe things, when the wrath of king Ahaſuerus was appeaſed, he remembered Vaſhti, and what ſhe had done, and what was decreed againſt her.

2 Then ſaid the king's ſervants, that miniſtered unto him, Let their be fair young virgins ſought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shuſhan the palace, to the houſe of the women, unto the cuſtody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them.*

4 And let the maiden which pleaſeth the king be queen inſtead of Vaſhti. And the thing pleaſed the king, and he did ſo.

5 *Now* in Shuſhan the palace there was a certain Jew whoſe name *was* Mordecai, the ſon of Jair, the ſon of Shimei, the ſon of Kiſh, a Benjamite:

6 Who had been carried away from Jeruſalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadaſſah, that *is,* Eſther his uncle's daughter: for ſhe had neither father nor mother, and the maid *was* fair and beautiful:

V. 3. *Keeper of the women* —— He took care of the virgins himſelf, which required the moſt care and caution, and gave the concubines to the care of Shaaſhgaz. See verſe 14.

whom

whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to paſs, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shuſhan the palace, to the cuſtody of Hegai, that Eſther was brought alſo unto the king's houſe, to the cuſtody of Hegai keeper of the women.

9 And the maiden pleaſed him, and ſhe obtained kindneſs of him: and he ſpeedily gave her her things for purification, with ſuch things as belonged to her, and ſeven maidens, *which were* meet to be given her, out of the king's houſe: and he preferred her and her maids unto the beſt *place* of the houſe of the women.

10 Eſther had not ſhewed her people, nor her kindred: for Mordecai had charged her that ſhe ſhould not ſhew *it*.

11 And Mordecai walked every day before the court of the women's houſe, to know how Eſther did, and what ſhould become of her.

12 Now when every maid's turn was come to go in to king Ahaſuerus, after that ſhe had been twelve months, according to the manner of the women, (for ſo were the days of their purifications accompliſhed, *to wit*, ſix months with oil of myrrhe, and ſix months with ſweet odours, and with *other* things for the purifying of the women:)

13 Then thus came *every* maiden unto the king; whatſoever ſhe deſired was given her, to

V. 10. *That ſhe ſhould not ſhew it*— Leſt the knowledge hereof ſhould make her contemptible, there was alſo the hand of God in cauſing this to be concealed, for the better accompliſhment of that which he deſigned.

go

go with her out of the houſe of the women unto the king's houſe.

14 In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women, to the cuſtody of Shaaſhgaz the king's chamberlain, which kept the concubines: ſhe came in unto the king no more, except the king delighted in her, and that ſhe were called by name.

15 ¶ Now when the turn of Eſther, the daughter of Abihail, the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, ſhe required nothing but what Hegai the king's chamberlain the keeper of the women, appointed. And Eſther obtained favour in the ſight of all them that looked upon her.

16 So Eſther was taken unto king Ahaſuerus, into his houſe-royal, in the tenth month, which *is* the month Tebeth, in the ſeventh year of his reign.

17 And the king loved Eſther above all the women, and ſhe obtained grace, and favour in his ſight more than all the virgins; ſo that he ſet the royal crown upon her head, and made her queen inſtead of Vaſhti.

18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſther's feaſt; and he made a releaſe to the provinces, and gave gifts, according to the ſtate of the king.

19 And when the virgins were gathered together, the ſecond time, then Mordecai ſat in the king's gate.

V. 19. *Mordecai ſat in the king's gate*—By office, as one of the king's guards or miniſters; being advanced to this place by Eſther's favour.

20 Eſther

20 Eſther had not *yet* ſhewed her kindred, nor her people; as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.

21 ¶ In thoſe days, while Mordecai ſat in the king's gate, two of the king's chamberlains, Bigthan and Tereſh, of thoſe which kept the door, were wroth, and ſought to lay hand on the king Ahaſuerus.

22 And the thing was known to Mordecai, who told *it* unto Eſther the queen; and Eſther certified the king *thereof* in Mordecai's name.

23 And when inquiſition was made of the matter, it was found out: therefore they were both hanged on a tree. And it was written in the book of the chronicles before the king.

CHAP. III.

1. *Haman advanced by the king and deſpiſed by Mordecai, ſeeketh revenge upon the Jews.* 7. *He caſts lots and obtains a commiſſion to extirpate them.*

AFTER theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that *were* with him.

2 And all the king's ſervants that *were* in the king's gate bowed, and reverenced Haman: for the king had ſo commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

V. 1. *The Agagite*—An Amalekite of the royal ſeed of that nation, whoſe kings were ſucceſſively called Agag.

V. 2. *But Mordecai bowed not*—Probably the worſhip required was not only civil, but divine: and that it was ſo here, ſeems more than probable, as doubtleſs the king's ſervants, paid a civil reſpect to ſo great a prince; but that a Jew ſhould refuſe to give this honour, eſpecially to an Amalekite is not ſtrange.

3 Then

3 Then the king's ſervants which *were* in the king's gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the king's commandment.

4 Now it came to paſs, when they ſpake daily unto him and he hearkened not unto them, that they told Haman, to ſee whether Mordecai's matters would ſtand: for he had told them that he *was* a Jew.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath,

6 And he thought ſcorn to lay hands on Mordecai alone; for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews that *were* throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai.

7 ¶ In the firſt month, that *is*, the month Niſan, in the twelfth year of king Ahaſuerus, they caſt Pur, that *is*, the lot, before Haman, from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 And Haman ſaid unto king Ahaſuerus, There is a certain people ſcattered abroad and diſperſed among the people, in all the provinces of thy kingdom; and their laws *are* diverſe from all people; neither keep they the king's laws: therefore it *is* not for the king's profit to ſuffer them.

9 If it pleaſe the king, let it be written that

V. 6. *Sought to deſtroy all the Jews*—Which he attempted, from that implacable hatred which, as an Amalekite, he had againſt them.

V. 7. *They caſt Pur, that is, the lot*—The diviners caſt lots, according to the cuſtom of thoſe people, and by this means the deſtruction of the Jews was delayed, till the laſt month of the year: an evident proof, that though *the lot be caſt into the lap*, yet *the whole diſpoſing thereof is of the Lord.*

they may be deſtroyed: and I will pay ten thouſand talents of ſilver to the hands of thoſe that have the charge of the buſineſs, to bring *it* into the king's treaſuries.

10 And the king took his ring from his hand, and gave it unto Haman the ſon of Hammedatha the Agagite, the Jews enemy.

11 And the king ſaid unto Haman, The ſilver *is* given to thee, the people alſo, to do with them as it ſeemeth good to thee.

12 Then were the king's ſcribes called on the thirteenth day of the firſt month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahaſuerus was it written, and ſealed with the king's ring.

13 And the letters were ſent by poſts into all the king's provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the ſpoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was pub-

V. 9. *I will pay ten thouſand talents of ſilver*—i. e. Three million ſeven hundred and fifty thouſand pounds ſterling; an immenſe ſum! but probably he intended to pay this out of the effects of the maſſacred Jews.

V. 13. *Month Adar* — Anſwering to our February.

liſhed

liſhed unto all people, that they ſhould be ready againſt that day.

15 The poſts went out, being haſtened by the kings commandment, and the decree was given in Shuſhan the palace. And the king and Haman ſat down to drink, but the city Shuſhan was perplexed.

CHAP. IV.

1. *The great mourning of Mordecai and the Jews.* 4. *Mordecai preſſes Eſther to interceed with the king.* 15. *She deſireth the Jews to faſt.*

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on ſackcloth with aſhes, and went out into the midſt of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with ſackcloth.

3 And in every province whitherſoever the king's commandment and his decree came, *there was* great mourning among the Jews, and faſting, and weeping and wailing; and many lay in ſackcloth and aſhes.

4 ¶ So Eſther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved: and ſhe ſent raiment to clothe Mordecai, and to take away his ſackcloth from him: but he received *it* not.

V. 15. *The poſts went out*—The firſt inſtitution of poſts is generally aſcribed to the Perſians. Cyrus, as Xenophon informs us, provided couriers, and erected offices on all the high roads, for keeping poſt-houſes and delivering packets.

V. 2. *Clothed with ſackcloth*—Leſt it ſhould give the king any occaſion of grief and trouble. But what did it avail to forbid ſackcloth to enter? unleſs they could likewiſe forbid ſickneſs, and trouble, and death.

5 Then

5 Then called Eſther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai, unto the ſtreet of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the Sum of the money that Haman had promiſed to pay to the king's treaſuries for the Jews, to deſtroy them.

8 Alſo he gave him the copy of the writing of the decree that was given at Shuſhan to deſtroy them, to ſhew *it* unto Eſther, and to declare *it* unto her, and to charge her that ſhe ſhould go in unto the king to make ſupplication unto him, and to make requeſt before him for her people.

9 And Hatach came and told Eſther the words of Mordecai.

10 Again Eſther ſpake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's ſervants and the people of the king's provinces do know, that whoſoever, whether man or woman, ſhall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except ſuch to whom the king ſhall hold out the golden ſceptre, that he may live: but I have not been called to come in unto the king theſe thirty days.

12 And they told to Mordecai Eſther's words.

13 Then Mordecai commanded to anſwer Eſther, Think not with thyſelf that thou ſhalt eſcape in the king's houſe, more than all the Jews.

14 For if thou altogether holdeſt thy peace at this

this time, *then* ſhall there enlargement and deliverance ariſe to the Jews from another place, but thou and thy father's houſe ſhall be deſtroyed: and who knoweth whether thou art come to the kingdom for *ſuch* a time as this?

15 ¶ Then Eſther bade *them* return Mordecai *this anſwer.*

16 Go, gather together all the Jews *that are* preſent in Shuſhan, and faſt ye for me, and neither eat nor drink three days, night nor day: I alſo and my maidens will faſt likewiſe; and ſo will I go in unto the king, which *is* not according to the law: and if I periſh, I periſh.

17 So Mordecai went his way, and did according to all that Eſther had commanded him.

CHAP. V.

1. *Eſther obtaining favour with the king, invites him and Haman to a banquet.* 6. *Finding encouragement from the king, ſhe invites them to a ſecond.* 14. *Haman, by the advice of his wife and friends, prepares a gallows for Mordecai.*

NOW it came to paſs on the third day that Eſther put on *her* royal *apparel,* and ſtood in the inner court of the king's houſe, over againſt the king's houſe: and the king ſat upon his royal throne in the royal houſe, over againſt the gate of the houſe.

2 And it was ſo when the king ſaw Eſther the

V. 14. *From an other place*--This was the language of ſtrong faith, *againſt hope believing in hope. Who knoweth*—It is probable God hath raiſed thee to this honour for this very ſeaſon.

V. 16. *And faſt ye for me*—Not ſtrictly to taſte nothing, being more ſevere than human nature could well bear, yet doubtleſs it required to abſtain from every thing but what was abſolutely neceſſary to ſupport life. *If I periſh, I periſh*—What Courage and Reſolution! and worthy of every Chriſtian's imitation.

queen

queen ſtanding in the court, *that* ſhe obtained favour in his ſight: and the king held out to Eſther the golden ſceptre that *was* in his hand. So Eſther drew near, and touched the top of the ſceptre.

3 Then ſaid the king unto her, What wilt thou queen Eſther? and what *is* thy requeſt? it ſhall be even given thee to the half of the kingdom.

4 And Eſther anſwered if *it ſeem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king ſaid, Cauſe Haman to make haſte, that he may do as Eſther hath ſaid. So the king and Haman came to the banquet that Eſther had prepared.

6 ¶ And the king ſaid unto Eſther at the banquet of wine, What *is* thy petition? and it ſhall be granted thee: and what *is* thy requeſt? even to the half of the kingdom it ſhall be performed.

7 Then anſwered Eſther, and ſaid, My petition and my requeſt *is;*

8 If I have found favour in the ſight of the king, and if it pleaſe the king to grant my petition and to perform my requeſt, let the king and Haman come to the banquet that I ſhall prepare for them, and I will do to-morrow as the king hath ſaid.

V. 3. *It ſhall be even given thee*—God in his providence often prevents the fears and outdoes the hopes of his ſervants. *To the half of the kingdom*—A proverbial expreſſion: that is, nothing in reaſon ſhall be denied.

V. 6. *Banquet of Wine*—So called, becauſe it conſiſted not of meats, but of fruits and wines; which banquets were very frequent among the Perſians.

V. 8. *I will do to morrow as the king hath ſaid*—God providentially ſo ordered it. that it ſhould be put off till the next day for what is mentioned Chap. vi. 1, &c.

9 Then

9 Then went Haman forth that day joyful, and with a glad heart: but when Haman ſaw Mordecai in the king's gate, that he ſtood not up nor moved for him, he was full of indignation againſt Mordecai.

10 Nevertheleſs, Haman refrained himſelf: and when he came home, he ſent and called for his friends, and Zereſh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and ſervants of the king.

12 Haman ſaid moreover, Yea, Eſther the queen did let no man come in with the king unto the banquet that ſhe had prepared, but myſelf: and to-morrow am I invited unto her alſo with the king.

13 Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the king's gate.

14 ¶ Then ſaid Zereſh his wife, and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow ſpeak thou unto the king that Mordecai may be hanged thereon, then go thou in merrily with the king unto the banquet. And the thing pleaſed Haman, and he cauſed the gallows to be made.

V. 13. *Availeth me nothing*—Gives me no content. Such torment did his envy and malice bring upon him: notwithſtanding all his grandeur and wealth, Haman as paſſionately complains, as if he was in the loweſt depth of poverty!

V. 14. *Let a gallows be made of fifty cubits high*—That it may be the more conſpicuous; and thereby more diſgraceful to Mordecai, and ſtrike all Haman's enemies with a greater dread of deſpiſing or oppoſing him.

CHAP.

CHAP. VI.

1. *Providence recommends Mordecai to the king's favour.*
10. *Haman is conſtrained to do him public honour.*
12. *Haman's wife and friends foretell his fall.*

ON that night could not the king ſleep, and he commanded to bring the book of records of the chronicles; and they were read before the king,

2 And it was found written, that Mordecai had told of Bigthana and Tereſh, two of the king's chamberlains, the keepers of the door, who ſought to lay hand on the king Ahaſuerus.

3 And the king ſaid, What honour and dignity hath been done to Mordecai for this? Then ſaid the king's ſervants that miniſtered unto him, There is nothing done for him.

4 And the king ſaid, Who *is* in the court? Now Haman was come into the outward court of the king's houſe to ſpeak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 So Haman came in. And the king ſaid unto him, What ſhall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the

V. 1. *On that night could not the king ſleep*—But he might have diverted himſelf as uſual, with his wives or concubines, or voices and inſtruments of muſic. *They were read before the king*—It was a very extraordinary providence of God, that this very particular tranſaction ſhould be read.

V. 4. *Haman*—Early in the morning, becauſe his malice would not ſuffer him to ſleep; and he was impatient 'till he had executed his revenge.

king

king delight to do honour more than to myſelf?
7 And Haman anſwered the king, For the man whom the king delighteth to honour,
8 Let the royal apparel be brought which the king *uſeth* to wear, and the horſe that the king rideth upon, and the crown royal which is ſet upon his head:
9 And let this apparel and horſe be delivered to the hand of one of the king's moſt noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horſeback through the ſtreet of the city, and proclaim before him, Thus ſhall it be done to the man whom the king delighteth to honour.
10 ¶ Then the king ſaid to Haman, Make haſte, *and* take the apparel and the horſe, as thou haſt ſaid and do even ſo to Mordecai the Jew that ſitteth at the king's gate: let nothing fail of all that thou haſt ſpoken.
11 Then took Haman the apparel and the horſe, and arrayed Mordecai, and brought him on horſeback through the ſtreet of the city, and proclaimed before him, Thus ſhall it be done unto the man whom the king delighteth to honour.
12 ¶ And Mordecai came again to the king's gate. But Haman haſted to his houſe mourning, and having his head covered.
13 And Haman told Zereſh his wife and all his friends every *thing* that had befallen him. Then ſaid his wiſe men and Zereſh his wife unto

V. 8. *Royal apparel*—His outward garment, which was made of purple, interwoven with gold, as Juſtin and Cartius relate.

him, If Mordecai *be* of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and haſted to bring Haman unto the banquet that Eſther had prepared.

CHAP. VII.

1. *Eſther at the banquet petitions for her own life and the lives of her people.* 6. *She accuſeth Haman.* 9. *The king commandeth him to be hanged, on the gallows he had prepared for Mordecai.*

SO the king and Haman came to banquet with Eſther the queen.

2 And the king ſaid unto Eſther, on the ſecond day, at the banquet of wine, What *is* thy petition, queen Eſther? and it ſhall be granted thee: and what *is* thy requeſt? and it ſhall be performed *even* to the half of the kingdom.

3 Then Eſther the queen anſwered and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition, and my people at my requeſt:

4 For we are ſold, I and my people, to be deſtroyed, to be ſlain, and to periſh. But if we

V. 13. *Thou ſhalt not prevail againſt him*—The interpoſition of divine providence had been ſo conſpicuous in favour of the Jews, even in their captivity, that they could not but fear the God of Mordecai, altho' they hated the man.

V. 3. *Let my life be given me*—Even a ſtranger, a criminal, may be permitted to petition for his life, but that a friend, a wife, a queen, ſhould have occaſion to make ſuch a petition, was very affecting.

V. 4. *For we are ſold*—By the cruelty of that man who offered a great ſum to purchaſe our deſtruction. *Countervail*—His ten thouſand talents would not repair the king's loſs, in the cuſtoms and tributes which the king receives from the Jews, within his dominions.

had

had been ſold for bond-men and bond-women, I had held my tongue, although the enemy could not countervail the king's damage.

5 Then king Ahaſuerus anſwered and ſaid unto Eſther the queen, Who is he? and where is he that durſt preſume in his heart to do ſo?

6 ¶ And Eſther ſaid, the adverſary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

7 And the king ariſing from the banquet of wine in his wrath, *went* into the palace-garden: and Haman ſtood up to make requeſt for his life to Eſther the queen: for he ſaw that there was evil determined againſt him by the king.

8 Then the king returned out of the palace-garden into the place of the banquet of wine. And Haman was fallen upon the bed whereon Eſther *was*. Then ſaid the king, Will he force the queen alſo before me in the houſe? As the word went out of the king's mouth. they covered Haman's face.

9 ¶ And Harbonah, one of the chamberlains ſaid before the king, Behold alſo, the gallows fifty cubits high, which Haman had made for Mordecai, who had ſpoken good for the king,

V. 5. *Who is he, &c.*—Ahaſuerus is amazed at that wickedneſs, which he himſelf was guilty of; for he conſented to the bloody edict. So that *Eſther* might have ſaid, *Thou art the man!*

V. 6. *Then Haman was afraid*—And it was time for him to fear, when the queen was his proſecutor, the king his judge, and his own conſcience a witneſs againſt him.

V. 8. *Haman was fallen upon the bed*—As a ſuppliant at the feet of Eſther, he fell on the bed whereon ſhe was ſitting, and probably (as the manner was among the Greeks and Romans) embraced her knees. *They covered Haman's face*—As a condemned perſon; the faces of ſuch uſed to be covered.

ſtandeth

ſtandeth in the houſe of Haman. Then the king ſaid, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

CHAP. VIII.

1. *Mordecai advanced.* 7. *The king authoriſes the Jews to defend themſelves.* 15. *Mordecai's honours; and the Jews rejoice.*

ON that day did king Ahaſuerus give the houſe of Haman the Jews enemy unto Eſther the queen. And Mordecai came before the king; for Eſther had told what he *was* unto her.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Eſther ſet Mordecai over the houſe of Haman.

3 And Eſther ſpake yet again before the king, and fell down at his feet, and beſought him with tears, to put away the miſchief of Haman the Agagite, and his device that he had deviſed againſt the Jews.

4 Then the king held out the golden ſceptre toward Eſther. So Eſther aroſe, and ſtood before the king,

5 And ſaid, If it pleaſe the king, and if I have found favour in his ſight, and the thing *ſeem* right before the king, and I *be* pleaſing in his eyes; let it be written to reverſe the letters deviſed by Haman the ſon of Hammedatha

V. 3. *To put away the miſchief*—To repeal that cruel decree.

the

the Agagite, which he wrote to deſtroy the Jews which *are* in all the king's provinces.

6 For how can I endure to ſee the evil that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred?

7 ¶ Then king Ahaſuerus ſaid unto Eſther the queen, and to Mordecai the Jew, Behold, I have given Eſther the houſe of Haman, and him they have hanged upon the gallows, becauſe he laid his hand upon the Jews.

8 Write ye alſo for the Jews, as it liketh you, in the king's name, and ſeal *it* with the king's ring: for the writing which is written in the king's name, and ſealed with the king's ring, may no man reverſe.

9 Then were the king's ſcribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing and according to their language.

10 And he wrote in the king Ahaſuerus' name, and ſealed *it* with the kings's ring, and ſent letters

V. 8. *No man reverſe*—The law of the Medes and Perſians was irrevocable: how much more prudent is our conſtitution, that no law whatever can be eſtabliſhed ſo as to be unrepealable? It is God's prerogative, not to repent, and to ſay, what can never be reverſed.

V. 9. *The month Sivan*—Which anſwers to our May, and which was above two months after the former decree.

by

by poſts on horſeback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city, to gather themſelves together, and to ſtand for their life, to deſtroy, to ſlay, and to cauſe to periſh all the power of the people and province that would aſſault them, *both* little ones and women, and *to take* the ſpoil of them for a prey:

12 Upon one day, in all the provinces of king Ahaſuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar,

13 The copy of the writing, for a commandment to be given in every province *was* publiſhed unto all people, and that the Jews ſhould be ready againſt that day to avenge themſelves on their enemies.

14 *So* the poſts that rode upon mules *and* camels went out, being haſtened and preſſed on by the king's commandment. And the decree was given at Shuſhan the palace.

15 ¶ And Mordecai went out from the preſence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen, and purple: and the city of Shuſhan rejoiced and was glad.

16 The Jews had light, and gladneſs, and joy, and honour.

17 And in every province, and in every city,

V. 10. *Dromedaries* — For the greater ſpeed. The Arabs affirm that it will run over as much ground in one day, as one of their beſt horſes will in eight or ten.

V. 15. *A great crown of gold*— Which the chief of the Perſian princes were permitted to wear but with ſufficient diſtinction from the king's crown.

whitherſoever

whitherſoever the king's commandment and his decree came, the Jews had joy and gladneſs, a feaſt and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

CHAP. IX.

1. *The Jews ſlay their enemies, and Haman's ten ſons.*
20. *The feaſt of Purim inſtituted.*

NOW in the twelfth month, that *is*, the month Adar, on the thirteenth day of the ſame, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them:)

2 The Jews gathered themſelves together in their cities, throughout all the provinces of the king Ahaſuerus, to lay hand on ſuch as ſought their hurt: and no man could withſtand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king helped the Jews: becauſe the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's houſe, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews ſmote all their enemies with the ſtroke of the ſword, and ſlaughter, and deſtruction,

ſtruction, and did what they would unto thoſe that hated them.

6 And in Shuſhan the palace the Jews ſlew and deſtroyed five hundred men.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha,

10 The ten ſons of Haman the ſon of Hammedatha, the enemy of the Jews, ſlew they; but on the ſpoil laid they not their hand.

11 On that day the number of thoſe that were ſlain in Shuſhan the palace was brought before the king.

12 And the king ſaid unto Eſther the queen, The Jews have ſlain and deſtroyed five hundred men in Shuſhan the palace, and the ten ſons of Haman; what have they done in the reſt of the king's provinces? now what *is* thy petition? and it ſhall be granted thee: or what *is* thy requeſt further? and it ſhall be done.

13 Then ſaid Eſther, If it pleaſe the king, let it be granted to the Jews which *are* in Shuſhan to do to-morrow alſo according unto this day's decree, and let Haman's ten ſons be hanged upon the gallows.

14 And the king commanded it ſo to be done:

V. 10. *But on the ſpoil laid they not their hand*—The king had given them leave to take it. ch. viii. 11. but they left it, that he might take it into the Exchequer, or, becauſe they would leave it to their children, that it might appear what they did was not done out of malice, or covetouſneſs, but out of mere neceſſity, and by that great law of ſelf-preſervation.

and

and the decree was given at Shuſhan; and they hanged Haman's ten ſons.

15 For the Jews that *were* in Shuſhan gathered themſelves together on the fourteenth day alſo of the month Adar, and ſlew three hundred men at Shuſhan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themſelves together and ſtood for their lives, and had reſt from their enemies, and ſlew of their foes ſeventy and five thouſand: but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar, and on the fourteenth day of the ſame reſted they, and made it a day of feaſting and gladneſs.

18 But the Jews that *were* at Shuſhan aſſembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the ſame they reſted, and made it a day of feaſting and gladneſs.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar, *a day of* gladneſs and feaſting, and a good day, and of ſending portions one to another.

20 ¶ And Mordecai wrote theſe things, and ſent letters unto all the Jews that *were* in all the provinces of the king Ahaſuerus, *both* nigh and far,

V. 16. *Slew of their foes*—It is the general opinion of commentators, that the perſons ſlain by the Jews were Amalekites, diſperſed thro' the large empire of Perſia; as they were the known and inveterate enemies of the Jews.

21 To ſtabliſh *this* among them, that they ſhould keep the fourteenth day of the month Adar and the fifteenth day of the ſame yearly,

22 As the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy, and of ſending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Becauſe Haman the ſon of Hammedatha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and had caſt Pur, that *is*, the lot, to conſume them and to deſtroy them;

25 But when *Eſther* came before the king, he commanded by letters that his wicked device which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſons ſhould be hanged on the gallows:

26 Wherefore they called theſe days Purim, after the name of Pur. Therefore for all the words of this letter, and *of that* which they had ſeen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them and upon their ſeed, and upon all ſuch as joined themſelves unto them, ſo as it ſhould not fail, that they would keep theſe two days according

V. 26. *They called theſe days Purim*—What we call lots, the Perſians call Purim, and therefore, the Jews gave the name of Purim to this feaſt.

to

to their writing, and according to their *appointed* time every year;

28 And that theſe days *ſhould be* remembered and kept throughout every generation, every family, every province, and every city; and that theſe days of Purim ſhould not fail from among the Jews, nor the memorial of them periſh from their ſeed.

29 Then Eſther the queen the daughter of Abihail, and Mordecai the Jew, wrote with all authority to confirm this ſecond letter of Purim.

30 And he ſent the letters unto all the Jews, to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus, *with* words of peace and truth;

31 To confirm theſe days of Purim in their times *appointed*, according as Mordecai the Jew and Eſther the queen had enjoined them, and as they had decreed for themſelves and for their ſeed, the matters of their faſtings and their cry.

32 And the decree of Eſther confirmed theſe matters of Purim; and it was written in the book.

CHAP. X.

1. *The greatneſs of Ahaſuerus;* 3. *And of Mordecai.*

AND the king Ahaſuerus laid a tribute upon the land, and *upon* the iſles of the ſea.

2 And all the acts of his power, and of his might,

might, and the declaration of the greatneſs of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Perſia?

3 ¶ For Mordecai the Jew *was* next unto king Ahaſuerus and great among the Jews, and accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed.

V. 2. *Chronicles of the kings of Media and Perſia*—Theſe are loſt long ſince and buried in oblivion, while the ſacred writings remain throughout the world. When the kingdoms of men, monarchs and their monarchies are deſtroyed, *and their memorial is periſhed with them*, the kingdom of God among men, and the records of that kingdom, ſhall remain *as the days of heaven*.

THE

THE BOOK OF JOB.

CHAP. I.

1. *Job's piety, wealth, and religious concern for his children.* 6. *Satan appeareth before God, and obtaineth leave to tempt Job.* 13. *Job receives ſucceſſive accounts of his calamities.*

THERE was a man in the land of Uz whoſe name *was* Job; and that man was perfect and upright, and one that feared God, and eſchewed evil.

2 And there were born unto him ſeven ſons and three daughters.

3 His ſubſtance alſo was ſeven thouſand ſheep,

Job—The book of Job is wrote in a ſtyle truly ſublime and elegant, and it is a moſt admirable poem of the dramatic kind. In it we ſee his patience exemplify'd; as alſo, *the end of the Lord*, in his affliction and reſtoration. That there was ſuch a perſon, notwithſtanding all conjectures to the contrary, it undeniably appears from Holy Writ, being mentioned by the prophet together with Noah and Daniel, Ezekiel, Chap. xiv. 14. and by the Apoſtle James, Chap. v. 11. His proſperity, piety, afflictions, and patience; God's diſcourſing with him out of the whirlwind, and his return to a flouriſhing condition, juſtly characterize him for an illuſtrious ſufferer.

V. 1. *In the land of Uz*—Part of Arabia. *Was perfect*—Not legally or exactly, but as to his ſincere intentions, hearty affections, and diligent endeavours to perform all his duties to God and men. *Upright*—Heb. *right*, exact and regular in all his dealings with men; one of an unblameable converſation.

and

and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe-aſſes, and a very great houſhold; ſo that this man was the greateſt of all the men of the eaſt.

4 And his ſons went and feaſted in *their* houſes, every one his day: and ſent and called for their three ſiſters, to eat and to drink with them.

5 And it was ſo, when the days of *their* feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt-offerings *according* to the number of them all: for Job ſaid, it may be that my ſons have ſinned, and curſed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the ſons of God came to preſent themſelves before the LORD, and Satan came alſo among them.

7 And the LORD ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the LORD, and ſaid, From going to and fro in the earth, and from walking up and down in it.

8 And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil.?

9 Then Satan anſwered the LORD, and ſaid, Doth Job fear God for nought?

V. 3. *And three thouſand camels*—Camels in theſe parts were very numerous, and very uſeful, both for carrying burdens in theſe hot and dry countries, as being able to endure thirſt much better than other creatures, and for ſervice in war.

V. 5. *And curſed God in their hearts*—Not in a groſs manner, which it is not probable they ſhould do, but as the word might be rendered forſaken God in their hearts.

V. 6. *The ſons of God*—The holy angels, ſo called, chap. xxxviii. 7.

V. 9. *Doth Job fear God for nought*—Out of pure love and reſpect to thee? No, it is not thy pleaſure which he regards, but his own profit.

10 Haſt

10 Haſt not thou made an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.

12 And the LORD ſaid unto Satan, Behold, all that he hath *is* in thy power; only upon himſelf put not forth thine hand. So Satan went forth from the preſence of the LORD.

13 ¶ And there was a day when his ſons and his daughters *were* eating and drinking wine in their eldeſt brother's houſe:

14 And there came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding beſide them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have ſlain the ſervants with the edge of the ſword; and I only am eſcaped alone to tell thee.

16 While he *was* yet ſpeaking, there came alſo another and ſaid, The fire of God is fallen from heaven, and hath burned up the ſheep, and the ſervants, and conſumed them; and I only am eſcaped alone to tell thee.

17 While he *was* yet ſpeaking, there came alſo another, and ſaid, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and ſlain the ſervants with

V. 15. *And the Sabeans*—A people of Arabia, who led a wandering life, and lived by robbery and ſpoil.

V. 16. *The fire of God*—As thunder is the voice of God, ſo lightning is his fire, which is the fire here meant.

V. 17. *The Chaldeans*—Who alſo lived upon ſpoil, as Xenophon and others obſerve.

the

the edge of the ſword; and I only am eſcaped alone to tell thee.

18 While he *was* yet ſpeaking, there came alſo another, and ſaid, Thy ſons and thy daughters *were* eating and drinking wine in their eldeſt brother's houſe.

19 And behold, there came a great wind from the wilderneſs, and ſmote the four corners of the houſe, and it fell upon the young men, and they are dead; and I only am eſcaped alone to tell thee.

20 Then Job aroſe, and rent his mantle and ſhaved his head, and fell down upon the ground, and worſhipped.

21 And ſaid, Naked came I out of my mother's womb, and naked ſhall I return thither. The LORD gave, and the LORD hath taken away; bleſſed be the name of the LORD.

22 In all this Job ſinned not, nor charged God fooliſhly.

CHAP. II.

1. *Satan obtaineth further leave to tempt Job.* 7. *He ſmiteth him with ſore boils.* 9. *Job rebuketh his wife for tempting him to curſe God.* 11. *He is viſited by three of his friends.*

AGAIN there was a day when the ſons of God came to preſent themſelves before the LORD, and Satan came alſo among them to preſent himſelf before the LORD.

2 And the LORD ſaid unto Satan, From whence comeſt thou? And Satan anſwered the LORD, and

V. 20. *Worſhipped*—Inſtead of curſing God, which Satan ſaid he would do, he adored him, and gave him the glory of his juſtice, and of his goodneſs.

ſaid,

ſaid, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God and eſcheweth evil? and ſtill he holdeth faſt his integrity, although thou movedſt me againſt him, to deſtroy him without cauſe.

4 And Satan anſwered the LORD, and ſaid, Skin for ſkin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face.

6 And the LORD ſaid unto Satan, Behold, he *is* in thine hand; but ſave his life.

7 ¶ So went Satan forth from the preſence of the LORD, and ſmote Job with ſore boils from the ſole of his foot unto his crown.

8 And he took him a potſherd to ſcrape himſelf withal: and he ſat down among the aſhes.

9 ¶ Then ſaid his wife unto him, Doſt thou ſtill retain thine integrity? curſe God, and die.

10 But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh: what! ſhall we receive good at the hand of God, and ſhall we

V. 3. *Although thou movedſt me againſt him*—This, as the reſt of this repreſentation, is not to be underſtood literally: But the deſign is to ſignify both the devil's reſtleſs malice in promoting man's miſery and God's permiſſion of it for wiſe and holy ends.

V. 7. *With ſore boils*—Like thoſe inflicted upon the Egyptians, which are expreſſed in the ſame word. See note on Deut. xxviii. 27.

V. 9. *Curſe*—The word may be rendered *bleſs*, and ſeems to be meant as an ironical ſcoff at Job's piety.

not receive evil? In all this did not Job ſin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and ſprinkled duſt upon their heads toward heaven.

13 So they ſat down with him upon the ground ſeven days and ſeven nights, and none ſpake a word unto him: for they ſaw that *his* grief was very great.

CHAP. III.

1. *Job curſeth the day of his birth.* 20. *He complaineth of life becauſe of his anguiſh.*

AFTER this Job opened his mouth, and curſed his day.

2 And Job ſpake, and ſaid,

3 Let the day periſh wherein I was born, and the night *in which* it was ſaid, There is a man-child conceived.

V. 11. *Eliphaz the Temanite, &c.*—Eliphaz was the grandſon of Eſau, and ſon of Teman, who dwelt in a city of the ſame name in Idumea, near the confines of Arabia deſerta. Bildad the Shuhite was deſcended from Shuah, the ſon of Abraham and Keturah. But who Zophar was, is uncertain.

V. 1. *After this opened Job his mouth*—Having ſat ſtill ſo many days, he breaks forth in paſſionate exclamations; amazing change! that he who had bleſſed God for his loſſes, and reproved his wife for her evil ſpeeches, ſhould now ſpeak ſo unadviſedly himſelf, but in all the bitterneſs of his affliction he does not curſe God, and thereby proves Satan a liar.

4 Let

4 Let that day be darkneſs; let not God regard it from above, neither let the light ſhine upon it.

5 Let darkneſs and the ſhadow of death ſtain it; let a cloud dwell upon it, let the blackneſs of the day terrify it.

6 *As for* that night, let darkneſs ſeize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be ſolitary, let no joyful voice come therein.

8 Let them curſe it that curſe the day, who are ready to raiſe up their mourning,

9 Let the ſtars of the twilight thereof be dark; let it look for light, but *have* none, neither let it ſee the dawning of the day:

10 Becauſe it ſhut not up the doors of my *mother's* womb, nor hid ſorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghoſt when I came out of the belly?

12 Why did the knees prevent me? or why the breaſt that I ſhould ſuck?

13 For now ſhould I have lien ſtill, and been quiet, I ſhould have ſlept: then had I been at reſt,

14 With kings and counſellors of the earth, which built deſolate places for themſelves;

15 Or with princes that had gold, who filled their houſes with ſilver:

16 Or as an hidden untimely birth I had not been; as infants *which* never ſaw light.

V. 12. *Why did the knees*—Why did the midwife or nurſe receive and lay me upon her knees? *Why the breaſts* prevent me from periſhing through hunger? Thus Job unthankfully deſpiſes theſe wonderful mercies of God towards poor helpleſs infants.

V. 14. *Built deſolate places*—Sepulchres, uſually built in unfrequented places, and where great men generally lie alone.

17 There

17 There the wicked ceaſe *from* troubling; and there the weary be at reſt.

18 *There* the priſoners reſt together; they hear not the voice of the oppreſſor.

19 The ſmall and great are there; and the ſervant *is* free from his maſter.

20 Wherefore is light given to him that is in miſery, and life unto the bitter *in* ſoul?

21 Which long for death, but it *cometh* not; and dig for it more than for hid treaſures;

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man whoſe way is hid, and whom God hath hedged in?

24 For my ſighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in ſafety, neither had I reſt, neither was I quiet, yet trouble came.

CHAP. IV.

1. *Eliphaz accuſes Job of hypocriſy.* 7. *Maintains that none but wicked men are afflicted.* 12. *Relates his fearful viſion.*

THEN Eliphaz the Temanite anſwered and ſaid,

2 *If* we aſſay to commune with thee, wilt

V. 17. *There the wicked ceaſe from troubling, &c.*—Unreaſonable and wicked men, can no more by their cruel and vexatious tyranny, diſtreſs and grieve their inferiors and dependants, but the oppreſſed and the oppreſſor ſleep in the common receptacle the grave, till God ſhall reward every man according to his deeds.

V. 2. *If we aſſay to commune with thee*—He ſpeaks with great modeſty, and joins his friends with him; but miſtaking the general method of God's dealing with mankind, he draws wrong concluſions, and inſtead of comforting, afflicts, and grieves the ſufferer.

thou

thou be grieved? but who can withhold himſelf from ſpeaking?

3 Behold, thou haſt inſtructed many, and thou haſt ſtrengthened the weak hands.

4 Thy words have upholden him that was falling, and thou haſt ſtrengthened the feeble knees.

5 But now it is come upon thee, and thou fainteſt; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightneſs of thy ways?

7 Remember, I pray thee, who *ever* periſhed being innocent? or where were the righteous cut off?

8 Even as I have ſeen, they that plow iniquity, and ſow wickedneſs, reap the ſame.

9 By the blaſt of God they periſh, and by the breath of his noſtrils are they conſumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion periſheth for lack of prey, and the ſtout lion's whelps are ſcattered abroad.

12 ¶ Now a thing was ſecretly brought to me, and mine ear received a little thereof.

V. 6. *Is not this thy fear*—We now plainly ſee what was the nature of *thy fear* of God, *thy confidence* in him, *the uprightneſs of thy ways*, *and thy hope* in God's mercy. Thy preſent carriage diſcovers that it was but mere talk and appearance.

V. 10. *The roaring of the lion*—Nor can they eſcape, even were they ſtrong as lions, yea as the ſtrongeſt and fierceſt of them. *Broken*—Which is true literally; the lions when taken having moſt commonly their teeth broken, as ancient and modern writers relate.

V. 12. *Now*—The following deſcription is one of the moſt awful and affecting that language is capable of giving. It is a night-piece, dreſſed in all the circumſtances of the deepeſt horror, and cannot be read without awakening emotions of awe and terror. *A thing*—Heb. *a word*, from God, a meſſage. *Secretly brought to me*—Heb. *was ſtolen*, or *brought by ſtealth into me*, privately and ſecretly, as the word of God uſed to come to the prophets. He does not pretend to have underſtood it fully; but ſomething of it he perceived.

13 In

13 In thoughts from the viſions of the night, when deep ſleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to ſhake.

15 Then a ſpirit paſſed before my face; the hair of my fleſh ſtood up:

16 It ſtood ſtill, but I could not diſcern the form thereof: an image *was* before mine eyes, *there was* ſilence, and I heard a voice, *ſaying*,

17 Shall mortal man be more juſt than God? ſhall a man be more pure than his Maker?

18 Behold, he put no truſt in his ſervants; and his angels he charged with folly:

19 How much leſs *in* them that dwell in houſes of clay, whoſe foundation *is* in the duſt, *which* are cruſhed before the moth?

20 They are deſtroyed from morning to evening: they periſh for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die, even without wiſdom.

CHAP. V.

1. *Eliphaz proceeds to ſhew that the end of the wicked is miſery:* 6. *That man is born to trouble;* 8. *That God ſhould be ſought to in affliction:* 17. *And the happy iſſue of God's correction.*

CALL now, if there be any that will anſwer thee; and to which of the ſaints wilt thou turn?

V. 13. *In thoughts from the viſions of the night*—Differed from *dreams* herein, that God imparted his mind to men in dreams when aſleep, but in *viſions*, when they were awake. And theſe *viſions* ſometimes happened by day, but moſt frequently by night.

V. 18. *His angels he charged with folly*—Without all doubt, this refers to thoſe angels who fooliſhly and wickedly fell from God.

V. 1. *Call now, if there be any that will anſwer thee*—Eliphaz having related the information he received from the viſion in the foregoing chapter, reſumes his former diſcourſe, and in defence of his argument, viz. that only wicked men are afflicted, refers Job to enquire even of angels and ſaints.

2 For

2 For wrath killeth the fooliſh man, and envy ſlayeth the ſilly one.

3 I have ſeen the fooliſh taking root: but ſuddenly I curſed his habitation.

4 His children are far from ſafety, and they are cruſhed in the gate, neither *is there* any to deliver *them*.

5 Whoſe harveſt the hungry eateth up, and taketh it even out of the thorns, and the robber ſwalloweth up their ſubſtance.

6 Although affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground:

7 Yet man is born unto trouble, as the ſparks fly upward.

8 I would ſeek unto God, and unto God would I commit my cauſe:

9 Which doth great things and unſearchable; marvellous things without number.

10 Who giveth rain upon the earth, and ſendeth water upon the fields;

11 To ſet up on high thoſe that be low; that thoſe which mourn may be exalted to ſafety.

12 He diſappointeth the devices of the crafty, ſo that their hands cannot perform *their* enterpriſe.

13 He taketh the wiſe in their own craftineſs: and the counſel of the froward is carried headlong.

V. 6. *Surely affliction cometh not forth of the duſt*—It ſprings not up by merely natural cauſes, but from God. *Eliphaz* here begins to change his voice, as if he would atone for the hard words he had ſpoken.

V. 13. *The counſel of the forward is carried headlong*—The froward, artful, and deſigning men, who uſe every poſſible artifice to accompliſh their baſe purpoſes, as wreſtlers, who wind and turn every way to gain the advantage of their opponent, but oftentimes miſcarry through their own raſhneſs.

14 They

14 They meet with darkneſs in the day-time, and grope in the noon-day as in the night.

15 But he ſaveth the poor from the ſword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity ſtoppeth her mouth.

17 ¶ Behold, happy *is* the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty:

18 For he maketh ſore, and bindeth up: he woundeth, and his hands make whole.

19 He ſhall deliver thee in ſix troubles; yea, in ſeven there ſhall no evil touch thee.

20 In famine he ſhall redeem thee from death: and in war, from the power of the ſword.

21 Thou ſhalt be hid from the ſcourge of the tongue, neither ſhalt thou be afraid of deſtruction when it cometh.

22 At deſtruction and famine thou ſhalt laugh: neither ſhalt thou be afraid of the beaſts of the earth.

23 For thou *ſhalt be* in league with the ſtones of the field: and the beaſts of the field ſhall be at peace with thee.

24 And thou ſhalt know that thy tabernacle *ſhall be* in peace; and thou ſhalt viſit thy habitation, and ſhalt not ſin.

25 Thou ſhalt know alſo that thy ſeed *ſhall be* great, and thine offspring as the graſs of the earth.

V. 22. *At deſtruction and famine thou ſhalt laugh*——With a laughter of joy and triumph, ariſing from a juſt ſecurity and confidence in God's watchful and gracious providence.

26 Thou

26 Thou ſhalt come to *thy* grave in a full age, like as a ſhock of corn cometh in his ſeaſon.

27 Lo this, we have ſearched it, ſo it *is:* hear it, and know thou *it* for thy good.

CHAP. VI.

1. *Job ſheweth that his complaints are not without cauſe.* 8. *He wiſheth for death.* 14. *He accuſeth his friends of unkindneſs.*

BUT Job anſwered and ſaid,

2 Oh, that my grief were throughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier than the ſand of the ſea: therefore my words are ſwallowed up.

4 For the arrows of the Almighty *are* within me, the poiſon whereof drinketh up my ſpirit: the terrors of God do ſet themſelves in array againſt me.

5 Doth the wild aſs bray when he hath graſs; or loweth the ox over his fodder?

6 Can that which is unſavoury be eaten without ſalt? or is there *any* taſte in the white of an egg?

7 The things *that* my ſoul refuſed to touch *are* as my ſorrowful meat.

V. 1. *But Job anſwered and ſaid*—Job, far from being convinced by the arguments of Eliphaz, juſtifies his complaint; which he ſtill continues to pour out in the moſt melancholy and affecting ſtrains; remonſtrating to the unkindneſs of his pretended friends who rather aggravate than relieve his affliction.

V. 4. *The terrors of God do ſet themſelves in array againſt me*—They are like a numerous army, who invade me on every ſide. This was the foreſt part of his calamity, wherein he was an eminent type of Chriſt, who complained moſt of the ſufferings of his ſoul. *Now is my ſoul troubled. My ſoul is exceeding ſorrowful. My God, my God, why haſt thou forſaken me?* Indeed trouble of mind is the foreſt trouble. *A wounded ſpirit who can bear.*

8 ¶ O that I might have my requeſt: and that God would grant *me* the thing that I long for!

9 Even that it would pleaſe God to deſtroy me; that he would let looſe his hand, and cut me off;

10 Then ſhould I yet have comfort, yea, I would harden myſelf in ſorrow: let him not ſpare; for I have not concealed the words of the Holy One.

11 What *is* my ſtrength, that I ſhould hope? and what *is* mine end, that I ſhould prolong my life?

12 *Is* my ſtrength the ſtrength of ſtones? or *is* my fleſh of braſs?

13 *Is* not my help in me? and is wiſdom driven quite from me?

14 ¶ To him that is afflicted pity *ſhould be ſhewed* from his friend; but he forſaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the ſtream of brooks they paſs away;

16 Which are blackiſh by reaſon of the ice, *and* wherein the ſnow is hid:

17 What time they wax warm, they vaniſh: when it is hot, they are conſumed out of their place.

18 The paths of their way are turned aſide; they go to nothing, and periſh.

V. 11. *That I ſhould prolong my life*—So often and ſo paſſionately as Job deſires death, yet we do not find that he attempted to put a period to his own life. Such a thought ſhould be held in the utmoſt abhorence by every one who regards the law of God and nature.

V. 14. *To him that is afflicted*—Heb. *to him that is melted* or *diſſolved with afflictions.*

V. 15. *My brethren have dealt deceitfully* — Or friends; for though Eliphaz only had ſpoken, the other two ſhewed their approbation of his diſcourſe.

19 The

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded becauſe they had hoped; they came thither, and were aſhamed.

21 For now ye are nothing; ye ſee *my* caſting down, and are afraid.

22 Did I ſay, Bring unto me? or give a reward for me of your ſubſtance?

23 Or deliver me from the enemy's hand? or redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the ſpeeches of one that is deſperate, which *are* as wind?

27 Yea, ye overwhelm, the fatherleſs, and ye dig *a pit* for your friend,

28 Now therefore be content, look upon me; for *it is* evident unto you, if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteouſneſs *is* in it.

30 Is there iniquity in my tongue? cannot my taſte diſcern preverſe things?

V. 19. *Tema looked, the companies of Sheba waited for them*—The ſimile is beautiful, as this place and Sheba were both parts of the hot and dry country of Arabia, in which waters were very ſcarce, and therefore deſirable, eſpecially to travellers. Men did not there travel ſingly, as we do, but in companies for their ſecurity againſt wild beaſts and robbers.

CHAP.

CHAP. VII.

1. *Job bemoaning himſelf, excuſeth his deſire of death.*
17. *He expoſtulates with God for ſo ſeverely viſiting him.*

IS *there* not an appointed time to man upon earth? *are not* his days alſo like the days of an hireling?

2 As a ſervant earneſtly deſireth the ſhadow, and as an hireling looketh for *the reward of* his work:

3 So am I made to poſſeſs months of vanity, and weariſome nights are appointed to me.

4 When I lie down, I ſay, when ſhall I ariſe, and the night be gone? and I am full of toſſings to and fro unto the dawning of the day.

5 My fleſh is clothed with worms and clods of duſt; my ſkin is broken, and become loathſome.

6 My days are ſwifter than a weaver's ſhuttle, and are ſpent without hope.

7 O remember that my life *is* wind: mine eye ſhall no more ſee good,

8 The eye of him that hath ſeen me, ſhall ſee me no *more:* thine eyes *are* upon me, and I *am* not.

9 *As* the cloud is conſumed, and vaniſheth away: ſo he that goeth down to the grave ſhall come up no *more.*

V. 1. *Is there not an appointed time to man*—Job is here excuſing what he cannot juſtify, his paſſionate longing for death, enforcing his arguments by various reaſonings, from the condition of man in general, and from his own preſent ſituation and affliction. *The days of an hireling*—Whoſe time is ſhort, being but a few years, or days, whoſe condition is full of toil and hardſhip, a perpetual conflict with trouble and misfortunes.

V. 7. *O remember*—He here turns his ſpeech to God. Perhaps obſerving, that his friends grew weary of hearing it.

V. 9. *Shall come up no more*—Never until the general reſurrection, of which he had a firm confidence when he afterwards ſaid, *I know that my Redeemer liveth, whom I ſhall ſee for myſelf and not another.*

10 He

10 He ſhall return no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not refrain my mouth; I will ſpeak in the anguiſh of my ſpirit; I will complain in the bitterneſs of my ſoul.

12 *Am* I a ſea, or a whale, that thou ſetteſt a watch over me?

13 When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint;

14 Then thou ſcareſt me with dreams, and terrifieſt me through viſions:

15 So that my ſoul chooſeth ſtrangling, *and* death, rather than my life.

16 I loath *it*; I would not live always: let me alone; for my days *are* vanity.

17 ¶ What *is* man, that thou ſhouldeſt magnify him? and that thou ſhouldeſt ſet thine heart upon him?

18 And *that* thou ſhouldeſt viſit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I ſwallow down my ſpittle?

20 I have ſinned; what ſhall I do unto thee, O thou Preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to myſelf?

21 And why doſt thou not pardon my tranſgreſſion, and take away mine iniquity? for now

V. 15. *Chooſeth ſtrangling*—The Hebrew properly ſignifies *ſtifling*. Strangling was a kind of death among the Jews for capital offences; and when the Romans conquered the Jews they ſubſtituted crucifying inſtead of it.

V. 20. *O thou preſerver of men*—How ſhall I give thee ſatisfaction for the many offences I have committed againſt thee, O thou watchful father of the human race? It ſhould have been rendered, *O thou obſerver of men.*

ſhall

ſhall I ſleep in the duſt; and thou ſhalt ſeek me in the morning, but I *ſhall* not *be*.

CHAP. VIII.

1. *Bildad ſhews Gods juſtice in dealing with men according to their works.* 8. *He appeals to antiquity to prove the deſtruction of the wicked.* 20. *He applies his argument to the caſe of Job.*

THEN anſwered Bildad the Shuhite, and ſaid,
2 How long wilt thou ſpeak theſe *things?* and *how long ſhall* the words of thy mouth *be like* a ſtrong wind?
3 Doth God pervert judgment? or doth the Almighty pervert juſtice?
4 If thy children have ſinned againſt him, and he have caſt them away for their tranſgreſſion;
5 If thou wouldeſt ſeek unto God betimes, and make thy ſupplication to the Almighty;
6 If thou *wert* pure and upright: ſurely now he would awake for thee, and make the habitation of thy righteouſneſs proſperous.
7 Though thy beginning was ſmall, yet thy latter end ſhould greatly increaſe.
8 ¶ For enquire, I pray thee, of the former age, and prepare thyſelf to the ſearch of their fathers:
9 For we *are but of* yeſterday, and know nothing, becauſe our days upon earth *are* a ſhadow.

V. 1. *Then anſwered Bildad the Shuhite*—Job's apologies having no weight with his friends, Bildad takes up the argument, enforcing what Eliphaz had advanced, namely, that good men proſper, and although wicked men floriſh for a ſeaſon, yet they are rooted up at laſt; he continues the diſpute immediately, even as ſudden, as the meſſengers brought tidings of Jobs misfortunes.

V. 3. *Doth God pervert judgment?* Heb. *The mighty God*, as this word ſignifies, *the Almighty*, or *Allſufficient God*, as the next name of God implies. Theſe names are emphatically uſed, to prove that God cannot deal unjuſtly or falſely with men.

10 Shall

10 Shall not they teach thee, *and* tell thee, aud utter words out of their heart?

11 Can the ruſh grow up without mire? can the flag grow without water?

12 Whilſt it *is* yet in his greenneſs, *and* not cut down, it withereth before any other herb.

13 So *are* the paths of all that forget God, and the hypocrite's hope ſhall periſh:

14 Whoſe hope ſhall be cut off, and whoſe truſt *ſhall be* a ſpider's web.

15 He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure.

16 He *is* green before the ſun, and his branch ſhooteth forth in his garden.

17 His roots are wrapped about the heap, *and* he ſeeth the place of ſtones.

18 If he deſtroy him from his place, then *it* ſhall deny him. *ſaying*, I have not ſeen thee.

19 Behold, this *is* the joy of his way, and out of the earth ſhall others grow.

20 ¶ Behold, God will not caſt away a perfect *man*, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee ſhall be clothed with ſhame; and the dwelling-place of the wicked ſhall come to nought.

V. 12. *Whilſt it is yet in his greenneſs*—Whereby it promiſes long continuance. Though no man cut it down, it withers of itſelf, ſooner than other herbs, ſo will the wealth of wicked men, though God ſuffer them to proſper for a time.

V. 20. *Behold, God*—God who *will not help the evil doer, will not caſt away* a good man, though he may be caſt down. Yet it may be, he will not be lifted up in this world: and therefore Bildad could not infer, that if Job was not reſtored to temporal proſperity, he was not a good man.

CHAP.

CHAP. IX.

1. *Job acknowledging God's juſtice, ſheweth there is no contending with him.* 14. *Diſclaimeth all thought of juſtifying himſelf,* 20. *but inſiſteth that a man's innocence is not to be judged by the afflictions of this life.*

THEN Job anſwered and ſaid,

2 I know *it is* ſo of a truth: but how ſhould man be juſt with God?

3 If he will contend with him, he cannot anſwer him one of a thouſand.

4 *He is* wiſe in heart, and mighty in ſtrength: who hath hardened *himſelf* againſt him, and hath proſpered?

5 Which removeth the mountains and they know not: which overturneth them in his anger.

6 Which ſhaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the ſun, and it riſeth not; and ſealeth up the ſtars.

8 Which alone ſpreadeth out the heavens, and treadeth upon the waves of the ſea.

9 Which maketh Arcturus, Orion, and Pleiades. and the chambers of the ſouth.

V. 3. *He cannot anſwer him one of a thouſand*—This paſſage is ſuppoſed by a very learned author to mean, Job ſtrongly profeſſing his belief of a mediator and interceſſor. *If he will contend with him, ſhall not* he who is called by way of eminent diſtinction *one among a thouſand, anſwer him,* and plead the cauſe in behalf of mankind?

V. 4. *Who hath hardened himſelf againſt him*—Obſtinately contended with him. The devil promiſed himſelf that Job in the day of his affliction, would curſe and ſpeak ill of God. But inſtead of that he ſets himſelf to honour God, and ſpeak highly of him. As ill pained as he is, when he has occaſion to mention the wiſdom and power of God, he forgets his complaints, and expatiates with a flood of eloquence on that glorious ſubject.

V. 9. *Who maketh Arcturus, Orion, and Pleiades* — Diſpoſeth them, governeth their riſing and ſetting, and all their influences. *Arcturus* is a northern conſtellation, near that called the Bear. *Orion* is a more ſoutherly conſtellation, that riſes to us in December. The *Pleiades* is a conſtellation not far from *Orion*, which we call the ſeven ſtars.

10 Which

10 Which doeth great things paſt finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I ſee *him* not: he paſſeth on alſo, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will ſay unto him, What doeſt thou?

13 *If* God will not withdraw his anger, the proud helpers do ſtoop under him.

14 How much leſs ſhall I anſwer him, *and* chooſe out my words *to reaſon* with him?

15 Whom, though I were righteous, *yet* would I not anſwer, *but* I would make ſupplication to my judge.

16 If I had called, and he had anſwered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempeſt, and multiplieth my wounds without cauſe.

18 He will not ſuffer me to take my breath, but filleth me with bitterneſs.

19 If *I ſpeak* of ſtrength, lo, *he is* ſtrong; and if of judgment, who ſhall ſet me a time *to plead?*

20 If I juſtify myſelf, mine own mouth ſhall condemn me: *If I ſay*, I *am* perfect, it ſhall alſo prove me perverſe.

21 *Though* I *were* perfect, *yet* would I not know my ſoul; I would deſpiſe my life.

22 ¶ This *is* one *thing*, therefore I ſaid *it*, he deſtroyeth the perfect and the wicked.

V. 22. *He deſtroyeth the perfect and the wicked* — I perſiſt in what I at firſt affirmed, that in this world, the innocent, ſuffer equally with the guilty: and in this I diſſent from you.

23 If the ſcourge ſlay ſuddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof: if not, where, *and* who *is* he?

25 Now my days are ſwifter than a poſt: they flee away, they ſee no good.

26 They are paſſed away as the ſwift ſhips; as the eagle *that* haſteth to the prey.

27 If I ſay, I will forget my complaint, I will leave off my heavineſs, and comfort *myſelf*.

28 I am afraid of all my ſorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I waſh myſelf with ſnow-water, and make my hands never ſo clean;

31 Yet ſhalt thou plunge me in the ditch, and mine own cloaths ſhall abhor me.

32 For *he is* not a man, as I *am*, *that* I ſhould anſwer him, *and* we ſhould come together in judgment.

33 Neither is there any days-man betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me; and let not his fear terrify me:

35 *Then* would I ſpeak, and not fear him: but *it is* not ſo with me.

V. 33. *Neither is their any days-man betwixt us* — Or, Umpire. *Lay his hand*—Order and govern us in pleading; and oblige us to ſtand to his deciſion. Our Lord Jeſus is now the bleſſed days-man, who has mediated between heaven and earth, has *laid his hand upon* us both: to him the father hath committed all judgment. But this was not made ſo clear then, as it is now by the goſpel, which leaves no room for ſuch a complaint as this.

CHAP.

CHAP. X.

1. *Embittered by his ſufferings Job expoſtulateth with God.* 18. *He complains of life, and prayeth for a little reſpite before death.*

MY ſoul is weary of my life: I will leave my complaint upon myſelf; I will ſpeak in the bitterneſs of my ſoul.

2 I will ſay unto God, Do not condemn me; ſhew me wherefore thou contendeſt with me.

3 *Is it* good unto thee that thou ſhouldeſt oppreſs? that thou ſhouldeſt deſpiſe the work of thine hands? and ſhine upon the counſel of the wicked?

4 Haſt thou eyes of fleſh? or ſeeſt thou as man ſeeth?

5 *Are* thy days as the days of man? *are* thy years as man's days?

6 That thou enquireſt after mine iniquity, and ſearcheſt after my ſin?

7 Thou knoweſt that I am not wicked; and *there is* none that can deliver out of thine hand.

8 Thine hands have made me and faſhioned me together round about; yet thou doſt deſtroy me.

9 Remember, I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me into duſt again?

10 Haſt thou not poured me out as milk, and curdled me like cheeſe?

11 Thou haſt clothed me with ſkin and fleſh, and haſt fenced me with bones and ſinews.

V. 3. *Is it good unto thee that thou ſhouldeſt oppreſs?*—Doſt thou take any pleaſure in it? Far be it from Job, to think that God did him wrong. But he is at a loſs to reconcile his providences with his juſtice. And ſo other good men have often been, and will be, until *the day ſhall declare it.*

12 Thou

12 Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit.

13 And theſe *things* haſt thou hid in thine heart: I know that *this is* with thee.

14 If I ſin, then thou markeſt me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, wo unto me! and *if* I be righteous, *yet* will I not lift up my head: *I am* full of confuſion; therefore ſee thou mine affliction:

16 For it increaſeth: thou hunteſt me as a fierce lion; and again thou ſheweſt thyſelf marvellous upon me.

17 Thou reneweſt thy witneſſes againſt me, and increaſeſt thine indignation upon me; changes and war *are* againſt me.

18 ¶ Wherefore then haſt thou brought me forth out of the womb? O that I had given up the ghoſt, and no eye had ſeen me!

19 I ſhould have been as though I had not been, I ſhould have been carried from the womb to the grave.

20 *Are* not my days few? ceaſe *then, and* let me alone, that I may take comfort a little;

21 Before I go *whence* I ſhall not return, *even* to the land of darkneſs, and the ſhadow of death;

22 A land of darkneſs, as darkneſs *itſelf; and* of the ſhadow of death, without any order, and *where* the light *is* as darkneſs.

V. 22. *Land of darkneſs, as darkneſs itſelf*—The LXX, read, *into a land of everlaſting darkneſs, where there is no light, nor beholding the life of mortals.*

CHAP.

CHAP. XI.

1. *Zophar ſharply reproveth Job.* 7. *He ſheweth that the counſels of God are unſearchable,* 13. *and the bleſſings given to true repentance.*

THEN anſwered Zophar the Naamathite, and ſaid,

2 Should not the multitude of words be anſwered? and ſhould a man full of talk be juſtified?

3 Should thy lies make men hold their peace? and when thou mockeſt, ſhall no man make thee aſhamed?

4 For thou haſt ſaid, My doctrine *is* pure, and I am clean in thine eyes.

5 But, O that God would ſpeak, and open his lips againſt thee;

6 And that he would ſhew thee the ſecrets of wiſdom, that *they are* double to that which is! know therefore that God exacteth of thee *leſs* than thine iniquity *deſerveth*,

7 ¶ Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection?

8 *It is* as high as heaven; what canſt thou do? deeper than hell; what canſt thou know?

9 The meaſure thereof *is* longer than the earth, and broader than the ſea.

V. 1. *Then anſwered Zophar the Naamathite*—Here Job's third friend (Zophar the Naamathite) began to ſpeak with no ſmall degree of acrimony, ſee ver. 3 &c. Eliphaz began modeſtly: Bildad a little roughly, but Zophar ſeems to fall on him without mercy.

V. 2. *Should not the multitude of words be anſwered?*—Sometimes they ſhould not. Silence is the beſt confutation of impertinence, and puts the greateſt contempt upon it.

V. 4. *I am clean in thine eyes*—I am innocent before God; I have not ſinned either by my former actions, or by my preſent expreſſions. But Zophar perverts Job's words, for he did not deny that he was a ſinner, but only that he was an hypocrite.

10 If

10 If he cut off, and ſhut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he ſeeth wickedneſs alſo; will he not then conſider *it?*

12 For vain man would be wiſe, though man be born *like* a wild aſs's colt.

13 ¶ If thou prepare thine heart, and ſtretch out thine hands towards him?

14 If iniquity *be* in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacles.

15 For then ſhalt thou lift up thy face without ſpot; yea, thou ſhalt be ſtedfaſt, and ſhalt not fear:

16 Becauſe thou ſhalt forget *thy* miſery, *and* remember *it* as waters *that* paſs away:

17 And *thine* age ſhall be clearer than the noon-day: thou ſhalt ſhine forth, thou ſhalt be as the morning.

18 And thou ſhalt be ſecure, becauſe there is hope; yea, thou ſhalt dig *about thee, and* thou ſhalt take thy reſt in ſafety.

19 Alſo thou ſhalt lie down, and none ſhall make *thee* afraid; yea, many ſhall make ſuit unto thee.

20 But the eyes of the wicked ſhall fail, and they ſhall not eſcape, and their hope *ſhall be as* the giving up of the ghoſt.

CHAP. XII.

1. *Job blames his friends for their arrogant pretenſions to ſuperior knowledge:* 6. *He ſheweth that wicked men often proſper:* 13. *And acknowledgeth the divine wiſdom and power.*

AND

AND Job anſwered and ſaid,
2 No doubt but ye *are* the people, and wiſdom ſhall die with you.
3 But I have underſtanding as well as you; I *am* not inferior to you: yea, who knoweth not ſuch things as theſe?
4 I am *as* one mocked of his neighbour, who calleth upon God, and he anſwereth him: the juſt upright *man is* laughed to ſcorn.
5 He that is ready to ſlip with *his* feet, *is as* a lamp deſpiſed in the thought of him that is at eaſe.
6 ¶ The tabernacles of robbers proſper, and they that provoke God are ſecure: into whoſe hand God bringeth *abundantly*.
7 But aſk now the beaſts, and they ſhall teach thee; and the fowls of the air, and they ſhall tell thee:
8 Or ſpeak to the earth, and it ſhall teach thee: and the fiſhes of the ſea ſhall declare unto thee.
9 Who knoweth not in all theſe, that the hand of the LORD hath wrought this?
10 In whoſe hand *is* the ſoul of every living thing, and the breath of all mankind.
11 Doth not the ear try words? and the mouth taſte his meat?
12 With the ancient *is* wiſdom; and in length of days, underſtanding.

V. 1. *And Job anſwered, and ſaid*—Here Job ſpeaks ſarcaſtically.

V. 2. *No doubt but ye are the people*—You have engroſſed all the reaſon of mankind; and each of you has as much wiſdom as an whole people put together.

V. 9. *LORD*—This is the only time that we meet with the name Jehovah in all the diſcourſes between Job and his three friends. For God in that age was more known by the name of Shaddai, which ſignifies, the Almighty.

13 With

13 With him *is* wiſdom and ſtrength, he hath counſel and underſtanding.

14 Behold, he breaketh down, and it cannot be built again: he ſhutteth up a man, and there can be no opening.

15 Behold, he with-holdeth the waters, and they dry up: alſo he ſendeth them out, and they overturn the earth.

16 With him *is* ſtrength and wiſdom: the deceived and the deceiver *are* his.

17 He leadeth counſellors away ſpoiled, and maketh the judges fools.

18 He looſeth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away ſpoiled, and overthroweth the mighty,

20 He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged.

21 He poureth contempt upon princes, and weakeneth the ſtrength of the mighty.

22 He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death.

23 He increaſeth the nations, and deſtroyeth them; he enlargeth the nations, and ſtraiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and cauſeth them to wander in a wilderneſs *where there is* no way.

25 They grope in the dark without light, and he maketh them to ſtagger like *a* drunken *man*.

V. 18. *He looſeth the bond of kings, &c.* — He ſtrippeth kings of their royal ornaments, and bindeth them in chains as with a girdle.

CHAP.

CHAP. XIII.

1. *Job reproveth his friends for their falſe reaſoning.* 15. *Profeſſeth his confidence in God.* 20. *Intreateth to know his ſins and the cauſe of his affliction.*

LO, mine eye hath ſeen all *this*, mine ear hath heard and underſtood it.

2 What ye know, *the ſame* do I know alſo: I *am* not inferior unto you.

3 Surely I would ſpeak to the Almighty, and I deſire to reaſon with God.

4 But ye *are* forgers of lies, ye *are* all phyſicians of no value.

5 O that ye would altogether hold your peace, and it ſhould be your wiſdom.

6 Hear now my reaſoning, and hearken to the pleadings of my lips.

7 Will ye ſpeak wickedly for God? and talk deceitfully for him?

8 Will ye accept his perſon? will ye contend for God?

9 Is it good that he ſhould ſearch you out? or as one man mocketh another, do ye *ſo* mock him?

10 He will ſurely reprove you, if ye do ſecretly accept perſons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto aſhes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may ſpeak, and let come on me what *will*.

V. 4. *Phyſicians of no value*—Your concluſions are falſe, and like unſkilfull phyſicians, you exaſperate the diſeaſe you cannot cure.

14 Wherefore do I take my fleſh in my teeth, and put my life in mine hand?

15 ¶ Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him.

16 He alſo *ſhall be* my ſalvation: for an hypocrite ſhall not come before him.

17 Hear diligently my ſpeech, and my declaration with your ears.

18 Behold now, I have ordered *my* cauſe; I know that I ſhall be juſtified.

19 Who *is* he *that* will plead with me? for now, If I hold my tongue, I ſhall give up the ghoſt.

20 ¶ Only do not two *things*, unto me: then will I not hide myſelf from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me.

23 How many *are* mine iniquities and ſins? make me to know my tranſgreſſion and my ſin.

24 Wherefore hideſt thou thy face, and holdeſt me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?

26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth.

27 Thou putteſt my feet alſo in the ſtocks,

V. 22. *Then call thou, and I will anſwer*—This propoſal ſavoured of ſelf-confidence, and of irreverence towards God; for which, and the like ſpeeches, he is reproved by God, chap. xxxviii. 2, 3. xl. 2.

and

and lookeſt narrowly unto all my paths; thou ſetteſt a print upon the heels of my feet.

28 And he, as a rotten thing, conſumeth, as a garment that is moth-eaten.

CHAP. XIV.

1. *Job entreateth God for favour, by the ſhortneſs of life, and certainty of death:* 13. *He wiſheth for a place of ſhelter, where to wait his appointed change.*

MAN *that is* born of a woman *is* of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down; he fleeth alſo as a ſhadow, and continueth not.

3 And doſt thou open thine eyes upon ſuch an one, and bringeſt me into judgment with thee?

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou haſt appointed his bounds that he cannot paſs:

6 Turn from him that he may reſt, till he ſhall accompliſh, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.

8 Though the root thereof wax old in the earth, and the ſtock thereof die in the ground;

9 *Yet* through the ſcent of water it will bud, and bring forth boughs like a plant.

V. 4. *Who can bring a clean thing out of an unclean?*—No man. This is the prerogative of thy grace, which therefore I humbly implore.

10 But

10 But man dieth and waſteth away: yea, man giveth up the ghoſt, and where *is* he?

11 *As* the waters fail from the ſea, and the flood decayeth and drieth up.

12 So man lieth down, and riſeth not till the heavens *be* no more, they ſhall not awake, nor be raiſed out of their ſleep.

13 ¶ O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret until thy wrath be paſt, that thou wouldeſt appoint me a ſet time, and remember me;

14 If a man die, ſhall he live *again?* all the days of my appointed time will I wait, till my change come.

15 Thou ſhalt call, and I will anſwer thee: thou wilt have a deſire to the work of thine hands.

16 For now thou numbereſt my ſteps, doſt thou not watch over my ſin?

17 My tranſgreſſion *is* ſealed up in a bag, and thou ſeweſt up mine iniquity.

18 And ſurely the mountain falling cometh to nought, and the rock is removed out of his place:

19 The waters wear the ſtones; thou waſheſt

V. 10. *But man dieth*—Two words are here uſed for man. *Geber, a mighty man*, though mighty, dies. *Adam, a man of earth*, returns to it. Before death he is dying daily, continually *waſting* away. In death, he *giveth up the ghoſt*, the ſpirit returns to God that gave it. After death, *where is he?* Not where he was: his place knows him no more. But is he no where? Yes, he is gone to the world of ſpirits, gone into eternity, gone, never to return to this world!

V. 14. *If a man die, ſhall he live again?*—He ſhall not in this world. Therefore I will patiently wait 'till that change comes, which will put a period to my calamities.

V. 17. *My tranſgreſſion is ſealed up in a bag*—As writings or other choice things, that they may all be brought forth upon occaſion, and not one of them forgotten.

away

away the things which grow *out* of the duſt of the earth; and thou deſtroyeſt the hope of man.

20 Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.

21 His ſons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

CHAP. XV.

1. *Eliphaz reproveth Job of impiety in juſtifying himſelf.*
17. *He proves from tradition the diſquietude of wicked men.*

THEN anſwered Eliphaz the Temanite, and ſaid,

2 Should a wiſe man utter vain knowledge, and fill his belly with the eaſt wind?

3 Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?

4 Yea, thou caſteth off fear, and reſtraineſt prayer before God.

5 For thy mouth uttereth thine iniquity, and thou chooſeſt the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips teſtify againſt thee.

7 *Art* thou the firſt man *that* was born? or waſt thou made before the hills?

V. 1. *Then anſwered Eliphaz* — Eliphaz ſtimulated with anger, at the ſlighting manner with which Job had treated their ſpeeches, renews the diſpute with more eagerneſs and violence than before; but urges no more than what he at firſt aſſerted, namely, that the wicked only are puniſhed by God with ſuch calamities as had fallen upon Job.

V. 4. *Thou caſteſt off fear*—Heb. *thou makes void fear*; the fear of God, piety and religion, by thy unworthy ſpeeches of God. *And reſtraineth prayer*—Thou doſt by thy words and principles, as far as in thee lies, baniſh prayer out of the world

8 Haſt

8 Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdom to thyſelf?

9 What knoweſt thou that we know not: *what* underſtandeſt thou which *is* not in us?

10 With us *are* both the grey-headed and very aged men much elder than thy father.

11 *Are* the conſolations of God ſmall with thee? is there any ſecret thing with thee?

12 Why doth thine heart carry thee away? and what do thine eyes wink at,

13 That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth?

14 What *is* man, that he ſhould be clean? and *he which is* born of a woman, that he ſhould be righteous?

15 Behold, he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 ¶ I will ſhew thee, hear me, and that *which* I have ſeen, I will declare,

18 Which wiſe men have told from their fathers, and have not hid *it:*

19 Unto whom alone the earth was given, and no ſtranger paſſed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppreſſor.

V. 13. *That thou turneſt thy ſpirit againſt God*—Eliphaz here does in effect give the cauſe on Satan's ſide, and affirms that Job had done as he ſaid he would, *curſe God to his face.*

V. 19. *No ſtranger paſſed among them*—No perſon of a ſtrange nation and diſpoſition, or religion, paſſed through their land, ſo as to diſturb or ſpoil them, as the Sabeans and Chaldeans did thee.

21 A dreadful

21 A dreadful ſound *is* in his ears: in proſperity the deſtroyer ſhall come upon him.

22 He believeth not that he ſhall return out of darkneſs, and he is waited for of the ſword.

23 He wandereth abroad for bread, *ſaying*, Where *is it?* he knoweth that the day of darkneſs is ready at his hand.

24 Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a king ready to the battle.

25 For he ſtretched out his hand againſt God, and ſtrengthened himſelf againſt the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick boſſes of his bucklers:

27 Becauſe he covereth his face with his fatneſs, and maketh collops of fat on *his* flanks.

28 And he dwelleth in deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps.

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof upon the earth.

30 He ſhall not depart out of darkneſs, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.

31 Let not him that is deceived truſt in vanity? for vanity ſhall be his recompence.

32 It ſhall be accompliſhed before his time, and his branch ſhall not be green.

33 He ſhall ſhake off his unripe grape as the

V. 22. *He believeth not that he ſhall return, &c.*—When he lieth down in the evening, he expects to periſh before morning; his fancy frequently ſuggeſting to him, that his couch is ſurrounded with drawn ſwords, and other inſtruments of death.

vine

vine, and ſhall caſt off his flower as the olive.

34 For the congregation of hypocrites *ſhall be* deſolate, and fire ſhall conſume the tabernacles of bribery.

35 They conceive miſchief, and bring forth vanity, and their belly prepareth deceit.

CHAP. XVI.

1. *Job accuſeth his friends of inhumanity towards him.* 7. *Pathetically deſcribeth his unhappy caſe.* 17. *Proteſting his innocence, and appeals to God.*

THEN Job anſwered and ſaid,

2 I have heard many ſuch things: miſerable comforters *are* ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou anſwereſt?

4 I alſo could ſpeak as ye *do:* if your ſoul were in my ſoul's ſtead, I could heap up words againſt you, and ſhake mine head at you.

5 *But* I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage *your grief.*

6 Though I ſpeak, my grief is not aſſwaged: and *though* I forbear, what am I eaſed?

7 ¶ But now he hath made me weary, thou haſt made deſolate all my company.

8 And thou haſt filled me with wrinkles, *which* is a witneſs *againſt me:* and my leanneſs riſing up in me, beareth witneſs to my face.

9 He teareth *me* in his wrath, who hateth me:

V. 35. *Their belly prepareth deceit*—The ſeptuagint reads, *He ſhall feel torture in his belly; diſappointments ſhall happen to him: in his belly he ſhall have pain.*

V. 7. *Thou haſt made deſolate all my company*—Haſt turned my ſociety into deſolation, by deſtroying my children and ſervants, and not leaving me a friend to comfort me.

me: he gnaſheth upon me with his teeth; mine enemy ſharpeneth his eyes upon me.

10 They have gaped upon me with their mouth, they have ſmitten me upon the cheek reproachfully, they have gathered themſelves together againſt me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at eaſe, but he hath broken me aſunder: he hath alſo taken *me* by my neck, and ſhaken me to pieces, and ſet me up for his mark.

13 His archers compaſs me round about, he cleaveth my reins aſunder, and doth not ſpare, he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have ſewed ſackcloth upon my ſkin, and defiled my horn in the duſt.

16 My face is foul with weeping, and on my eye-lids *is* the ſhadow of death:

17 ¶ Not for *any* injuſtice in mine hands: alſo my prayer *is* pure.

18 O earth cover not thou my blood, and let my cry have no place.

19 Alſo now, behold, my witneſs *is* in heaven, and my record *is* on high.

20 My friends ſcorn me: *but* mine eye poureth out *tears* unto God.

V. 10. *They have gaped upon me with their mouth*—In all this Job was a type of Chriſt. Theſe very expreſſions are uſed in the predictions of his ſufferings, *Pſal.* xxii. 13. *They gaped upon me with their mouths*, and *Mic.* v. 1. *They ſhall ſmite the judge of Iſrael upon the cheek.*

V. 15. *I have ſewed, &c.*—So far am I from *ſtretching out my hands againſt God.* chap. xv. 25. that I have humbled myſelf deeply under his hand.

21 O that one might plead for a man with God, as a man *pleadeth* for his neighbour!

22 When a few years are come, then I ſhall go the way *whence* I ſhall not return.

CHAP. XVII.

1. *Job bemoaneth himſelf, but encourageth the righteous.*
11. *His hope is no longer in life but in death.*

MY breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a ſurety with thee; who *is* he *that* will ſtrike hands with me?

4 For thou haſt hid their heart from underſtanding: therefore ſhalt thou not exalt *them*.

5 He that ſpeaketh flattery to *his* friends, even the eyes of his children ſhall fail.

6 He hath made me alſo a by-word of the people, and aforetime I was as a tabret.

7 Mine eye alſo is dim by reaſon of ſorrow, and all my members *are* as a ſhadow.

8 Upright *men* ſhall be aſtoniſhed at this, and the innocent ſhall ſtir up himſelf againſt the hypocrite.

9 The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger.

10 But as for you all, do ye return, and come now: for I cannot find *one* wiſe *man* among you.

V. 1. *My breath is corrupt, &c.*— My vital ſpirits are ſpent, the lamp of life gives but a glimmering and dying flame, juſt ſufficient to render viſible the graves, which on every ſide are ready to receive me.

V. 6. *Aforetime I was as a tabret*— The delight and darling of the people, and the ſubject of their praiſe; but now I am a proverb of reproach, and it is the common paſtime to talk of my calamities.

11 My

11 ¶ My days are paſt, my purpoſes are broken off, *even* the thoughts of my heart.

12 They change the night into day: the light *is* ſhort, becauſe of darkneſs.

13 If I wait, the grave *is* mine houſe: I have made my bed in the darkneſs.

14 I have ſaid to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my ſiſter.

15 And where *is* now my hope? as for my hope, who ſhall ſee it?

16 They ſhall go down to the bars of the pit, when *our* reſt together *is* in the duſt.

CHAP. XVIII.

1. *Bildad reproveth Job of preſumption and impatience.*
5. *The calamities of the wicked.*

THEN anſwered Bildad the Shuhite, and ſaid,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will ſpeak.

3 Wherefore are we counted as beaſts, *and* reputed vile in your ſight.

4 He teareth himſelf in his anger: ſhall the earth be forſaken for thee? and ſhall the rock be removed out of his place?

5 ¶ Yea, the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine.

6 The light ſhall be dark in his tabernacle, and his candle ſhall be put out with him.

V. 2. *Ye*—Thou, O Job; of whom he ſpeaks here, as alſo ver. 3. in the plural number, as was a common idioiſm of the Eaſtern language, to ſpeak thus of one perſon, eſpecially where he was one of eminency.

7 The

7 The ſteps of his ſtrength ſhall be ſtraitened, and his own counſel ſhall caſt him down.

8 For he is caſt into a net by his own feet, and he walketh upon a ſnare.

9 The gin ſhall take *him* by the heel, *and* the robber ſhall prevail againſt him.

10 The ſnare is laid for him in the ground, and a trap for him in the way.

11 Terrors ſhall make him afraid on every ſide, and ſhall drive him to his feet.

12 His ſtrength ſhall be hunger-bitten, and deſtruction *ſhall be* ready at his ſide.

13 It ſhall devour the ſtrength of his ſkin: *even* the firſt-born of death ſhall devour his ſtrength.

14 His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the king of terrors.

15 It ſhall dwell in his tabernacle, becauſe *it is* none of his: brimſtone ſhall be ſcattered upon his habitation.

16 His roots ſhall be dried up beneath, and above ſhall his branch be cut off.

17 His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet.

18 He ſhall be driven from light into darkneſs, and chaſed out of the world.

V. 7. *The ſteps of his ſtrength*—His ſtrong ſteps, by a vulgar hebraiſm: his attempts and actions; ſuch of them as ſeem to be contrived with greateſt ſtrength of underſtanding, and carried on with greateſt reſolution.

V. 13. *The firſt-born of death*—A terrible kind of death. The *firſt-born* was the chief of his brethren, and therefore this title is given to things eminent in their kind.

V. 14. *To the king of terrors*—To death. Which even Ariſtotle called, "The moſt terrible of all terribles."

V. 15. *Brimſtone ſhall be ſcattered upon his habitation*—He ſeems to allude both to the deſtruction of Sodom, which happened not long before theſe times, and to the judgment which befel Job, chap. i. 16.

19 He

19 He ſhall neither have ſon nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* ſhall be aſtoniſhed at his day, as they that went before were affrighted.

21 Surely ſuch *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

CHAP. XIX.

1. *Job complaining of his friends cruelty ſheweth that he hath miſery enough to gratify it.* 21. *He pleads for pity.* 25. *His confidence in a future reſurrection.*

THEN Job anſwered and ſaid,

2 How long will ye vex my ſoul, and break me in pieces with words?

3 Theſe ten times have ye reproached me: ye are not aſhamed *that* ye make yourſelves ſtrange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myſelf.

5 If indeed ye will magnify *yourſelves* againſt me, and plead againſt me my reproach:

6 Know now that God hath overthrown me, and hath compaſſed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot paſs, and he hath ſet darkneſs in my paths.

9 He hath ſtripped me of my glory, and taken the crown *from* my head.

10 He hath deſtroyed me on every ſide, and I am gone: and mine hope hath he removed like a tree.

11 He

11 He hath alſo kindled his wrath againſt me, and he counteth me unto him as *one of* his enemies.

12 His troops come together and raiſe up their way againſt me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily eſtranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine houſe, and my maids, count me for a ſtranger: I am an alien in their ſight.

16 I called my ſervant, and he gave *me* no anſwer; I entreated him with my mouth.

17 My breath is ſtrange to my wife, though I entreated for the children's *ſake* of my own body.

18 Yea, young children deſpiſed me; I aroſe, and they ſpake againſt me.

19 All my inward friends abhorred me: and they whom I loved are turned againſt me.

20 My bone cleaveth to my ſkin, and to my fleſh, and I am eſcaped with the ſkin of my teeth.

21 ¶ Have pity upon me, have pity upon me, O ye my friends: for the hand of God hath touched me.

22 Why do ye perſecute me as God, and are not ſatisfied with my fleſh?

23 Oh, that my words were now written, oh, that they were printed in a book!

V. 23. *Oh that my words were now written, &c.*—There is a pleaſure in obſerving the accompliſhment of this paſſionate wiſh, and that in a higher ſenſe than Job himſelf could have hoped for. Had his words been graven on a rock they might have remained for ſome few ages; but they are written in God's book, ſo that they will remain to the lateſt generations.

24 That

24 That they were graven with an iron pen and lead, in the rock for ever!

25 ¶ For I know *that* my Redeemer liveth, and *that* he ſhall ſtand at the latter *day* upon the earth.

26 And *though* after my ſkin *worms* deſtroy this *body*, yet in my fleſh ſhall I ſee God:

27 Whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another; *though* my reins be conſumed within me.

28 But ye ſhould ſay, Why perſecute we him, ſeeing the root of the matter is found in me?

29 Be ye afraid of the ſword: for wrath *bringeth* the puniſhments of the ſword, that ye may know *there is* a judgment.

CHAP. XX.

1. *Zophar ſheweth in his turn the certain downfall and portion of the wicked.*

THEN anſwered Zophar the Naamathite, and ſaid,

2 Therefore do my thoughts cauſe me to anſwer, and for *this* I make haſte.

3 I have heard the check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer,

V. 25. *I know that my Redeemer liveth*—Theſe words certainly relate to the reſurrection of the body and a future judgment, which no doubt Job believed, though ſome learned men have interpreted them of a temporal deliverance, but it does not appear that Job in all his affliction had any idea of his following proſperity.

V. 2. *For this I make haſte*--Becauſe of thy words and threatenings, I ſpeak ſooner than I intended. And poſſibly interrupted Job, when he was proceeding in his diſcourſe.

4 Knoweſt

4 Knoweſt thou *not* this of old, ſince man was placed upon earth.

5 That the triumphing of the wicked *is* ſhort, and the joy of the hypocrite *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

7 *Yet* he ſhall periſh for ever like his own dung: they which have ſeen him ſhall ſay, Where *is* he?

8 He ſhall fly away as a dream, and ſhall not be found: yea, he ſhall be chaſed away as a viſion of the night.

9 The eye alſo *which* ſaw him ſhall *ſee him* no more: neither ſhall his place any more behold him.

10 His children ſhall ſeek to pleaſe the poor, and his hands ſhall reſtore their goods.

11 His bones are full *of the ſin* of his youth, which ſhall lie down with him in the duſt.

12 Though wickedneſs be ſweet in his mouth, *though* he hide it under his tongue;

13 *Though* he ſpare it, and forſake it not; but keep it ſtill within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of aſps within him,

15 He hath ſwallowed down riches, and he ſhall vomit them up again: God ſhall caſt them out of his belly.

16 He ſhall ſuck the poiſon of aſps: the viper's tongue ſhall ſlay him.

V. 6. *Though his excellency mount up to the heavens*—Though he ſhould be advanced to the higheſt pinnacle of human greatneſs, and riſe above the reſt of mankind, as much as the lofty cedar of the mountains, exceeds the humble herbage of the vale, yet he ſhall fall as low as his own dung-hill, and be caſt out with contempt.

17 He

17 He ſhall not ſee the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for ſhall he reſtore, and ſhall not ſwallow *it* down: according to his ſubſtance *ſhall* the reſtitution *be*, and he ſhall not rejoice *therein*,

19 Becauſe he hath oppreſſed, *and* hath forſaken the poor; *becauſe* he hath violently taken away an houſe which he builded not:

20 Surely he ſhall not feel quietneſs in his belly; he ſhall not ſave of that which he deſired.

21 There ſhall none of his meat be left; therefore ſhall no man look for his goods.

22 In the fulneſs of his ſufficiency he ſhall be in ſtraits: every hand of the wicked ſhall come upon him.

23 *When* he is about to fill his belly, *God* ſhall caſt the fury of his wrath upon him, and ſhall rain *it* upon him while he is eating.

24 He ſhall flee from the iron weapon, *and* the bow of ſteel ſhall ſtrike him through.

25 It is drawn, and cometh out of the body; yea, the glittering ſword cometh out of his gall: terrors *are* upon him,

26 All darkneſs *ſhall be* hid in his ſecret places: a fire not blown ſhall conſume him: it ſhall go ill with him that is left in his tabernacle.

27 The heavens ſhall reveal his iniquity; and the earth ſhall riſe up againſt him.

V. 17. *The brooks of honey and butter*—The LXX. more properly read, He ſhall not ſee the milking of his ewes, the food of honey and butter.

V. 27. *The heavens ſhall reveal his iniquity*—God ſhall be a ſwift witneſs againſt him by extraordinary judgments; ſtill he reflects upon Job's caſe, and the fire from heaven. And indeed all this is ſpoken to prove Job an hypocrite, becauſe he fell ſo low from ſo great an height.

28 The increaſe of his houſe ſhall depart, *and his goods* ſhall flow away in the day of his wrath.

29 This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

CHAP. XXI.

1. *Job ſheweth that he hath reaſon to be grieved.* 7. *Sometimes the wicked do proſper.* 16. *Sometimes their deſtruction is manifeſt.* 23. *The happy and unhappy are alike in death.*

BUT Job anſwered and ſaid,

2 Hear diligently my ſpeech, and let this be your conſolations.

3 Suffer me that I may ſpeak; and after that I have ſpoken, mock on.

4 As for me, *is* my complaint to man? and if *it were ſo*, why ſhould not my ſpirit be troubled?

5 Mark me, and be aſtoniſhed, and lay *your* hand upon *your* mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my fleſh.

7 ¶ Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their ſeed is eſtabliſhed in their ſight with them, and their offſpring before their eyes.

9 Their houſes *are* ſafe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth and faileth not; their cow calveth and caſteth not her calf.

11 They ſend forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the ſound of the organ.

13 They

13 They ſpend their days in wealth, and in a moment go down to the grave.

14 Therefore they ſay unto God, Depart from us; for we deſire not the knowledge of thy ways.

15 What *is* the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?

16 ¶ Lo, their good *is* not in their hand: the counſel of the wicked is far from me.

17 How oft is the candle of the wicked put out? and *how oft* cometh their deſtruction upon them? *God* diſtributeth ſorrows in his anger.

18 They are as ſtubble before the wind, and as chaff that the ſtorm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he ſhall know *it*.

20 His eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty.

21 For what pleaſure *hath* he in his houſe after him, when the number of his months is cut off in the midſt?

22 Shall *any* teach God knowledge? ſeeing he judgeth thoſe that are high.

23 ¶ One dieth in his full ſtrength, being wholly at eaſe and quiet.

24 His breaſts are full of milk, and his bones are moiſtened with marrow.

25 And another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure.

V. 15. *What profit ſhall we have if we pray unto him*—Doubtleſs, this is in effect, the language of every wicked man's heart, if not of his tongue, but the men who fear and love God, will acquieſce with the poet in more exalted ſentients, and ſay

Who can the benefits explain,
Which by our humble prayer we gain?
The grace ſupreme, the ſpirit of grace
Deſcends on every ſoul that prays;
Fulneſs divine with Chriſt is given,
And all in earth, and all in heaven.

26 They

26 They ſhall lie down alike in the duſt, and the worms ſhall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine againſt me.

28 For ye ſay, Where *is* the houſe of the prince? and where *are* the dwelling places of the wicked?

29 Have ye not aſked them that go by the way? and do ye not know their tokens?

30 That the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath.

31 Who ſhall declare his way to his face? and who ſhall repay him *what* he hath done?

32 Yet ſhall he be brought to the grave, and ſhall remain in the tomb.

33 The clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, ſeeing in your anſwers there remaineth falſhood?

CHAP. XXII.

1. *Eliphaz ſheweth that man's goodneſs doth not profit God.* 5. *He accuſeth Job of divers ſins, to which cauſe he imputes his calamities.* 21. *He exhorteth him to repentance with promiſes of mercy.*

THEN Eliphaz the Temanite anſwered and ſaid,

V. 27. *Behold I know your thoughts, &c.*—I know that your diſcourſes, though they be of wicked men in general, yet are particularly levelled at me.

V. 1. *Then Eliphaz ſaid*—Eliphaz ſtill continues to diſpute, though he has no new arguments to offer. He boldly declares, Job muſt be guilty of ſome of the moſt pernicious crimes, becauſe he was chaſtiſed in ſo exemplary a manner.

2 Can

2 Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf?

3 *Is it* any pleaſure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makeſt thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 ¶ *Is* not thy wickedneſs great? and thine iniquities infinite?

6 ¶ For thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their clothing.

7 Thou haſt not given water to the weary to drink, and thou haſt with-holden bread from the hungry.

8 But *as for* the mighty man he had the earth; and the honourable man dwelt in it.

9 Thou haſt ſent widows away empty, and the arms of the fatherleſs have been broken.

10 Therefore ſnares *are* round about thee, and ſudden fear troubleth thee;

11 Or darkneſs, *that* thou canſt not ſee; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height of the ſtars, how high they are!

13 And thou ſayeſt, How doth God know? can he judge through the dark clouds?

14 Thick clouds *are* a covering to him, that he ſeeth not; and he walketh in the circuit of heaven.

15 Haſt thou marked the old way which wicked men have trodden?

16 Which

16 Which were cut down out of time, whoſe foundation was overflown with a flood:

17 Which ſaid unto God, Depart from us; and what can the Almighty do for them?

18 Yet he filled their houſes with good *things*: but the counſel of the wicked is far from me.

19 The righteous ſee *it*, and are glad: and the innocent laugh them to ſcorn.

20 Whereas our ſubſtance is not cut down, but the remnant of them the fire conſumeth.

21 ¶ Acquaint now thyſelf with him, and be at peace: thereby good ſhall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou ſhalt be built up, thou ſhalt put away iniquity far from thy tabernacles.

24 Then ſhalt thou lay up gold as duſt, and the *gold* of Ophir as the ſtones of the brooks.

25 Yea, the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver.

26 For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.

27 Thou ſhalt make thy prayer unto him, and

V. 16. *Whoſe foundation was overflown with a flood*—A great writer renders this paſſage, *their foundation is a flood poured out*; which is one of the boldeſt images, and poetical beauties, in any language. For a conception of this image and a taſte of its beauty, ſuppoſe a torrent of water ruſhing in broken cataracts, and with impetuous rapidity, from a ſteep and craggy mountain. Then imagine, an edifice built upon the ſurge of this rolling precipice, having no other baſis than one of thoſe headlong whirling waves. Surely there was never ſuch a repreſentation of tranſitory proſperity, tending to ruin with inconceivable ſwiftneſs.

V. 21. *Acquaint now thyſelf with him*—With God. Renew thy acquaintance with God by prayer, and repentance for all thy ſins. *And be at peace*—At peace with God, and at peace with thyſelf, not fretful or uneaſy. *Good come unto thee* — All the good thou canſt deſire, temporal, ſpiritual, eternal.

he

he ſhall hear thee, and thou ſhalt pay thy vows.

28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the light ſhall ſhine upon thy ways.

29 When *men* are caſt down, then thou ſhalt ſay, *There is* lifting up; and he ſhall ſave the humble perſon.

30 He ſhall deliver the iſland of the innocent: and it is delivered by the pureneſs of thine hands.

CHAP. XXIII.

1. *Job longeth to appear before God in confidence of his mercy.* 11. *He aſſerts his own integrity,* 13. *But is troubled at the immutable counſel of God.*

THEN Job anſwered and ſaid,

2 Even to day *is* my complaint bitter: my ſtroke is heavier than my groaning.

3 Oh, that I knew where I might find him! *that* I might come *even* to his ſeat!

4 I would order *my* cauſe before him, and fill my mouth with arguments.

5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me.

6 Will he plead againſt me with *his* great power? No; but he would put *ſtrength* in me.

7 There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.

8 ¶ Behold I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

V. 1. *Then Job anſwered and ſaid* —Job again appeals to God, by whom he deſires more earneſtly than ever to be tried, being ſatisfied that he ſhould be acquitted at his equitable tribunal.

9 On

9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himſelf on the right hand, that I cannot ſee *him:*

10 But he knoweth the way that I take: *when* he hath tried me, I ſhall come forth as gold.

11 ¶ My foot hath held his ſteps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips, I have eſteemed the words of his mouth more than my neceſſary *food.*

13 ¶ But he *is* in one *mind,* and who can turn him? and *what* his ſoul deſireth, even that he doeth.

14 For he performeth *the thing that is* appointed for me: and many ſuch things *are* with him.

15 Therefore am I troubled at his preſence: when I conſider, I am afraid of him.

16 For God maketh my heart ſoft, and the Almighty troubleth me:

17 Becauſe I was not cut off before the darkneſs, *neither* hath he covered the darkneſs from my face.

CHAP. XXIV.

1. *Job ſheweth that wicked men often go unpuniſhed; and die as all other men.*

WHY, ſeeing times are not hidden from the Almighty, do they that know him not ſee his days?

2 *Some* remove the land-marks; they violently take away flocks, and feed *thereof.*

V. 11. *My foot hath held his ſteps, &c.*—I have always conſcientiouſly and religiouſly followed his directions; nor has any temptation ever made me ſwerve from his commandments.

3 They

3 They drive away the aſs of the fatherleſs, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themſelves together.

5 Behold, *as* wild aſſes in the deſert, go they forth to their work, riſing betimes for a prey: the wilderneſs *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his corn in the field; and they gather the vintage of the wicked.

7 They cauſe the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the ſhowers of the mountains, and embrace the rock for want of a ſhelter.

9 They pluck the fatherleſs from the breaſt, and take a pledge of the poor.

10 They cauſe *him* to go naked without clothing, and they take away the ſheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* wine-preſſes, and ſuffer thirſt.

12 Men groan from out of the city, and the ſoul of the wounded crieth out: yet God layeth not folly *to them.*

13 They are of thoſe that rebel againſt the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer riſing with the light, killeth the poor and needy, and in the night is as a thief.

V. 5. *As wild aſſes in the deſert go they forth*—The deſert, which is the proper habitation of wild aſſes. Part of this chapter, particularly this and the following verſes, ſeem to allude to the wild Arabs, whoſe profeſſion is rapine, and yet they proſper by it.

V. 13. *That rebel againſt the light*—As well the light of reaſon and conſcience, as the light of divine revelation, which was then in good meaſure imparted to the people of God, and ſhortly after committed to writing.

15 The eye alſo of the adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and diſguiſeth *his* face.

16 In the dark they dig through houſes, *which* they had marked for themſelves in the day-time: they know not the light.

17 ¶ For the morning *is* to them even as the ſhadow of death: if *one* know *them, they are in* the terrors of the ſhadow of death.

18 He *is* ſwift as the waters; their portion is curſed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat conſume the ſnow-waters: *ſo doth* the grave *thoſe which* have ſinned.

20 The womb ſhall forget him, the worm ſhall feed ſweetly on him; he ſhall be no more remembered: and wickedneſs ſhall be broken as a tree.

21 He evil entreateth the barren *that* beareth not, and doeth not good to the widow.

22 He draweth alſo the mighty with his power: he riſeth up, and no *man* is ſure of life.

23 *Though* it be given him *to be* in ſafety, whereon he reſteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not ſo now who will make me a liar, and make my ſpeech nothing worth?

CHAP.

CHAP. XXV.

1. *Bildad ſheweth that man cannot be juſtified before God.*

THEN anſwered Bildad the Shuhite, and ſaid,
2 Dominion and fear *are* with him, he maketh peace in his high places.
3 Is there any number of his armies? and upon whom doth not his light ariſe?
4 How then can man be juſtified with God? or how can he be clean *that is* born of a woman?
5 Behold even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight:
6 How much leſs man *that is* a worm; and the ſon of man *which is* a worm.

CHAP. XXVI.

1. *Job reproving Bildad's uncharitable ſpirit, acknowledgeth the power and wiſdom of God, to be infinite and unſearchable.*

BUT Job anſwered and ſaid,
2 How haſt thou helped *him that is* without power? *how* ſaveſt thou the arm *that hath* no ſtrength?
3 How haſt thou counſelled *him that hath* no wiſdom? and *how* haſt thou plentifully declared the thing as it is?
4 To whom haſt thou uttered words? and whoſe ſpirit came from thee?

V. 1. *Then anſwered Bildad*—Not to that which Job ſpake laſt, but to that which ſeemed moſt reproveable in all his diſcourſes. Perhaps Bildad and the reſt now perceived that Job and they did not differ ſo much as they thought. They owned that the wicked might proſper for a while. And Job owned, they would be deſtroyed at the laſt.

V. 1. *Job anſwered* — Job perceiving Bildad's diſcourſe was foreign to the matter in diſpute, derides his affectation of wiſdom as mean and impertinent, and diſplays the infinite and unſearchable wiſdom and power of God, in a more noble and elevated manner. Thro' the whole chapter, how poetical and grand are his ideas of the divine majeſty.

5 Dead

5 Dead *things* are formed from under the waters, and the inhabitants thereof.

6 Hell *is* naked before him, and deſtruction hath no covering.

7 He ſtretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, *and* ſpreadeth his clouds upon it.

10 He hath compaſſed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble, and are aſtoniſhed at his reproof.

12 He divideth the ſea with his power, and by his underſtanding he ſmiteth through the proud.

13 By this ſpirit he hath garniſhed the heavens; his hand hath formed the crooked ſerpent.

14 Lo, theſe *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can underſtand?

CHAP. XXVII.

1. *Job proteſteth his ſincerity and integrity.* 11. *The bleſſings of the wicked frequently turned into curſes.*

MOREOVER, Job continued his parable, and ſaid,

V. 5. *Dead things are formed from under the waters*—This may mean dead and lifeleſs things, ſuch as amber, pearl, coral, metals or other minerals. The Vulgate reads this paſſage, *the giants groan under the waters, &c.* which ſeems to be a better tranſlation of this very noble paſſage, which here ſignifies, the ghoſts of thoſe giants, who where overwhelmed by the deluge, ſhall be brought forth again.

V. 14. *Lo, theſe are parts of his ways*—Or, as the original word more properly ſignifies, *theſe are only the ſkirts*, the outermoſt borders of his works.

V. 1. *Job continued his parable*—The word *parable*, ſignifies a grave or powerful diſcourſe; and here means, that Job proceeded in a triumphant way of ſpeech, like one who had the better of his argument.

2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my ſoul;

3 All the while my breath *is* in me, and the ſpirit of God *is* in my noſtrils:

4 My lips ſhall not ſpeak wickedneſs, nor my tongue utter deceit.

5 God forbid that I ſhould juſtify you; till I die, I will not remove my integrity from me.

6 My righteouſneſs I hold faſt, and will not let it go: my heart ſhall not reproach *me* ſo long as I live.

7 Let mine enemy be as the wicked, and he that riſeth up againſt me as the unrighteous.

8 ¶ For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his ſoul.

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himſelf in the Almighty? will he always call upon God?

11 ¶ I will teach you by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourſelves have ſeen *it*; why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppreſſors *which* they ſhall receive of the Almighty.

14 If his children be multiplied, *it is* for the

V. 8. *What is the hope of the hypocrite* — It is madneſs for a man to counterfeit piety when he has none: For though he may get riches by that pretence while he lives, what hope hath he when he dies? but how dreadful will be his portion in eternity!

ſword:

ſword: and his offspring ſhall not be ſatisfied with bread.

15 Thoſe that remain of him ſhall be buried in death; and his widows ſhall not weep.

16 Though he heap up ſilver as the duſt, and prepare raiment as the clay;

17 He may prepare *it*, but the juſt ſhall put *it* on, and the innocent ſhall divide the ſilver.

18 He buildeth his houſe as a moth, and as a booth *that* the keeper maketh.

19 The rich man ſhall lie down; but he ſhall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night.

21 The eaſt wind carrieth him away, and he departeth; and as a ſtorm hurleth him out of his place.

22 For *God* ſhall caſt upon him, and not ſpare: he would fain flee out of his hand.

23 *Men* ſhall clap their hands at him, and ſhall hiſs him out of his place.

CHAP. XXVIII.

1. *Job ſheweth, that man may ſearch deep into nature,* 12. *But the underſtanding of God's ways is beyond his reach.*

SURELY, there is a vein for the ſilver, and a place for gold *where* they fine *it*.

V. 19. *But he ſhall not be gathered*—The wicked rich man ſhall die, but ſhall not be gathered to the aſſembly of good and pious ſouls: he openeth his eyes in the other world, and finds himſelf quite loſt and miſerable.

V. 1. *Surely there is a vein for the ſilver*—The extent of divine wiſdom is not diſcoverable by any mortal man, and although men had ſome degree of wiſdom whereby they could ſearch out many hidden things, as the veins of ſilver, and gold, yet this is a wiſdom of an higher nature, and out of man's reach. The caverns of the earth he may diſcover, but not the counſels of heaven.

2 Iron is taken out of the earth, and braſs *is* molten *out of* the ſtone.

3 He ſetteth an end to darkneſs, and ſearcheth out all perfection; the ſtones of darkneſs and the ſhadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot; they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread; and under it is turned up as it were fire.

6 The ſtones of it *are* the place of ſapphires; and it hath duſt of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not ſeen:

8 The lion's whelps have not trodden it, nor the fierce lion paſſed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye ſeeth every precious thing.

11 He bindeth the floods from overflowing: and *the thing that is* hid bringeth he forth to light.

12 ¶ But where ſhall wiſdom be found? and where *is* the place of underſtanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth ſaith, It *is* not in me: and the ſea ſaith, *It is* not with me.

V. 4. *The flood breaketh out from the inhabitant*—Litterally thus: *The flood interrupts from the ſtranger: forgotten of the foot; they appear leſs than men; they are toſſed.* This inſtances the daring ſpirit and ingenuity of mankind: how they croſs the broad rivers and arms of the ſea for commerce; where there is no path for the foot of man, i. e. their feet forget them, or are no longer ſerviceable; they leſſen to the ſight as they go farther from the ſhore, and are toſſed upon the waters.

15 It

15 It cannot be gotten for gold, neither ſhall ſilver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the ſapphire.

17 The gold and the cryſtal cannot equal it; and the exchange of it *ſhall not be for* jewels of fine gold.

18 No mention ſhall be made of coral, or of pearls: for the price of wiſdom *is* above rubies.

19 The topaz of Ethiopia ſhall not equal it, neither ſhall it be valued with pure gold.

20 Whence then cometh wiſdom? and where *is* the place of underſtanding?

21 Seeing it is hid from the eyes of all living, and kept cloſe from the fowls of the air.

22 Deſtruction and death ſay, We have heard the fame thereof with our ears.

23 God underſtandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* ſeeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by meaſure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he ſee it, and declare it: he prepared it, yea, and ſearched it out.

28 And unto man he ſaid, Behold, the fear of

V. 21. *Seeing it is hid from the eyes of all living*—The line and plummet of human reaſon, can never fathom the abyſs of the divine counſels. Let us be content, not to know the future events of providence, 'till time diſcover them: and not to know the ſecret reaſons of providence, 'till eternity brings them to light.

V. 28. *And unto man he ſaid, &c.*—The deſign of Job in the cloſe of this diſcourſe, is to vindicate himſelf from the imputation of hypocriſy, by ſhewing that he had ever eſteemed it to be his beſt wiſdom, to fear God and depart from evil.

the

the Lord, that *is* wiſdom; and to depart from evil *is* underſtanding.

CHAP. XXIX.

1. *Job recalls to mind his former proſperity and honour, and his upright conduct in the uſe of it.*

MOREOVER, Job continued his parable, and ſaid,

2 Oh, that I were as *in* months paſt, as *in* the days *when* God preſerved me;

3 When his candle ſhined upon my head, *and when* by his light I walked *through* darkneſs;

4 As I was in the days of my youth, when the ſecret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When I waſhed my ſteps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city, *when* I prepared my ſeat in the ſtreet:

8 The young men ſaw me, and hid themſelves; and the aged aroſe, *and* ſtood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it bleſſed

V. 1. *Moreover Job continued his parable*—Job preſuming his friends would have liſtened with greater attention to his diſcourſes, if his preſent condition had not rendered his ſpeech contemptible; wiſhes for his former proſperity; when he was reverenced, and his ſpeeches well received, by every claſs of people.

V. 6. *When I waſhed my feet with butter*—Rather, *cream:* a figurative expreſſion, ſignifying his great plenty; See note on Chap. xx. 17.

V. 7. *When I prepared my ſeat*—When I cauſed the ſeat of juſtice to be ſet for me. By this, and ſeveral other expreſſions, it appears that Job was a magiſtrate.

me; and when the eye ſaw *me*, it gave witneſs to me:

12 Becauſe I delivered the poor that cried, and the fatherleſs, and *him that had* none to help him.

13 The bleſſing of him that was ready to periſh came upon me: and I cauſed the widow's heart to ſing for joy.

14 I put on righteouſneſs, and it clothed me: my judgment *was* a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cauſe *which* I knew not I ſearched out.

17 And I brake the jaws of the wicked, and plucked the ſpoil out of his teeth.

18 Then I ſaid, I ſhall die in my neſt, and I ſhall multiply *my* days as the ſand.

19 My root *was* ſpread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* freſh in me, and my bow was renewed in my hand.

21 Unto *me* men gave ear, and waited, and kept ſilence at my counſel.

22 After my words they ſpake not again; and my ſpeech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide, *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they caſt not down.

25 I choſe out their way, and ſat chief, and dwelt

dwelt as a king in the army, as one *that* comforteth the mourners.

CHAP. XXX.

1. *Job lamenteth his honour being turned into extreme contempt; and his proſperity into the deepeſt diſtreſs.*

BUT now *they that are* younger than I have me in deriſion, whoſe fathers I would have diſdained to have ſet with the dogs of my flock.

2 Yea, Whereto *might* the ſtrength of their hands *profit* me, in whom old age was periſhed?

3 For want and famine *they were* ſolitary: fleeing into the wilderneſs in former time deſolate and waſte.

4 Who cut up mallows by the buſhes, and juniper roots *for* their meat.

5 They were driven forth from among *men*; (they cried after them as *after* a thief;)

6 To dwell in the clifts of the valleys, *in* caves of the earth, and *in* the rocks.

7 Among the buſhes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of baſe men: they were viler than the earth.

9 And now am I their ſong, yea, I am their by-word.

10 They abhor me, they flee far from me, and ſpare not to ſpit in my face.

11 Becauſe he hath looſed my cord, and

V. 10. *And ſpare not to ſpit in my face*—Not litterally, for they kept far from him, but figuratively, they uſed all manner of reproachful expreſſions, even to his face; even to ſpit before a perſon, was reckoned an indecency among the eaſtern nations, and therefore a mark of contempt.

afflicted

afflicted me, they have alſo let looſe the bridle before me.

12 Upon *my* right *hand* riſe the youth, they puſh away my feet, and they raiſe up againſt me the ways of their deſtruction.

13 They marr my path, they ſet forward my calamity, they *have* no helper.

14 They came *upon me* as a wide breaking-in *of waters:* in the deſolation they rolled themſelves *upon me.*

15 Terrors are turned upon me: they purſue my ſoul as the wind: and my welfare paſſeth away as a cloud.

16 And now my ſoul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night-ſeaſon: and my ſinews take no reſt.

18 By the great force *of my diſeaſe,* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath caſt me into the mire, and I am become like duſt and aſhes.

20 I cry unto thee, and thou doſt not hear me: I ſtand up, and thou regardeſt me *not.*

21 Thou art become cruel to me: with thy ſtrong hand thou oppoſeſt thyſelf againſt me.

22 Thou lifteſt me up to the wind; thou cauſeſt me to ride *upon it,* and diſſolveſt my ſubſtance.

23 For I know *that* thou wilt bring me *to* death, and *to* the houſe appointed for all living.

V. 22. *Then cauſeſt me to ride upon it*—To ride upon the wind, here means, to be toſſed about in it like ſtraw or chaff, i. e. He was violently ſhaken and agitated with his afflictions.

24 Howbeit,

24 Howbeit, he will not ſtretch out *his* hand to the grave, though they cry in his deſtruction.

25 Did not I weep for him that was in trouble? was *not* my ſoul grieved for the poor?

26 When I looked for good, then evil came *unto me:* and when I waited for light, there came darkneſs.

27 My bowels boiled, and reſted not: the days of affliction prevented me.

28 I went mourning without the ſun: I ſtood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My ſkin is black upon me, and my bones are burned with heat.

31 My harp alſo is *turned* to mourning, and my organ into the voice of them that weep.

CHAP. XXXI.

1. *Job maketh a ſolemn proteſtation of his integrity in various duties.*

I Made a covenant with mine eyes; why then ſhould I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not deſtruction to the wicked? and a ſtrange *puniſhment* to the workers of iniquity?

4 Doth not he ſee my ways, and count all my ſteps?

V. 1. *I made a covenant, &c.* — Job, having ſpoken of his former proſperity in a public character, Chap. xxix. he now gives a particular account of his integrity, as exemplifyed in his private capacity, in reſpect of God and his neighbour.

5 If

5 If I have walked with vanity, or if my foot hath haſted to deceit;

6 Let me be weighed in an even ballance, that God may know mine integrity.

7 If my ſtep hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands;

8 *Then* let me ſow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door.

10 *Then* let my wife grind unto another; and let others bow down upon her.

11 For this *is* an heinous crime; yea, it *is* an iniquity *to be puniſhed by* the judges.

12 For it *is* a fire *that* conſumeth to deſtruction, and would root out all mine increaſe.

13 If I did deſpiſe the cauſe of my man-ſervant or of my maid-ſervant, when they contended with me;

14 What then ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him?

15 Did not he that made me in the womb, make him? and did not one faſhion us in the womb?

16 If I have with-held the poor from *their*

V. 11. *For this is an heinous crime* —Adultery. *It is*—Heb. *an iniquity of the judges*; which belongs to them to take cognizance of and to puniſh, even with death; and that not only by the law of Moſes, but even by the law of nature, as appears from the known laws and cuſtoms of the heathen nations.

V. 14. *What ſhall I do when God riſeth up* — i. e. When he ariſeth to judgment. He cannot mean this of a temporal viſitation, but of a final retribution, in a future ſtate: for he ſeems to think his preſent condition ſo miſerable already, that it could not be more ſo.

deſire,

deſire, or have cauſed the eyes of the widow to fail;

17 Or have eaten my morſel myſelf alone, and the fatherleſs hath not eaten thereof;

18 (For from my youth he was brought up with me as *with* a father, and I have guided her from my mother's womb;)

19 If I have ſeen any periſh for want of clothing, or any poor without covering;

20 If his loins have not bleſſed me, and *if* he were *not* warmed with the fleece of my ſheep;

21 If I have lifted up my hand againſt the fatherleſs, when I ſaw my help in the gate,

22 *Then* let mine arm fall from my ſhoulder-blade, and mine arm be broken from the bone.

23 For deſtruction *from* God *was* a terror to me, and by reaſon of his highneſs I could not endure.

24 If I have made gold my hope, or have ſaid to the fine gold, *Thou art* my confidence;

25 If I rejoiced becauſe my wealth *was* great, and becauſe mine hand had gotten much;

26 If I beheld the ſun when it ſhined, or the moon walking *in* brightneſs;

27 And my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand:

28 This alſo *were* an iniquity *to be puniſhed by* the judge: for I ſhould have denied the God *that is* above.

29 If I rejoiced at the deſtruction of him that

V. 17. *Or have eaten my morſel myſelf alone*—It is now the cuſtom of the Arabs when their food is prepared, to go to the higheſt ground near them, and call thrice aloud to their brethren, *the ſons of the faithful*, to come and partake of it, tho' none are in view, or perhaps, within an hundred miles of them.

hated

hated me, or lifted up myſelf when evil found him:

30 Neither have I ſuffered my mouth to ſin by wiſhing a curſe to his ſoul.

31 If the men of my tabernacle ſaid not, Oh, that we had of his fleſh! we cannot be ſatisfied.

32 The ſtranger did not lodge in the ſtreet: *but* I opened my doors to the traveller.

33 If I covered my tranſgreſſions, as Adam; by hiding my iniquity in my boſom:

34 Did I fear a great multitude, or did the contempt of families terrify me; that I kept ſilence, *and* went not out of the door?

35 Oh, that one would hear me! behold; my deſire *is that* the Almighty would anſwer me, and *that* mine adverſary had written a book.

36 Surely I would take it upon my ſhoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my ſteps: as a prince would I go near unto him.

38 If my land cry againſt me, or that the furrows likewiſe thereof complain:

39 If I have eaten the fruits therof without money, or have cauſed the owners thereof to loſe their life,

40 Let thiſtles grow inſtead of wheat, and cockle inſtead of barley. The words of Job are ended.

V. 35. *That mine adverſary had written a book*—Had given me his charge written in a book or paper, as the manner was in judicial proceedings. He wiſhes his friends who charged him with hypocriſy, would draw up the charge in writing. This ſhews that Job did not live, before letters were in uſe.

CHAP.

CHAP. XXXII.

1. *Elihu is diſſatisfied with Job and his three friends.* 6. *He excuſeth the boldneſs of his youth.* 16. *And ſheweth his zeal to ſpeak.*

SO theſe three men ceaſed to anſwer Job, becauſe he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the ſon of Barachel the Buzite, of the kindred of Ram: againſt Job was his wrath kindled, becauſe he juſtified himſelf rather than God.

3 Alſo againſt his three friends was his wrath kindled, becauſe they had found no anſwer, and *yet* had condemned Job.

4 Now Elihu had waited till Job had ſpoken, becauſe they *were* elder than he.

5 When Elihu ſaw that *there was* no anſwer in the mouth of *theſe* three men, then his wrath was kindled.

6 ¶ And Elihu the ſon of Barachel the Buzite anſwered and ſaid, I *am* young, and ye *are* very old: wherefore I was afraid, and durſt not ſhew you mine opinion.

7 I ſaid, Days ſhould ſpeak, and multitude of years ſhould teach wiſdom.

8 But *there is* a ſpirit in man: and the inſpiration of the Almighty giveth them underſtanding.

9 Great men are not *always* wiſe; neither do the aged underſtand judgment.

V. 1. *Becauſe he was righteous in his own eyes*—So they ſaid: but they could not anſwer him.

V. 2. *Elihu the ſon of Barachel the Buzite*—Of the poſterity of Buz, Nahor's ſon, Gen. xxii. 21. *Ram*—Or, of Aram; for Ram and Aram are uſed promiſcuouſly. His pedigree is thus particularly deſcribed, partly for his honour, as being both a wiſe and good man, and principally to evidence the truth of this hiſtory.

10 Therefore I ſaid, Hearken to me, I alſo will ſhew mine opinion.

11 Behold, I waited for your words: I gave ear to your reaſons, whilſt you ſearched out what to ſay.

12 Yea, I attended unto you: and behold, *there was* none of you that convinced Job, *or* that anſwered his words:

13 Leſt ye ſhould ſay, We have found out wiſdom: God thruſteth him down, not man.

14 Now he hath not directed *his* words againſt me: neither will I anſwer him with your ſpeeches.

15 They were amazed; they anſwered no more; they left off ſpeaking.

16 ¶ When I had waited; for they ſpake not, but ſtood ſtill, *and* anſwered no more;

17 *I ſaid,* I will anſwer alſo my part, I alſo will ſhew mine opinion.

18 For I am full of matter; the ſpirit within me conſtraineth me.

19 Behold, my belly *is* as wine *which* hath no vent, it is ready to burſt like new bottles.

20 I will ſpeak, that I may be refreſhed: I will open my lips, and anſwer.

21 Let me not, I pray you, accept any man's perſon, neither let me give flattering titles unto man.

22 For I know not to give flattering titles: *in ſo doing* my Maker would ſoon take me away.

V. 19. *My belly is as wine—it is ready to burſt like new bottles*—The epithet *new* which the Hebrew puts to the *bottles*, ſeems more properly to belong to the *wine*, as it is in the Septuagint; according to our Saviour's parable of *new wine* put into old bottles: for their bottles were of leather.

CHAP.

CHAP. XXXIII.

1. *Elihu offereth himſelf inſtead of God, to reaſon with Job in ſincerity and meekneſs.* 13. *God is not accountable to man for his ways.*

WHEREFORE, Job, I pray thee, hear my ſpeeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath ſpoken in my mouth.

3 My words *ſhall be of* the uprightneſs of my heart; and my lips ſhall utter knowledge clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canſt anſwer me, ſet *thy words* in order before me, ſtand up.

6 Behold, I *am* according to thy wiſh in God's ſtead: I alſo am formed out of the clay.

7 Behold, my terror ſhall not make thee afraid; neither ſhall my hand be heavy upon thee.

8 Surely thou haſt ſpoken in mine hearing, and I have heard the voice of *thy* words, *ſaying*,

9 I *am* clean without tranſgreſſion, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occaſions againſt me, he counteth me for his enemy.

11 He putteth my feet in the ſtocks, he marketh all my paths.

12 Behold, *in* this thou art not juſt, I will anſwer thee, that God is greater than man.

13 ¶ Why doſt thou ſtrive againſt him? for he giveth not account of any of his matters.

14 For God ſpeaketh once, yea, twice, *yet man* perceiveth it not.

15 In

15 In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumberings upon the bed;

16 Then he openeth the ears of men, and ſealeth their inſtruction,

17 That he may withdraw man *from his* purpoſe, and hide pride from man.

18 He keepeth back his ſoul from the pit, and his life from periſhing by the ſword.

19 He is chaſtened alſo with pain upon his bed, and the multitude of his bones with ſtrong *pain:*

20 So that his life abhorreth bread, and his ſoul dainty meat.

21 His fleſh is conſumed away that it cannot be ſeen; and his bones, *that* were not ſeen, ſtick out.

22 Yea, his ſoul draweth near unto the grave, and his life to the deſtroyers.

23 If there be a meſſenger with him, an interpreter, one among a thouſand, to ſhew unto man his uprightneſs:

24 Then he is gracious unto him, and ſaith, Deliver him from going down to the pit: I have found a ranſom.

25 His fleſh ſhall be freſher than a child's: he ſhall return to the days of his youth.

26 He ſhall pray unto God, and he will be

V. 19. *The multitude of his bones*—The judicious Anatomiſts ſay, the number of the human bones are 245, beſides the oſſa ſeſamoidœa, which are ſometimes found to the number of 48.

V. 24. *Then he is gracious*—God. *A ranſom*—Although I might juſtly deſtroy him, yet I will ſpare him, for I have found out a way of ranſoming ſinners from death, which is the death of my ſon the redeemer of the world, and with reſpect to which I will pardon them that repent and ſue for mercy.

favourable

favourable unto him; and he ſhall ſee his face with joy: for he will render unto man his righteouſneſs.

27 He looketh upon men, and *if any* ſay, I have ſinned, and perverted *that which was* right, and it profited me not;

28 He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.

29 Lo, all theſe *things* worketh God oftentimes with man,

30 To bring back his ſoul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will ſpeak.

32 If thou haſt any thing to ſay, anſwer me: ſpeak; for I deſire to juſtify thee.

33 If not, hearken unto me: hold thy peace, and I ſhall teach thee wiſdom.

CHAP. XXXIV.

1. *Elihu ſolicits the attention of Job and his friends.* 10. *God's perfections will not ſuffer him to be unjuſt.* 31. *Man ought to humble himſelf before God.*

FURTHERMORE, Elihu anſwered and ſaid,

2 Hear my words, O ye wiſe *men*; and give ear unto me, ye that have knowledge;

3 For the ear trieth words, as the mouth taſteth meat.

4 Let us chooſe to us judgment: let us know among ourſelves what *is* good.

5 For Job hath ſaid, I am righteous: and God hath taken away my judgment.

6 Should

6 Should I lie againſt my right? my wound *is* incurable without tranſgreſſion.

7 What man *is* like Job, *who* drinketh up ſcorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath ſaid, It profiteth a man nothing that he ſhould delight himſelf with God.

10 ¶ Therefore hearken unto me, ye men of underſtanding. Far be it from God *that he ſhould do* wickedneſs, and *from* the Almighty, *that he ſhould commit* iniquity.

11 For the work of a man ſhall he render unto him, and cauſe every man to find according to *his* ways.

12 Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath diſpoſed the whole world?

14 If he ſet his heart upon man, *if* he gather unto himſelf his ſpirit and his breath;

15 All fleſh ſhall periſh together, and man ſhall turn again unto duſt.

16 If now *thou haſt* underſtanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn him that is moſt juſt?

V. 6. *Should I lie againſt my right?* —So Job had ſaid in effect, chap. xxvii. 4, 5, 6. ſhould I falſly accuſe myſelf of ſins of which I am not guilty? *Without tranſgreſſion*—Without any ſuch crying ſin, as might reaſonably bring down ſuch terrible judgments upon my head.

V. 17. *Shall even he that hateth right*—That is unrighteous. *Govern*—Elihu's argument is the ſame with that of Abraham. *Gen.* xviii. 25. and that of St. Paul. *Rom.* iii. 5, 6. If *God be unrighteous, how ſhall he judge or govern the world?* And the argument is undeniable; if God were unjuſt, there would be nothing but unjuſtice and confuſion in the world.

18 *Is*

18 *Is it fit* to ſay to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much leſs to him* that accepteth not the perſons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment ſhall they die, and the people ſhall be trouble at midnight, and paſs away: and the mighty ſhall be taken away without hands.

21 For his eyes *are* upon the ways of man, and he ſeeth all his goings.

22 *There is* no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves.

23 For he will not lay upon man more *than right*; that he ſhould enter into judgment with God.

24 He ſhall break in pieces mighty men without number, and ſet others in their ſtead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, ſo that they are deſtroyed.

26 He ſtriketh them as wicked men in the open ſight of others:

27 Becauſe they turned back from him, and would not conſider any of his ways:

28 So that they cauſe the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietneſs, who then can

V. 20. *In a moment ſhall they die, &c.*—How ſhould he ſtand in awe of the power of kings, before whom all nations tremble; or be bribed with the gifts of the rich, who can ſtrike them all dead in a moment!

make

make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* againſt a nation, or againſt a man only:

30 That the hypocrite reign not, leſt the people be enſnared.

31 ¶ Surely it is meet to be ſaid unto God, I have borne *chaſtiſement*, I will not offend *any more*.

32 *That which* I ſee not, teach thou me: if I have done iniquity, I will do no more.

33 *Should it be* according to thy mind? he will recompenſe it, whether thou refuſe, or whether thou chooſe; and not I: therefore ſpeak what thou knoweſt.

34 Let men of underſtanding tell me, and let a wiſe man hearken unto me.

35 Job hath ſpoken without knowledge, and his words *were* without wiſdom.

36 My deſire *is that* Job may be tried unto the end, becauſe of *his* anſwers for wicked men.

37 For he addeth rebellion unto his ſin, he clappeth *his hands* amongſt us, and multiplieth his words againſt God.

CHAP. XXXV.

1. *Our good or evil cannot extend to God.* 9. *If God heareth not the cry of the afflicted, it is becauſe they do not addreſs him as they ſhould.*

ELIHU ſpake moreover, and ſaid,

2 Thinkeſt thou this to be right, *that* thou ſaidſt, My righteouſneſs *is* more than God's?

3 For thou ſaidſt, What advantage will it be

V. 1. *Elihu ſpake moreover* — Job ſtill kept ſilence, although Elihu had put the harſheſt conſtruction on his words, yet he had given him very ſalutary counſel, and he was ſenſible he intended to do him ſervice.

unto

unto thee? *and,* What profit ſhall I have *if I be cleanſed* from my ſin?

4 I will anſwer thee, and thy companions with thee.

5 Look unto the heavens, and ſee; and behold the clouds, *which* are higher than thou.

6 If thou ſinneſt, what doeſt thou againſt him? or *if* thy tranſgreſſions be multiplied, what doeſt thou unto him?

7 If thou be righteous, what giveſt thou him? or what receiveth he of thine hand?

8 Thy wickedneſs *may hurt* a man as thou *art*; and thy righteouſneſs *may profit* the ſon of man.

9 ¶ By reaſon of the multitude of oppreſſions they make *the oppreſſed* to cry: they cry out by reaſon of the arm of the mighty.

10 But none ſaith, Where *is* God my Maker, who giveth ſongs in the night?

11 Who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven.

12 There they cry, but none giveth anſwer, becauſe of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou ſayeſt thou ſhalt not ſee him, *yet* judgment *is* before him; therefore truſt thou in him.

15 But now becauſe *it is* not *ſo*, he hath viſited in his anger, yet he knoweth *it* not in great extremity:

V. 14. *Therefore truſt thou in him*— Inſtead of murmuring, repent of what is paſt, humble thyſelf under God's hand, wait patiently in his way, 'till deliverance come; for it will certainly come if thou doſt not hinder it.

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAP. XXXVI.

1. *Elihu ſheweth that God is juſt in his ways.* 16. *That Job's offences hindered God's bleſſings.* 24. *God's works to be magnified.*

ELIHU alſo proceeded, and ſaid,

2 Suffer me a little, and I will ſhew thee, that *I have* yet to ſpeak on God's behalf.

3 I will fetch my knowledge from afar, and will aſcribe righteouſneſs to my Maker.

4 For truly my words *ſhall* not *be* falſe: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and deſpiſeth not *any*: *he is* mighty in ſtrength *and* wiſdom.

6 He preſerveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth eſtabliſh them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction:

9 Then he ſheweth them their work; and their tranſgreſſions, that they have exceeded.

10 He openeth alſo their ear to diſcipline, and commandeth that they return from iniquity.

11 If they obey, and ſerve *him*, they ſhall ſpend their days in proſperity, and their years in pleaſures.

V. 1. *Elihu alſo proceeded*—He ſhews from the nature of God, and the methods of his providence, that if Job had ſubmitted to his corrections he would have been delivered.

12 But

12 But if they obey not, they ſhall periſh by the ſword, and they ſhall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life *is* among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppreſſion.

16 ¶ Even ſo would he have removed thee out of the ſtrait *into* a broad place, where *there is* no ſtraitneſs, and that which ſhould be ſet on thy table *ſhould be* full of fatneſs.

17 But thou haſt fulfilled the judgment of the wicked: judgment and juſtice take hold *on thee.*

18 Becauſe *there is* wrath, *beware* leſt he take thee away with *his* ſtroke: then a great ranſom cannot deliver thee.

19 Will he eſteem thy riches? *no,* not gold, nor all the forces of ſtrength.

20 Deſire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this haſt thou choſen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way: or who can ſay, Thou haſt wrought iniquity?

V. 14. *They die in youth*—They provoke God to cut them off before their time. *Their life is among the unclean*—Or, Sodomites; to whoſe deſtruction, he may allude. They ſhall die by ſome exemplary ſtroke of Divine vengeance. Yea, and after death, *their life is among the unclean,* the unclean ſpirits, the devil and his angels, for ever excluded from the new Jeruſalem, into which *no unclean thing ſhall enter.*

V. 20. *Deſire not the night*—The night of death, which Job had often deſired, for then, thou art irrecoverably gone: take heed of thy fooliſh and often repeated deſire of death, leſt God inflict it upon thee in anger.

24 ¶ Remember

24 ¶ Remember that thou magnify his work, which men behold.

25 Every man may ſee it; man may behold *it* afar off.

26 Behold, God *is* great, and we know *him* not, neither can the number of his years be ſearched out.

27 For he maketh ſmall the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop, *and* diſtil upon man abundantly.

29 Alſo can *any* underſtand the ſpreadings of the clouds, *or* the noiſe of his tabernacle?

30 Behold, he ſpreadeth his light upon it, and covereth the bottom of the ſea.

31 For by them judgeth he the people; he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to ſhine*, by *the cloud* that cometh betwixt.

33 The noiſe thereof ſheweth concerning it, the cattle alſo concerning the vapour.

CHAP. XXXVII.

1. *God is terrible in his great works; and his wiſdom unſearchable in them.*

AT this alſo my heart trembleth, and is moved out of his place.

V. 27. *For he maketh ſmall the drops of water*—He orders matters ſo wiſely, that the waters which are in the clouds, do not fall down at once in ſpouts, which would be pernicious to the earth and to mankind; but by degrees, and in drops. *According*—According to the proportion of vapours which the heat of the ſun hath drawn up from the earth or ſea.

V. 29. *Noiſe of his tabernacle*—The thunder produced in the clouds, which are often called God's *tent* or *tabernacle*.

2 Hear

2 Hear attentively the noiſe of his voice, and the ſound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency, and he will not ſtay them when his voice is heard.

5 God thundereth marvellouſly with his voice: great things doeth he, which we cannot comprehend.

6 For he ſaith to the ſnow, Be thou *on* the earth; likewiſe to the ſmall rain, and to the great rain of his ſtrength.

7 He ſealeth up the hand of every man; that all men may know his work.

8 Then the beaſts go into dens, and remain in their places.

9 Out of the ſouth cometh the whirlwind; and cold out of the north.

10 By the breath of God froſt is given; and the breadth of the waters is ſtraitened.

11 Alſo by watering he wearieth the thick cloud; he ſcattereth his bright cloud;

12 And it is turned round about by his counſels: that they may do whatſoever he commandeth them upon the face of the world in the earth.

13 He cauſeth it to come, whether for correction, or for his land, or for mercy.

14 Hearken unto this, O Job: ſtand ſtill, and conſider the wondrous works of God.

V. 2. *Hear attentively the noiſe of his voice*—It is probable that while Elihu was ſpeaking it thundered, and that tempeſt was begun, wherewith God uſhered in his ſpeech. And this might occaſion his return to that ſubject of which he had diſcourſed before.

15 Doſt

15 Doſt thou know when God diſpoſed them, and cauſed the light of his cloud to ſhine?

16 Doſt thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the ſouth-*wind?*

18 Haſt thou with him ſpread out the ſky, *which is* ſtrong, *and* as a molten looking-glaſs?

19 Teach us what we ſhall ſay unto him: *for* we cannot order *our ſpeech* by reaſon of darkneſs.

20 Shall it be told him that I ſpeak? if a man ſpeak, ſurely he ſhall be ſwallowed up.

21 And now *men* ſee not the bright light which *is* in the clouds: but the wind paſſeth, and cleanſeth them.

22 Fair weather cometh out of the north: with God *is* terrible majeſty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of juſtice: he will not afflict.

24 Men do therefore fear him: he reſpecteth not any *that are* wiſe of heart.

CHAP. XXXVIII.

1. *God out of the whirlwind challengeth Job to anſwer;* 4. *And by enumerating his works, convinceth Job of ignorance.*

THEN the LORD anſwered Job out of the whirlwind, and ſaid,

V. 22. *With God is terrible majeſty*—Elihu concludes with ſome ſhort, but great ſayings, concerning the glory of God. He ſpeaks abruptly and in haſte, becauſe it ſhould ſeem, he perceived God was approaching.

V. 1. *Then the LORD*—The eternal word, *JEHOVAH. Anſwered*—Out of a dark and thick cloud, from which he ſent a tempeſtuous wind, as the harbinger of his preſence. In this manner God appears and ſpeaks to awaken Job and his friends, to the more ſerious attention to his words.

2 Who

2 Who *is* this that darkeneth counſel by words without knowledge?

3 Gird up now thy loins like a man: for I will demand of thee, and anſwer thou me.

4 ¶ Where waſt thou when I laid the foundations of the earth? declare, if thou haſt underſtanding.

5 Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it?

6 Whereupon are the foundations thereof faſtened? or who laid the corner-ſtone thereof.

7 When the morning ſtars ſang together, and all the ſons of God ſhouted for joy.

8 Or *who* ſhut up the ſea with doors, when it brake forth *as if* it had iſſued out of the womb?

9 When I made the cloud the garment thereof, and thick darkneſs a ſwaddling-band for it,

10 And brake up for it my decreed *place*, and ſet bars and doors,

11 And ſaid, Hitherto ſhalt thou come, but no further: and here ſhall thy proud waves be ſtayed.

12 Haſt thou commanded the morning ſince thy days: *and* cauſed the day-ſpring to know his place,

V. 2. *Who is this that darkeneth counſel*—This firſt word which God ſpoke, ſtruck Job to the heart. This he repeats and echoes to, chapter xlii. 3. as the arrow that ſtuck faſt in him.

V. 7. *When the morning ſtars ſang together, &c.*—The angels, who may well be called *morning-ſtars*, becauſe of their excellent luſtre and glory; and which are called *the ſons of God*, becauſe they had their whole being from him, and becauſe they were made partakers of his Divine and glorious image. *Shouted*—Rejoiced in and bleſſed God for his works.

V. 9. *And thick darkneſs a ſwaddling-band for it*—I wrapt its boiſterous waves in the veil of darkneſs, as a nurſe her tender infant in a ſwaddling-band, to keep it within its bounds: though indeed neither clouds, nor air, nor ſands, nor ſhores, can bound the ſea; but God alone.

13 That

13 That it might take hold of the ends of the earth, that the wicked might be ſhaken out of it?

14 It is turned as clay *to* the ſeal; and they ſtand as a garment.

15 And from the wicked their light is withholden, and the high arm ſhall be broken.

16 Haſt thou entered into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth?

17 Have the gates of death been opened unto thee? or haſt thou ſeen the doors of the ſhadow of death.

18 Haſt thou perceived the breadth of the earth? declare, if thou knoweſt it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkneſs, where *is* the place thereof,

20 That thou ſhouldeſt take it to the bound thereof, and that thou ſhouldeſt know the paths *to* the houſe thereof?

21 Knoweſt thou *it*, becauſe thou waſt then born? or *becauſe* the number of thy days *is* great?

22 Haſt thou entered into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail,

23 Which I have reſerved againſt the time of trouble, againſt the day of battle and war?

24 By what way is the light parted, *which* ſcattereth the eaſt wind upon the earth?

25 Who hath divided a water-courſe for the

V. 17. *Have the gates of death been open unto thee*—Death is a grand ſecret! We know not when or by what means we ſhall be brought to it. We cannot deſcribe what death is; how the knot is united between ſoul and body, or how the ſpirit goes

"To be we know not what, and live we know not how."

With what dreadful curioſity does the ſoul launch out into an untried abyſs!

overflowing

overflowing of waters? or a way for the lightning of thunder,

26 To cauſe it to rain on the earth, *where* no man *is; on* the wilderneſs, wherein *there is* no man;

27 To ſatisfy the deſolate and waſte *ground*, and to cauſe the bud of the tender herb to ſpring forth?

28 Hath the rain a father? or who hath begotten the drops of the dew?

29 Out of whoſe womb came the ice? and the hoary froſt of heaven, who hath gendered it?

30 The waters are hid as *with* a ſtone, and the face of the deep is frozen.

31 Canſt thou bind the ſweet influences of Pleiades, or looſe the bands of Orion?

32 Canſt thou bring forth Mazzaroth in his ſeaſon? or canſt thou guide Arcturus with his ſons?

33 Knoweſt thou the ordinances of heaven? canſt thou ſet the dominion thereof in the earth?

34 Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canſt thou ſend lightnings, that they may go, and ſay unto thee, Here we *are?*

36 Who hath put wiſdom in the inward parts? or who hath given underſtanding to the heart?

37 Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven,

V. 35. *Canſt thou ſend the lightnings, that they may go, and ſay unto thee, Here we are?*—How ſtrong the image! how ſimple the expreſſion! we read of winged lightnings in the heathen poets; but where do they live, and act, and ſpeak, and wait for orders with impatience, as here?

38 When the duſt groweth into hardneſs, and the clods cleave faſt together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAP. XXXIX.

1. *God proceedeth to ſhew his power, and man's weakneſs, by inſtances from the animal creation.*

KNOWEST thou the time when the wild goats of the rock bring forth? *or* canſt thou mark when the hinds do calve?

2 Canſt thou number the months *that* they fulfil? or knoweſt thou the time when they bring forth?

3 They bow themſelves, they bring forth their young ones, they caſt out their ſorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath ſent out the wild aſs free? or who hath looſed the bands of the wild aſs?

6 Whoſe houſe I have made the wilderneſs, and the barren land his dwellings.

7 He ſcorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains *is* his paſture, and he ſearcheth after every green thing.

9 Will

9 Will the unicorn be willing to ſerve thee, or abide by thy crib?

10 Canſt thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou truſt him, becauſe his ſtrength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy ſeed, and gather *it into* thy barn?

13 *Gaveſt thou* the goodly wings unto the peacocks? or wings and feathers unto the oſtrich?

14 Which leaveth her eggs in the earth, and warmeth them in the duſt,

15 And forgetteth that the foot may cruſh them, or that the wild beaſt may break them.

16 She is hardened againſt her young ones, as though *they were* not hers: her labour is in vain without fear;

17 Becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding.

18 What time ſhe lifteth up herſelf on high, ſhe ſcorneth the horſe and his rider,

19 Haſt thou given the horſe ſtrength? haſt thou clothed his neck with thunder?

20 Canſt thou make him afraid as a graſshopper? the glory of his noſtrils *is* terrible.

21 He paweth in the valley, and rejoiceth in *his* ſtrength: he goeth on to meet the armed men.

V. 18. *She ſcorneth the horſe and his rider*—She deſpiſes them through her ſwiftneſs; for though ſhe cannot fly, yet by the aid of her wings ſhe runs ſo faſt, that horſe-men cannot reach her. The Arabians find it impoſſible to overtake the Oſtrich, when mounted on their ſwifteſt horſes.

V. 19. *Haſt thou given the horſe ſtrength, &c.*—This deſcription of the horſe, is the moſt celebrated of any in this poem, and contains all the noble images that thought can form of this generous beaſt.

22 He

22 He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.

23 The quiver rattleth againſt him, the glittering ſpear and the ſhield.

24 He ſwalloweth the ground with fierceneſs and rage: neither believeth he that *it is* the ſound of the trumpet.

25 He ſaith among the trumpets, Ha, ha; and he ſmelleth the battle afar off, the thunder of the captains, and the ſhouting.

26 Doth the hawk fly by thy wiſdom, *and* ſtretch her wings toward the ſouth?

27 Doth the eagle mount up at thy command, and make her neſt on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.

29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off.

30 Her young ones alſo ſuck up blood: and where the ſlain *are*, there *is* ſhe.

CHAP. XL.

1. *God challengeth Job to anſwer.* 3. *Job humbleth himſelf.* 6. *God calleth upon Job to ſhew by inſtances of power, that he is able to ſave himſelf.*

MOREOVER, the LORD anſwered Job, and ſaid,

2 Shall he that contendeth with the Almighty, inſtruct *him?* he that reproveth God, let him anſwer it.

V. 1. *Moreover, the Lord anſwered Job*—Having made a little pauſe to try what Job could anſwer. This is not ſaid to be ſpoken out of the whirlwind, and therefore ſome think God ſaid it in a ſtill, ſmall voice. Though Job had not ſpoken any thing, yet God is ſaid to *anſwer* him.

3 ¶ Then

3 ¶ Then Job anſwered the LORD, and ſaid,

4 Behold, I am vile: what ſhall I anſwer thee? I will lay mine hand upon my mouth.

5 Once have I ſpoken; but I will not anſwer; yea, twice; but I will proceed no further.

6 ¶ Then anſwered the LORD unto Job out of the whirlwind, and ſaid,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou alſo diſannul my judgment? wilt thou condemn me, that thou mayeſt be righteous?

9 Haſt thou an arm like God? or canſt thou thunder with a voice like him?

10 Deck thyſelf now *with* majeſty and excellency, and array thyſelf with glory and beauty.

11 Caſt abroad the rage of thy wrath: and behold every one *that is* proud, and abaſe him.

12 Look on every one *that is* proud, *and* bring him low: and tread down the wicked in their place.

13 Hide them in the duſt together, *and* bind their faces in ſecret.

14 Then will I alſo confeſs unto thee, that thine own right hand can ſave thee.

15 Behold now behemoth, which I made with thee: he eateth graſs as an ox.

V. 4. *Behold I am vile, what ſhall I anſwer thee*—Job, whoſe great confuſion and terror had hitherto kept him ſilent, now anſwers with great humility, that he was a wretched creature, and unworthy to ſpeak to the majeſty of heaven.

V. 15. *Behold now behemoth*—Very learned men take the leviathan to be the crocodile, and the behemoth to be the river-horſe. *He eateth graſs as an ox*—The river-horſe comes out of the river upon the land to feed upon corn, and hay, or graſs, as an ox doth, to whom alſo he is not unlike in the form of his head and feet, and in the bigneſs of his body; whence the Italians call him the *ſea-ox*.

16 Lo

16 Lo now, his ſtrength *is* in his loins, and his force *is* in the naval of his belly.

17 He moveth his tail like a cedar: the ſinews of his ſtones are wrapped together.

18 His bones *are as* ſtrong pieces of braſs; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him, can make his ſword to approach *unto him.*

20 Surely the mountains bring him forth food: where all the beaſts of the field play.

21 He lieth under the ſhady trees, in the covert of the reed, and fens,

22 The ſhady trees cover him *with* their ſhadow; the willows of the brook compaſs him about.

23 Behold, he drinketh up a river, *and* haſteth not: he truſteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: *his* noſe pierceth through ſnares.

CHAP. XLI.

God's great power ſeen in the leviathan.

CANST thou draw out leviathan with an hook? or his tongue with a cord *which* thou letteſt down?

2 Canſt thou put an hook into his noſe? or bore his jaw through with a thorn?

V. 1. *Canſt thou draw out leviathan* —Several particulars in the following deſcription, agree far better with the crocodile, than the whale. It is highly probable, that this is the creature here ſpoken of.

3 Will

3 Will he make many ſupplications unto thee? will he ſpeak ſoft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a ſervant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? ſhall they part him among the merchants?

7 Canſt thou fill his ſkin with barbed irons? or his head with fiſh-ſpears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: ſhall not *one* be caſt down even at the ſight of him?

10 None *is ſo* fierce that dare ſtir him up: who then is able to ſtand before me?

11 Who hath prevented me that I ſhould repay *him? whatſoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can diſcover the face of his garment? *or* who can come *to him* with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* ſcales *are his* pride, ſhut up together *as with* a cloſe ſeal.

16 One is ſo near to another that no air can come between them.

17 They are joined one to another, they ſtick together, that they cannot be ſundered.

18 By his neeſings a light doth ſhine, and his eyes *are* like the eye-lids of the morning.

19 Out

19 Out of his mouth go burning lamps, *and* ſparks of fire leap out.

20 Out of his noſtrils goeth ſmoke, as *out* of a ſeething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth ſtrength, and ſorrow is turned into joy before him.

23 The flakes of his fleſh are joined together: they are firm in themſelves; they cannot be moved.

24 His heart is as firm as a ſtone; yea, as hard as a piece of the nether *milſtone.*

25 When he raiſeth up himſelf, the mighty are afraid: by reaſon of breakings they purify themſelves.

26 The ſword of him that layeth at him cannot hold; the ſpear, the dart, nor the habergeon.

27 He eſteemeth iron as ſtraw, *and* braſs as rotten wood.

28 The arrow cannot make him flee: ſling-ſtones are turned with him into ſtubble.

29 Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear.

30 Sharp ſtones *are* under him: he ſpreadeth ſharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the ſea like a pot of ointment.

32 He maketh a path to ſhine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.

34 He

34 He beholdeth all high *things:* he *is* a king over all the children of pride.

CHAP. XLII.

1. *Job ſubmitteth himſelf to God.* 7. *God preferring Job's cauſe, accepts and bleſſes him.* 13. *Job's children.* 16. *His age, and death.*

THEN Job anſwered the LORD, and ſaid,

2 I know that thou canſt *do* every *thing*, and *that* no thought can be withholden from thee.

3 Who *is* he that hideth counſel without knowledge? therefore have I uttered that I underſtood not; things too wonderful for me, which I knew not.

4 Hear, I beſeech thee, and I will ſpeak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now mine eye ſeeth thee.

6 Wherefore I abhor *myſelf*, and repent in duſt and aſhes.

7 ¶ And it was *ſo*, that after the LORD had ſpoken theſe words unto Job, the LORD ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me *the thing that is* right, as my ſervant Job *hath*.

V. 34. *He beholdeth all high things: he is a king, &c.* — King over all, either brutal or rational. The whole ſpeech of God to Job, diſplays his omnipotence in the works of creation. Many are the pens which have adorned this noble argument, philoſophers, poets, and divines, but the Holy Scriptures far ſurpaſs all human compoſitions, in thoſe ſublime deſcriptions they give us of the wiſdom, power, and majeſty of God.

V. 2. *I know that thou canſt do every thing* — Job here ſubſcribes to God's unlimited power, knowledge and dominion, to prove which was the ſcope of God's diſcourſe out of the whirlwind.

8 Therefore take unto you now ſeven bullocks and ſeven rams, and go to my ſervant Job, and offer up for yourſelves a burnt-offering; and my ſervant Job ſhall pray for you: for him will I accept: leſt I deal with you *after your* folly, in that ye have not ſpoken of me *the thing which is* right, like my ſervant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD alſo accepted Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends, alſo the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe; and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man alſo gave him a piece of money, and every one an earring of gold.

12 So the LORD bleſſed the latter end of Job more than his beginning; for he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes.

13 ¶ He had alſo ſeven ſons, and three daughters.

14 And he called the name of the firſt

V. 11. *Every man alſo gave him a piece of money*—The word here rendered *a piece of money*, ſignifies alſo *lambs*, or *young ſheep*; this ſeems moſt probable, as that particular piece was of very ſmall value, three half-pence Engliſh; but if all Job's acquaintance, which was very numerous, brought him a *young ſheep*; he poſſeſſed a large flock at once.

Jemima:

Jemima: and the name of the ſecond, Kezia: and the name of the third, Keren-happuch.

15 And in all the land were no women found ſo fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 ¶ After this lived Job an hundred and forty years, and ſaw his ſons, and his ſons ſons, *even* four generations.

17 So Job died *being* old and full of days.

V. 14. *Jemima—The day*, becauſe ſhe was born in the day of his proſperity, after a dark night of affliction. *Kezia* is the name of a ſpice of a very fragrant ſmell, commonly called *Caſſia*. *Keren-happuch* ſignifies *plenty reſtored.*

V. 16. *After this lived Job an hundred and forty years*—Some conjecture, that he was ſeventy when his trouble came. If ſo his age was doubled, as his other poſſeſſions.

V. 17, *Full of days*—So *coming to* his *grave*, as *Eliphaz* had ſpoken, *like a ripe ſhock of corn in its ſeaſon.* The LXX add; *And it is written that he ſhall riſe again among thoſe whom the Lord ſhall raiſe.* A plain proof that the Jews believed a reſurrection.

THE

THE BOOK OF PSALMS.

PSALM I.

1. *The happineſs of the godly.* 4. *The unhappineſs of the ungodly.*

BLESSED *is* the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful.

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

Pſalms—The Book of Pſalms, is one of the choiceſt parts of the Old Teſtament; it is called the *Pſalms*, in Hebrew *Tehillim*, which properly ſignifies *Pſalms of Praiſe*. The word *Pſalm* is Greek, and properly ſignifies the ſound of a ſtringed inſtrument of muſic. It is probable that after the ſacred records were burnt at the deſtruction of Jeruſalem, thoſe pious perſons who had preſerved copies of them for their own private uſe, collected as many of them as they could find; and Ezra, who is generally ſuppoſed to have fixed the Canon of the Old Teſtament, arranged them in the manner we now have them. Chriſt, the fountain and foundation of all our hope, is here clearly ſpoken of; both his ſufferings, with the glory that ſhould follow, and the kingdom he ſhould ſet up in the world. The Pſalms are full of the nobleſt, ſublimeſt, and heavenly ſtrains of divine poetry, by which the world was ever delighted and inſtructed.

The reader will obſerve, this is the latter verſion, which is a ſtrict tranſlation from the preſent *Hebrew*, whereas, that in the Liturgy of the Church of England is taken from the *Septuagint*.

V. 1. *Bleſſed is the man that walketh not in the counſel of the ungodly*—The Hebrew words are very emphatical: *O the bleſſedneſs of that man!* This Pſalm, may be conſidered as a preface to the enſuing book; and beautifully deſcribes the proſperity of the good, and miſery of the wicked man.

3 And

3 And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doeth ſhall proſper.

4 The ungodly *are* not ſo: but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly ſhall periſh.

PSALM II.

1. *The kingdom of Chriſt.* 10 *Kings are exhorted to ſubmit to it.*

WHY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth ſet themſelves, and the rulers take counſel together againſt the LORD, and againſt his anointed, *ſaying*,

3 Let us break their bands aſunder, and caſt away their cords from us.

4 He that ſitteth in the heavens ſhall laugh: the LORD ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king upon my holy hill of Zion.

7 I will declare the decree: the LORD hath ſaid unto me, Thou *art* my ſon; this day have I begotten thee.

V. 1. *Why do the heathen rage*— Who did ſo againſt David, and againſt Chriſt. This Pſalm, is a moſt illuſtrious prophecy of the kingdom of Chriſt which was fulfilled, as his kingdom ſpread through the earth.

8 Aſk

8 Aſk of me, and I ſhall give *thee* the heathen *for* thine inheritance, and the uttermoſt parts of the earth *for* thy poſſeſſion.

9 Thou ſhalt break them with a rod of iron; thou ſhalt daſh them in pieces like a potter's veſſel.

10 Be wiſe now therefore, O ye kings: be inſtructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiſs the ſon, leſt he be angry, and ye periſh *from* the way, when his wrath is kindled but a little. Bleſſed *are* all they that put their truſt in him.

PSALM. III.

The ſecurity of God's protection.

A pſalm of David, when he fled from Abſalom his ſon.

LORD, how are they increaſed that trouble me? many *are* they that riſe up againſt me.

2 Many *there be* which ſay of my ſoul, *There is* no help for him in God. Selah.

3 But thou, O LORD, *art* a ſhield for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and ſlept; I awaked: for the LORD ſuſtained me.

6 I will not be afraid of ten thouſands of people that have ſet *themſelves* againſt me round about.

7 Ariſe, O LORD; ſave me, O my God: for thou

V. 12. *Kiſs the ſon*—In token of your ſubjection and adoration; whereof this was a ſign among the eaſtern nations. The word ſhould have been rendered *obey*, or, *be ſubject to*, &c.

V. 2. *Selah*—This word is no where uſed but in this poetical book, and in the ſong of Habakkuk. Probably it was a muſical note, either for the elevation, ſwelling, or pauſe of the voice.

thou haſt ſmitten all mine enemies *upon* the cheek-bone; thou haſt broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy bleſſing *is* upon thy people. Selah.

PSALM. IV.

1. *David prayeth for audience.* 2. *He reproveth and exhorteth his enemies.* 6. *Man's happineſs is in God's favour.*

To the chief muſician on Neginoth, a pſalm of David.

HEAR me when I call, O God of my righteouſneſs: thou haſt enlarged me *when I was* in diſtreſs; have mercy upon me, and hear my prayer.

2 O ye ſons of men, how long *will ye turn* my glory into ſhame? *how long* will ye love vanity, *and* ſeek after leaſing? Selah.

3 But know that the LORD hath ſet apart him that is godly for himſelf: the LORD will hear when I call unto him.

4 Stand in awe, and ſin not: commune with your own heart upon your bed, and be ſtill. Selah.

5 Offer the ſacrifices of righteouſneſs: and put your truſt in the LORD.

6 *There be* many that ſay, Who will ſhew us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou haſt put gladneſs in my heart, more than in the time *that* their corn and their wine increaſed.

Title of the pſalm. *To the Chief muſician*—The maſter or director of the ſacred muſick of the temple. *Neginoth*—Or *on ſtringed inſtruments*, as this word is tranſlated, Habakkuk chap. iii. 19.

8 I will

8 I will both lay me down in peace, and ſleep: for thou, LORD, only makeſt me dwell in ſafety.

PSALM. V.

1. *David prayeth, and profeſſeth his ſtudy in prayer.* 4. *God favoureth not the wicked.* 7. *David profeſſing his faith, prayeth unto God to guide him,* 10. *To deſtroy his enemies,* 11. *And to preſerve the godly.*

To the chief muſician upon Nehiloth, a pſalm of David.

GIVE ear to my words, O LORD, conſider my meditation.

2 Hearken unto the voice of my cry, my king, and my God: for unto thee will I pray.

3 My voice ſhalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleaſure in wickedneſs: neither ſhall evil dwell with thee.

5 The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the LORD will abhor the bloody and deceitful man.

7 But as for me, I will come into thy houſe in the multitude of thy mercy: *and* in thy fear will I worſhip toward thy holy temple.

8 Lead me, O LORD, in thy righteouſneſs becauſe of mine enemies: make thy way ſtraight before my face.

9 For *there is* no faithfulneſs in their mouth; their inward part is very wickedneſs; their throat *is* an open ſepulchre; they flatter with their tongue.

Title of the Pſalm. *Nehiloth*—This is no where elſe uſed in ſcripture. It is thought to ſignify a wind-inſtrument, as Neginoth ſignified *ſtringed inſtruments.*

10 Deſtroy

10 Deſtroy thou them, O God; let them fall by their own counſels: caſt them out in the multitude of their tranſgreſſions: for they have rebelled againſt thee.

11 But let all thoſe that put their truſt in thee rejoice: let them ever ſhout for joy; becauſe thou defendeſt them: let them alſo that love thy name be joyful in thee.

12 For thou, LORD, wilt bleſs the righteous: with favour wilt thou compaſs him as *with* a ſhield.

PSALM VI.

1. *David's complaint in his ſickneſs.* 8. *By faith he triumpheth over his enemies.*

To the chief muſician on Neginoth upon Sheminith, A pſalm of David.

O LORD, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.

3 My ſoul is alſo ſore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my ſoul: oh, ſave me for thy mercies ſake.

5 For in death *there is* no remembrance of thee: in the grave who ſhall give thee thanks?

6 I am weary with my groaning; all the night make I my bed to ſwim: I water my couch with my tears.

V. 11. *Thy name*—The *name* of a perſon is an Hebraiſm, whereby the perſon is frequently expreſſed.

Title of the Pſalm. *Upon Sheminith*—Or, *upon the eighth.* It is thought to be the loftieſt note, as *Alamoth* is the loweſt; but this is only conjecture; the Jews themſelves have no certain knowledge of their own ancient muſick.

7 Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies.

8 Depart from me, all ye workers of iniquity: for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my ſupplication; the LORD will receive my prayer.

10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed ſuddenly.

PSALM. VII.

1. *David prayeth againſt the malice of his enemies, profeſſing his innocency.* 10. *By faith he ſeeth his defence, and the deſtruction of his enemies.*

Shiggaion of David, which he ſang unto the LORD, concerning the words of Cuſh the Benjamite.

O LORD my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me.

2 Leſt he tear my ſoul like a lion, rending *it* in pieces, while *there is* none to deliver.

3 O LORD, my God, if I have done this: if there be iniquity in my hands:

4 If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cauſe is mine enemy:)

5 Let the enemy perſecute my ſoul, and take *it*; yea, let him tread down my life upon the earth, and lay mine honour in the duſt. Selah.

6 Ariſe O LORD, in thine anger lift up thy-

Title of the pſalm. *Shiggaion.*—This ſeems to be the name of a kind of ſong, or inſtrument, which then was well known, but now is only matter of conjecture. *Cuſh*—Some are of opinion this was *Saul.*

ſelf,

ſelf, becauſe of the rage of mine enemies: and awake for me to the judgment *that* thou haſt commanded.

7 So ſhall the congregation of the people compaſs thee about: for their ſakes therefore return thou on high.

8 The LORD ſhall judge the people; judge me, O LORD, according to my righteouſneſs, and according to mine integrity *that is* in me.

9 Oh, let the wickedneſs of the wicked come to an end; but eſtabliſh the juſt: for the righteous God trieth the hearts and reins.

10 My defence *is* of God, which ſaveth the upright in heart.

11 God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will whet his ſword; he hath bent his bow, and made it ready.

13 He hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutors.

14 Behold, he travaileth with iniquity, and hath conceived miſchief, and brought forth falſhood.

15 He made a pit, and digged it, and is fallen into the ditch *which* he made.

16 His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate.

17 I will praiſe the LORD according to his righteouſneſs; and will ſing praiſe to the name of the LORD moſt high.

PSALM.

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

To the chief muſician upon Gittith, a pſalm of David.

O LORD our Lord, how excellent is thy name in all the earth! who haſt ſet thy glory above the heavens.

2 Out of the mouth of babes and ſucklings haſt thou ordained ſtrength becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger.

3 When I conſider thy heavens, the work of thy fingers; the moon and the ſtars, which thou haſt ordained;

4 What *is* man, that thou art mindful of him? and the ſon of man, that thou viſiteſt him?

5 For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour.

6 Thou madeſt him to have dominion over the works of thy hands; thou haſt put all *things* under his feet:

7 All ſheep and oxen, yea, and the beaſts of the field;

8 The fowl of the air, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſeas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

Title of the pſalm. *Gittith*—This alſo is ſuppoſed to be the name of a tune, or inſtrument.

V. 1. *In all the earth*—Not only in Iſrael, but among all nations. Which ſhews that this pſalm ſpeaks of the Meſſiah, and the New Teſtament times.

V. 5. *For thou haſt made him a little lower than the angels*—The words more literally rendered are, *Thou madeſt him a little leſs than God.* And hence ſome have inferred, that man in his original ſtate was the higheſt of all creatures.

PSALM.

PSALM IX.

1. *David praiſeth God for executing of judgment.* 11. *He inciteth others to praiſe him.* 13. *He prayeth that he may have cauſe to praiſe him.*

To the chief muſician upon Muth-labben, a pſalm of David.

I WILL praiſe *thee*, O LORD, with my whole heart; I will ſhew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will ſing praiſe to thy name, O thou moſt High.

3 When mine enemies are turned back, they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe; thou ſatteſt in the throne judging right.

5 Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: and thou haſt deſtroyed cities; their memorial is periſhed with them.

7 But the LORD ſhall endure for ever: he hath prepared his throne for judgment.

8 And he ſhall judge the world in righteouſneſs, he ſhall miniſter judgment to the people in uprightneſs.

9 The LORD alſo will be a refuge for the oppreſſed, a refuge in times of trouble.

10 And they that know thy name will put their truſt in thee: for thou, LORD haſt not forſaken them that ſeek thee.

Title of the pſalm. *Muth-labben*— This alſo ſeems to be a title of ſome tune, or inſtrument: of which we muſt be ignorant, as the Jewiſh doctors are.

11 Sing

11 Sing praiſes to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquiſition for blood, he remembereth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O LORD; conſider my trouble *which I ſuffer* of them that hate me, thou that lifteſt me up from the gates of death:

14 That I may ſhew forth all thy praiſe in the gates of the daughter of Zion: I will rejoice in thy ſalvation.

15 The heathen are ſunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is known by the judgment *which* he executeth: the wicked is ſnared in the work of his own hands. Higgaion; Selah.

17 The wicked ſhall be turned into hell, *and* all the nations that forget God.

18 For the needy ſhall not always be forgotten: the expectation of the poor ſhall *not* periſh for ever.

19 Ariſe, O LORD; let not man prevail: let the heathen be judged in thy ſight.

20 Put them in fear, O LORD: *that* the nations may know themſelves *to be but* men. Selah.

PSALM. X.

1. *David complaineth to God of the outrage of the wicked.* 12. *He prayeth for remedy.* 17. *He profeſſeth his confidence.*

WHY ſtandeſt thou afar off, O LORD? *why* hideſt thou *thyſelf* in times of trouble?

V. 16. *Higgaion*—This is either a muſical term, or a note of attention, intimating that the matter deſerves deep meditation, as the word ſignifies.

2 The

2 The wicked in *his* pride doth perſecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boaſteth of his heart's deſire, and bleſſeth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not ſeek *after God:* God *is* not in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his ſight: *as for* all his enemies, he puffeth at them.

6 He hath ſaid in his heart, I ſhall not be moved; for I *ſhall* never *be* in adverſity.

7 His mouth is full of curſing and deceit and fraud: under his tongue *is* miſchief and vanity.

8 He ſitteth in the lurking places of the villages: in the ſecret places doth he murder the innocent: his eyes are privily ſet againſt the poor.

9 He lieth in wait ſecretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

10 He croucheth *and* humbleth himſelf, that the poor may fall by his ſtrong ones.

11 He hath ſaid in his heart, God hath forgotten: he hideth his face; he will never ſee *it.*

12 Ariſe, O LORD; O God, lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath ſaid in his heart, Thou wilt not require *it.*

14 Thou haſt ſeen *it*; for thou beholdeſt miſchief

chief and ſpite to requite *it* with thy hand: the poor committeth himſelf unto thee; thou art the helper of the fatherleſs.

15 Break thou the arm of the wicked and the evil *man:* ſeek out his wickedneſs *till* thou find none.

16 The LORD *is* king for ever and ever: the heathen are periſhed out of his land.

17 LORD, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear;

18 To judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs.

PSALM XI.

1. *David encourageth himſelf in God againſt his enemies.*
4. *The providence and juſtice of God.*

To the chief muſician, *a pſalm* of David.

IN the LORD put I my truſt: how ſay ye to my ſoul, Flee *as* a bird to your mountain?

2 For lo, the wicked bend *their* bow, they make ready their arrow upon the ſtring; that they may privily ſhoot at the upright in heart.

3 If the foundations be deſtroyed, what can the righteous do?

4 The LORD *is* in his holy temple, the LORD's throne *is* in heaven: his eyes behold, his eyelids try the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his ſoul hateth.

6 Upon the wicked he ſhall rain ſnares, fire and

and brimſtone, and an horrible tempeſt: *this ſhall be* the portion of their cup.

7 For the righteous LORD loveth righteouſneſs; his countenance doth behold the upright.

PSALM XII.

1. *David, deſtitute of human comfort, craveth help of God.*
3. *He comforteth himſelf with God's judgments on the wicked, and confidence in God's tried promiſes.*

To the chief muſician upon Sheminith, a pſalm of David.

HELP LORD; for the godly man ceaſeth; for the faithful fail from among the children of men.

2 They ſpeak vanity every one with his neighbour: *with* flattering lips, *and* with a double heart do they ſpeak.

3 The LORD ſhall cut off all flattering lips, *and* the tongue that ſpeaketh proud things:

4 Who have ſaid, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?

5 For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the LORD: I will ſet *him* in ſafety *from him that* puffeth at him.

6 The words of the LORD *are* pure words: *as* ſilver tried in a furnace of earth, purified ſeven times.

7 Thou ſhalt keep them, O LORD, thou ſhalt preſerve them from this generation for ever.

V. 6. *And an horrible tempeſt*—Dreadful judgments ſo called, in alluſion to the deſtruction of Sodom by theſe means. But this he ſeems to ſpeak not ſo much of preſent calamities, as of eternal puniſhments.

V. 1. *Help LORD for the godly man ceaſeth*—In this pſalm is a ſad complaint of the corrupt manners of that age, particularly of the court of Saul, where it was hardly poſſible to find a truly ſincere and honeſt man.

8 The wicked walk on every ſide, when the vileſt men are exalted.

PSALM XIII.

1. *David complaineth of delay in help.* 3. *He prayeth for preventing grace.* 5. *He boaſteth of divine mercy.*

To the chief muſician, a pſalm of David.

HOW long wilt thou forget me, O LORD, for ever? how long wilt thou hide thy face from me?

2 How long ſhall I take counſel in my ſoul, *having* ſorrow in my heart daily? how long ſhall mine enemy be exalted over me?

3 Conſider *and* hear me, O LORD my God: lighten mine eyes, leſt I ſleep *the ſleep* of death:

4 Leſt mine enemy ſay, I have prevailed againſt him: *and* thoſe that trouble me rejoice when I am moved.

5 But I have truſted in thy mercy; my heart ſhall rejoice in thy ſalvation.

6 I will ſing unto the LORD, becauſe he hath dealt bountifully with me.

PSALM XIV.

1. *David deſcribeth the corruption of a natural man;* 4. *Convinceth the wicked by the light of their conſcience;* 7. *Glorieth in the ſalvation of God.*

To the chief muſician, *a pſalm* of David.

THE fool hath ſaid in his heart, *There is* no God: they are corrupt; they have done

V. 1. *How long wilt thou forget me*—David at this time was in ſome remarkable diſtreſs; probably the rebellion of Abſalom.

V. 1. *The fool hath ſaid in his heart, There is no God*—The deſign of this pſalm is to deſcribe and bewail the horrible wickedneſs and corruption of mankind, ſpringing from Atheiſm.

abominable

abominable works; *there is* none that doeth good.

2 The LORD looked down from heaven upon the children of men, to ſee if there were any that did underſtand, *and* ſeek God.

3 They are all gone aſide; they are *all* together become filthy: *there is* none that doeth good, no not one.

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5 There were they in great fear: for God *is* in the generation of the righteous.

6 You have ſhamed the counſel of the poor; becauſe the LORD *is* his refuge.

7 Oh, that the ſalvation of Iſrael *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob ſhall rejoice, *and* Iſrael ſhall be glad.

PSALM XV.

David deſcribeth a citizen of Zion.

A pſalm of David.

LORD, who ſhall abide in thy tabernacle? who ſhall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach againſt his neighbour:

4 In whoſe eyes a vile perſon is contemned:

V. 7. *O that the ſalvation of Iſrael, &c.*— Theſe words immediately concern the deliverance of Iſrael out of that ſinful ſtate, in which they now were; but principally they deſign the ſpiritual redemption and ſalvation of all God's Iſrael by the Meſſiah.

but

but he honoureth them that fear the LORD: *he that* ſweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to uſury, nor taketh reward againſt the innocent. He that doeth theſe *things* ſhall never be moved.

PSALM XVI.

1. *David in diſtruſt of merits, and hatred of idolatry, fleeth to God for preſervation.* 5. *He ſheweth the hope of his calling, of the reſurrection, and of life everlaſting.*

Michtam of David.

PRESERVE me, O God: for in thee do I put my truſt.

2 *O my ſoul,* thou haſt ſaid unto the LORD, Thou *art* my Lord: my goodneſs *extendeth* not to thee;

3 *But* to the ſaints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their ſorrows ſhall be multiplied *that* haſten *after* another *god:* their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The LORD *is* the portion of mine inheritance, and of my cup: thou maintaineſt my lot.

6 The lines are fallen unto me in pleaſant *places;* yea, I have a goodly heritage.

7 I will bleſs the LORD, who hath given me counſel: my reins alſo inſtruct me in the night-ſeaſons.

8 I have ſet the LORD always before me:

V. 1. *Preſerve me O God, &c.*— This excellent Pſalm of David, is worthy of being inſcribed on a pillar of adamant, that it may endure to all poſterity: for, beſides the admirable expreſſions of his faith in God, it contains a propheſy of our bleſſed Redeemer's reſurrection from the dead.

becauſe

becauſe *he is* at my right-hand, I ſhall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my fleſh alſo ſhall reſt in hope.

10 For thou wilt not leave my ſoul in hell; neither wilt thou ſuffer thine holy one to ſee corruption.

11 Thou wilt ſhew me the path of life: in thy preſence *is* fulneſs of joy, at thy right hand *there are* pleaſures for evermore.

PSALM XVII.

1. *David in confidence of his integrity, craveth defence of God againſt his enemies.* 10. *He ſheweth their pride, craft, and eagerneſs.* 13. *He prayeth againſt them in confidence of his hope.*

A prayer of David.

HEAR the right, O LORD, attend unto my cry, give ear unto my prayer *that goeth* not out of feigned lips.

2 Let my ſentence come forth from thy preſence; let thine eyes behold the things that are equal.

3 Thou haſt proved mine heart, thou haſt viſited *me* in the night; thou haſt tried me, *and* ſhalt find nothing; I am purpoſed *that* my mouth ſhall not tranſgreſs.

4 Concerning the works of men, by the word of thy lips, I have kept *me from* the paths of the deſtroyer.

V. 1. *Hear the right, O LORD*—Regard my righteous cauſe. This prayer is generally ſuppoſed to have been written at the beginning of David's perſecutions by Saul; when the courtiers, inſtigated by malice and envy, accuſed him of crimes which never entered his thoughts.

5 Hold

5 Hold up my goings in thy paths, *that* my footſteps ſlip not.

6 I have called upon thee; for thou wilt hear me, O God; incline thine ear unto me, *and* hear my ſpeech.

7 Shew thy marvellous loving kindneſs, O thou that ſaveſt by thy right hand them which put their truſt *in thee* from thoſe that riſe up *againſt them.*

8 Keep me as the apple of the eye: hide me under the ſhadow of thy wings.

9 From the wicked that oppreſs me, *from* my deadly enemies *who* compaſs me about.

10 They are incloſed in their own fat; with their mouth they ſpeak proudly.

11 They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth;

12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in ſecret places.

13 Ariſe, O LORD, diſappoint him, caſt him down: deliver my ſoul from the wicked, *which is* thy ſword:

14 From men, *which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* life, and whoſe belly thou filleſt with thy hid *treaſure*; they are full of children, and leave the reſt of their *ſubſtance* to their babes.

15 As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake, with thy likeneſs.

V. 13. *Which is thy ſword*—The judicious Dr. Hammond tranſlates theſe words thus, *Deliver my ſoul from the wicked by thy ſword; and by thy hand from the men of this age, which have, &c.*

PSALM

PSALM XVIII.

David praiſeth God for his manifold and marvellous bleſſings.

To the chief muſician, *a pſalm* of David, the ſervant of the LORD, who ſpake unto the LORD the words of this ſong in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul; and he ſaid,

I WILL love thee, O LORD my ſtrength.

2 The LORD *is* my rock, and my fortreſs, and my deliverer; my God, my ſtrength, in whom I will truſt; my buckler, and the horn of my ſalvation, *and* my high tower.

3 I will call upon the LORD *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

4 The ſorrows of death compaſſed me, and the floods of ungodly men made me afraid.

5 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

6 In my diſtreſs I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth ſhook and trembled; the foundations alſo of the hills moved and were ſhaken, becauſe he was wroth.

8 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens alſo, and came down: and darkneſs *was* under his feet.

Title. *A pſalm of David*—At what time of life David compoſed this ſublime ſong is uncertain: it contains perhaps the nobleſt image of the majeſty of God, that was ever expreſſed in words.

10 And

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavilion round about him *were* dark waters *and* thick clouds of the ſkies.

12 At the brightneſs *that was* before him his thick clouds paſſed; hail-*ſtones* and coals of fire.

13 The LORD alſo thundered in the heavens, and the Higheſt gave his voice: hail-*ſtones* and coals of fire.

14 Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them.

15 Then the channels of waters were ſeen, and the foundations of the world were diſcovered at thy rebuke, O LORD, at the blaſt of the breath of thy noſtrils.

16 He ſent from above, he took me, he drew me out of many waters.

17 He delivered me from my ſtrong enemy, and from them which hated me: for they were too ſtrong for me.

18 They prevented me in the day of my calamity: but the LORD was my ſtay.

19 He brought me forth alſo into a large place: he delivered me becauſe he delighted in me.

V. 10. *He rode upon a cherub*—Or, *upon the cherubim*, upon the angels. To ride, in the Hebrew ſignifies to rule with an abſolute authority that on which the perſon is ſaid to ride; therefore denotes that he ſent his heavenly miniſters to execute his pleaſure.

V. 15. *The foundations of the world were diſcovered*—By mighty earthquakes, which overturned the earth, and made its lower parts viſible. *The breath of thy noſtrils*—i. e. At the anger of the Lord.

20 Th

20 The LORD rewarded me according to my righteouſneſs; according to the cleanneſs of my hands hath he recompenſed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his ſtatutes from me.

23 I was alſo upright before him, and I kept myſelf from mine iniquity.

24 Therefore hath the LORD recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his eye-ſight.

25 With the merciful thou wilt ſhew thyſelf merciful; with an upright man thou wilt ſhew thyſelf upright:

26 With the pure thou wilt ſhew thyſelf pure; and with the froward wilt thou ſhew thyſelf froward.

27 For thou wilt ſave the afflicted people; but wilt bring down high looks.

28 For thou wilt light my candle: the LORD my God will enlighten my darkneſs.

29 For by thee I have run through a troop, and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: the word of the LORD is tried: he *is* a buckler to all thoſe that truſt in him.

31 For who *is* God ſave the LORD? or who *is* a rock ſave our God?

32 *It is* God that girdeth me with ſtrength, and maketh my way perfect.

33 He maketh my feet like hinds *feet*, and ſetteth me upon my high places.

V. 33. *He maketh my feet like hind's feet*—With reſpect to the firmneſs of their treading; which is very remarkable.

34 He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms.

35 Thou haſt alſo given me the ſhield of thy ſalvation: and thy right hand hath holden me up, and thy gentleneſs hath made me great.

36 Thou haſt enlarged my ſteps under me; that my feet did not ſlip.

37 I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed.

38 I have wounded them that they were not able to riſe: they are fallen under my feet.

39 For thou haſt girded me with ſtrength unto battle: thou haſt ſubdued under me thoſe that roſe up againſt me.

40 Thou haſt alſo given me the necks of mine enemies; that I might deſtroy them that hate me.

41 They cried, but *there was* none to ſave *them: even* unto the LORD, but he anſwered them not.

42 Then did I beat them ſmall as the duſt before the wind: I did caſt them out as the dirt in the ſtreets.

43 Thou haſt delivered me from the ſtrivings of the people; *and* thou haſt made me the head of the heathen: a people *whom* I have not known ſhall ſerve me.

44 As ſoon as they hear of me they ſhall obey me: the ſtrangers ſhall ſubmit themſelves unto me.

45 The ſtrangers ſhall fade away, and be afraid out of their cloſe places.

V. 43. *From the ſtrivings of the people*—From contentions, and ſeditions, under Saul, and Iſhboſheth, and Abſalom.

46 The

46 The LORD liveth, and bleſſed *be* my rock: and let the God of my ſalvation be exalted.

47 *It is* God that avengeth me, and ſubdueth the people under me.

48 He delivereth me from mine enemies: yea, thou lifteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man.

49 Therefore, will I give thanks unto thee, O LORD, among the heathen, and ſing praiſes unto thy name.

50 Great deliverance giveth he to his king: and ſheweth mercy to his anointed, to David, and to his ſeed for evermore.

PSALM XIX.

1. *The creatures ſhew God's glory;* 7. *The word, his grace.* 12. *David prayeth for grace.*

To the chief muſician, A pſalm of David.

THE heavens declare the glory of God. and the firmament ſheweth his handy-work.

2 Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.

3 *There is* no ſpeech nor language, *where* their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he ſet a tabernacle for the ſun:

V. 1. *The heavens declare the glory of God*—They are as a legible book, wherein he that runs may read; *his eternal power and Godhead*, his infinite wiſdom and goodneſs. *Firmament*—Or, *the expanſion*, all the vaſt ſpace extended from the earth to the higheſt heavens. This ſeems to have been compoſed as a morning meditation.

V. 2. *Day unto day uttereth*—Or, *poureth forth*, conſtantly and abundantly, as fountain doth water; ſo this Hebrew word ſignifies.

5 Which

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a ſtrong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the LORD is perfect, converting the ſoul: the teſtimony of the LORD *is* ſure, making wiſe the ſimple.

8 The ſtatutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

10 More to be deſired *are they* than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey-comb.

11 Moreover, by them is thy ſervant warned: *and* in keeping of them *there is* great reward.

12 Who can underſtand *his* errors? cleanſe thou me from ſecret *faults*.

13 Keep back thy ſervant alſo from preſumptuous *ſins*, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

14 Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O LORD, my ſtrength, and my redeemer.

V. 5. *Which is as a bridegroom*— This ſeems to refer to a cuſtom which prevailed then among the Jews, and ſtill prevails among ſome eaſtern nations, of the bridegroom's going out at midnight accompanied with flambeaus; darkneſs flying before the ſun and bridegroom.

V. 13. *Preſumptuous ſins* — The Septuagint reads, *ſtrange gods*.

PSALM

PSALM XX.

1, *The church bleſſeth the king in his exploits.* 7. *Her confidence in God's ſuccour.*

To the chief muſician, a pſalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob defend thee.

2 Send thee help from the ſanctuary, and ſtrengthen thee out of Zion.

3 Remember all thy offerings, and accept thy burnt-ſacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counſel.

5 We will rejoice in thy ſalvation, and in the name of our God we will ſet up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD ſaveth his anointed: he will hear him from his holy heaven, with the ſaving ſtrength of his right hand.

7 Some *truſt* in chariots, and ſome in horſes: but we will remember the name of the LORD our God.

8 They are brought down and fallen, but we are riſen and ſtand upright.

9 Save, LORD: let the king hear us when we call.

V. 1. *The Lord hear, &c.*—This Pſalm ſeems to have been drawn up for general uſe, on ſome day appointed for public worſhip, and ſung alternately by David and his ſubjects. The firſt five verſes appear plainly to have been deſigned for the voice of the people; *The Lord hear thee, &c,* —Then David replied, *Now know I, &c.*—The people then ſeems to have gone on, as in the text.

PSALM

PSALM XXI.

1. *A thankſgiving for victory.* 7. *Confidence of further ſucceſs.*

To the chief muſician, A pſalm of David.

THE king ſhall joy in thy ſtrength, O LORD; and in thy ſalvation how greatly ſhall he rejoice.

2 Thou haſt given him his heart's deſire, and haſt not withholden the requeſt of his lips. Selah.

3 For thou preventeſt him with the bleſſings of goodneſs: thou ſetteſt a crown of pure gold on his head.

4 He aſked life of thee, *and* thou gaveſt *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy ſalvation: honour and majeſty haſt thou laid upon him.

6 For thou haſt made him moſt bleſſed for ever: thou haſt made him exceeding glad with thy countenance.

7 For the king truſteth in the LORD, and through the mercy of the moſt High he ſhall not be moved.

8 Thine hand ſhall find out all thine enemies: thy right hand ſhall find out thoſe that hate thee.

9 Thou ſhalt make them as a fiery oven in the time of thine anger: the LORD, ſhall ſwallow them up in his wrath, and the fire ſhall devour them.

10 Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men.

V. 1. *The king, &c.*—The ſubject of this pſalm is the ſame with the former; only the prayers there uſed, are here turned into praiſes.

11 For

11. For they intended evil againſt thee: they imagined a miſchievous device, *which* they are are not able *to perform.*

12. Therefore ſhalt thou make them turn their back, when thou ſhalt make ready *thine arrows* upon thy ſtrings againſt the face of them.

13. Be thou exalted, LORD, in thine own ſtrength; *ſo* will we ſing and praiſe thy power.

PSALM XXII.

1. *David complaineth in great diſcouragement.* 9. *He prayeth in great diſtreſs.* 23. *He praiſeth God.*

To the chief muſician upon Aijeleth Shahar, a pſalm of David.

MY God, my God, why haſt thou forſaken me? *why art thou ſo* far from helping me, *and from* the words of my roaring?

2 O my God, I cry in the day-time, but thou heareſt not; and in the night-ſeaſon, and am not ſilent.

3 But thou *art* holy, *O thou* that inhabiteſt the praiſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliver them.

5 They cried unto thee, and were delivered: they truſted in thee, and were not confounded.

6 But I *am* a worm, and no man: a reproach of men, and deſpiſed of the people.

Title of the Pſalm. *Shahar*—This was the title of ſome muſical inſtrument, or ſong, which was uſually ſung in the morning.

V. 1. *My God, my God, &c.*—In this pathetic pſalm, the royal prophet, under the type of his own perſon, deſcribes at large, the ſufferings of our great Redeemer; and, in the concluſion paints in the moſt beautiful colours, his exultation, and the propagation of his kingdom. Nay ſome of the particulars are delivered in ſuch expreſſions, as were literally fulfilled in our Saviour, and can only be metaphorically applied to David.

7 All

7 All they that ſee me, laugh me to ſcorn: they ſhoot out the lip, they ſhake the head, *ſaying*,

8 He truſted on the LORD, *that* he would deliver him: let him deliver him, ſeeing he delighted in him.

9 But thou *art* he that took me out of the womb: thou didſt make me hope, *when I was* upon my mother's breaſts.

10 I was caſt upon thee from the womb: thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near; for *there* is none to help.

12 Many bulls have compaſſed me: ſtrong *bulls* of Baſhan have beſet me round.

13 They gaped upon me *with* their mouths, *as* a ravening and a roaring lion

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midſt of my bowels.

15 My ſtrength is dried up like a potſherd; and my tongue cleaveth unto my jaws: and thou haſt brought me into the duſt of death.

16 For dogs have compaſſed me: the aſſembly of the wicked have incloſed me: they pierced my hands and my feet.

17 I may tell all my bones: they look *and* ſtare upon me.

18 They part my garments among them, and caſt lots upon my veſture.

19 But be not thou far from me, O LORD: O my ſtrength, haſte thee to help me.

20 Deliver my ſoul from the ſword, my darling from the power of the dog.

21 Save

21 Save me from the lion's mouth: for thou haſt heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 Ye that fear the LORD, praiſe him: all ye the ſeed of Jacob, glorify him; and fear him, all ye the ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the affliction of the afflicted: neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praiſe *ſhall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek ſhall eat, and be ſatisfied: they ſhall praiſe the LORD that ſeek him: your heart ſhall live for ever.

27 All the ends of the world ſhall remember and turn unto the LORD: and all the kindreds of the nations ſhall worſhip before thee.

28 For the kingdom *is* the LORD's: and he is the governor among the nations.

29 All *they that be* fat upon earth ſhall eat and worſhip: all they that go down to the duſt ſhall bow before him; and none can keep alive his own ſoul.

30 A ſeed ſhall ſerve him; it ſhall be accounted to the LORD for a generation.

31 They ſhall come, and ſhall declare his righteouſneſs unto a people, that ſhall be born, that he hath done *this*.

PSALM XXIII.

David's confidence in God's grace.

A pſalm of David.

THE LORD *is* my ſhepherd: I ſhall not want.

2 He maketh me to lie down in green paſtures: he leadeth me beſide the ſtill waters.

3 He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſs for his name's ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou *art* with me; thy rod and thy ſtaff they comfort me.

5 Thou prepareſt a table before me in the preſence of mine enemies: thou anointeſt my head with oil; my cup runneth over.

6 Surely goodneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the LORD for ever.

PSALM XXIV.

1, *God's lordſhip in the world.* 3. *The citizens of his ſpiritual kingdom,* 7. *An exhortation to receive him.*

A pſalm of David.

THE earth *is* the LORD's and the fulneſs thereof; the world, and they that dwell therein.

2 For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.

V. 1. *The Lord is my ſhepherd, &c.* —This is a moſt beautiful paſtoral poem; wherein God's tender care and protection over us in life and death, are deſcribed, in the moſt endearing and familiar manner.

V. 1. *The earth is the LORD's, &c.* —This pſalm is generally thought to have been written by David, when he brought up the ark from the houſe of Obed-Edom, and ſettled it in mount Zion, or Moriah; and probably was ſung alternately by the king, and people.

3 Who

3 Who ſhall aſcend into the hill of the LORD? and who ſhall ſtand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lift up his ſoul unto vanity, nor ſworn deceitfully.

5 He ſhall receive the bleſſing from the LORD, and righteouſneſs from the God of his ſalvation.

6 This *is* the generation of them that ſeek him, that ſeek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlaſting doors; and the King of glory ſhall come in.

8 Who *is* this King of glory? The LORD ſtrong and mighty, The LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlaſting doors; and the King of glory ſhall come in.

10 Who is this King of glory? The LORD of hoſts, he *is* the King of glory. Selah.

PSALM XXV.

1. *David's confidence in prayer.* 7. *He prayeth for remiſſion of ſins,* 16. *And for help in affliction.*

A pſalm of David.

UNTO thee, O LORD, do I lift up my ſoul.

2 O my God, I truſt in thee: let me not be aſhamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be aſhamed: let them be aſhamed which tranſgreſs without cauſe.

V. 1. *Unto thee O LORD do I lift up my ſoul*—This pſalm ſeems to have been written by David after the commiſſion of ſome heinous ſin, and in the midſt of ſome great diſtreſs; poſſibly after the matter of Uriah, or when Abſalom rebelled againſt him.

4 Shew

4 Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my ſalvation; on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies, and thy lovingkindneſſes: for they *have been* ever of old.

7 Remember not the ſins of my youth, nor my tranſgreſſions: according to thy mercy remember thou me for thy goodneſs ſake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach ſinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto ſuch as keep his covenant and his teſtimonies.

11 For thy name's ſake, O LORD, pardon mine iniquity; for it *is* great.

12 What man *is* he that feareth the LORD? him ſhall he teach in the way *that* he ſhall chooſe.

13 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the earth.

14 The ſecret of the LORD *is* with them that fear him: and he will ſhew them his covenant.

15 Mine eyes *are* ever towards the LORD: for he ſhall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me: for I *am* deſolate and afflicted.

17 The troubles of my heart are enlarged: *O* bring thou me out of my diſtreſſes.

18 Look upon mine affliction and my pain, and forgive all my ſins.

19 Conſider

19 Conſider mine enemies; for they are many, and they hate me with cruel hatred.

20 *O* keep my ſoul and deliver me: let me not be aſhamed; for I put my truſt in thee.

21 Let integrity and uprightneſs preſerve me; for I wait on thee.

22 Redeem Iſrael, O God, out of all his troubles.

PSALM XXVI.

David reſorteth unto God, in confidence of his integrity.

A pſalm of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have truſted alſo in the LORD; *therefore* I ſhall not ſlide.

2 Examine me, O LORD, and prove me: try my reins and my heart.

3 For thy loving-kindneſs *is* before mine eyes: and I have walked in thy truth.

4 I have not ſat with vain perſons, neither will I go in with diſſemblers.

5 I have hated the congregation of evil doers; and will not ſit with the wicked:

6 I will waſh mine hands in innocency: ſo will I compaſs thine altar, O LORD.

7 That I may publiſh with the voice of thankſgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy houſe, and the place where thine honour dwelleth.

9 Gather not my ſoul with ſinners, nor my life with bloody men:

V. 1. *Judge me O LORD, for I have walked in mine integrity* — David in this pſalm, aſſerts his integrity, and appeals to God as judge of his moſt ſecret intentions, when he was conſidered as a public enemy.

10 In

10 In whoſe hands *is* miſchief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot ſtandeth in an even place: in the congregation will I bleſs the LORD.

PSALM XXVII.

1. *David ſuſtaineth his faith by the power of God,* 4. *By his love to the ſervice of God,* 9. *And by prayer.*

A pſalm of David.

THE LORD *is* my light and my ſalvation; whom ſhall I fear? the LORD *is* the ſtrength of my life; of whom ſhall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my fleſh, they ſtumbled and fell.

3 Though an hoſt ſhould encamp againſt me, my heart ſhall not fear; though war ſhould riſe againſt me, in this *will* I *be* confident.

4 One *thing* have I deſired of the LORD, that will I ſeek after; that I may dwell in the houſe of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me; he ſhall ſet me up upon a rock.

6 And now ſhall mine head be lifted up above

V. 1. *The Lord is my light, and my ſalvation*—David compoſed this pſalm when he was, or had lately been in ſome great diſtreſs; probably when he was in danger of being killed by a giant, if Abiſhai had not prevented it. See 2 Sam. xxi. ver. 17.

mine

mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy; I will ſing, yea, I will ſing praiſes unto the LORD.

7 Hear, O LORD, when I cry with my voice: have mercy alſo upon me, and anſwer me.

8 *When thou ſaidſt,* Seek ye my face; my heart ſaid unto thee, Thy face, LORD, will I ſeek.

9 Hide not thy face *far* from me; put not thy ſervant away in anger: thou haſt been my help; leave me not, neither forſake me, O God of my ſalvation.

10 When my father and my mother forſake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, becauſe of mine enemies.

12 Deliver me not over unto the will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty.

13 *I had fainted,* unleſs I had believed to ſee the goodneſs of the LORD in the land of the living.

14 Wait on the LORD: be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the LORD.

PSALM XXVIII.

1. *David prayeth againſt his enemies.* 6. *He bleſſeth God.* 9. *He prayeth for the people.*

A pſalm of David.

UNTO thee will I cry, O LORD my rock; be not ſilent to me: leſt *if* thou be ſilent to

V. 1. *Unto thee will I cry*—This pſalm is, as many others, a mixture of hopes and fears, of prayers and praiſes, and moſt probably is a further meditation, on the ſame ſubject as the foregoing one.

me,

me, I become like them that go down into the pit.

2 Hear the voice of my ſupplications when I cry unto thee, when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity: which ſpeak peace to their neighbours, but miſchief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedneſs of their endeavours: give them after the work of their hands; render to them their deſert.

5 Becauſe they regard not the works of the LORD, nor the operation of his hands, he ſhall deſtroy them, and not build them up.

6 Bleſſed *be* the LORD, becauſe he hath heard the voice of my ſupplications.

7 The LORD *is* my ſtrength and my ſhield; my heart truſted in him, and I am helped: therefore my heart greatly rejoiceth, and with my ſong will I praiſe him.

8 The LORD *is* their ſtrength, and he *is* the ſaving ſtrength of his anointed.

9 Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever.

PSALM XXIX.

1. *David exhorteth princes to give glory to God,* 3. *By reaſon of his power,* 11. *And protection of his people.*

A pſalm of David.

GIVE unto the LORD, O ye mighty, give unto the LORD glory and ſtrength.

V. 1. *Give unto the LORD,*— David invocates the mighty ones of the earth, to acknowledge the great power of God, diſplayed in ſome terrible tempeſt of thunder, lightning and rain.

2 Give

2 Give unto the LORD the glory due unto his name; worſhip the LORD in the beauty of holineſs.

3 The voice of the LORD *is* upon the waters: the God of glory thundereth; the LORD *is* upon many waters.

4 The voice of the LORD *is* powerful; the voice of the LORD *is* full of majeſty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them alſo to ſkip like a calf; Lebanon and Sirion, like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD ſhaketh the wilderneſs; the LORD ſhaketh the wilderneſs of Kadeſh.

9 The voice of the LORD maketh the hinds to calve, and diſcovereth the foreſts: and in his temple doth every one ſpeak of *his* glory.

10 The LORD ſitteth upon the flood; yea, the LORD ſitteth King for ever.

11 The LORD will give ſtrength unto his people; the LORD will bleſs his people with peace.

PSALM XXX.

1. *David praiſeth God for his deliverance.* 4. *He exhorteth others to praiſe him by example of God's dealing with him.*

A pſalm *and* ſong, *at* the dedication of the houſe of David.

I WILL extol thee, O LORD: for thou haſt lifted me up, and haſt not made my foes to rejoice over me.

Title of the pſalm. *Song*—A pſalm to be ſung with the voice to an inſtrument. *David*—At the dedication of David's houſe, which was built, 2 Sam. v. 11. and doubtleſs was dedicated, as God had commanded.

2 O LORD my God, I cried unto thee, and thou haſt healed me.

3 O LORD, thou haſt brought up my ſoul from the grave: thou haſt kept me alive that I ſhould not go down to the pit.

4 Sing unto the LORD, O ye ſaints of his, and give thanks at the remembrance of his holineſs.

5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

6 And in my proſperity I ſaid, I ſhall never be moved.

7 LORD, by thy favour thou haſt made my mountain to ſtand ſtrong: thou didſt hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made my ſupplication.

9 What profit *is there* in my blood, when I go down to the pit? ſhall the duſt praiſe thee? ſhall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou haſt turned for me my mourning into dancing: thou haſt put off my ſackcloth, and girded me with gladneſs;

12 To the end that *my* glory may ſing praiſe to thee, and not be ſilent, O LORD, my God, I will give thanks unto thee for ever.

PSALM XXXI.

1. *David ſhewing his confidence in God, craveth his help.* 7. *He rejoiceth in his mercy.* 9. *He prayeth in his calamity.* 19. *He praiſeth God for his goodneſs.*

To the chief muſician, a pſalm of David.

IN

IN thee O LORD, do I put my truſt: let me never be aſhamed: deliver me in thy righteouſneſs.

2 Bow down thine ear to me; deliver me ſpeedily: be thou my ſtrong rock, for an houſe of defence to ſave me.

3 For thou *art* my rock and my fortreſs: therefore for thy name's ſake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my ſtrength.

5 Into thine hand I commit my ſpirit: thou haſt redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities; but I truſt in the LORD.

7 I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble; thou haſt known my ſoul in adverſities;

8 And haſt not ſhut me up into the hand of the enemy: thou haſt ſet my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is conſumed with grief, *yea*, my ſoul and my belly.

10 For my life is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed.

11 I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that did ſee me without, fled from me.

V. 1. *In thee O LORD do I put my truſt*, — This pſalm ſeems to refer to the diſtreſs David was reduced to in the wilderneſs of Maon, where he was ſo cloſely purſued by Saul, that without the interpoſition of providence, he had fallen into his hands.

12 I am

12 I am forgotten as a dead man out of mind: I am like a broken veſſel.

13 For I have heard the ſlander of many: fear *was* on every ſide: while they took counſel together againſt me, they deviſed to take away my life.

14 But I truſted in thee, O LORD: I ſaid, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine upon thy ſervant: ſave me for thy mercy's ſake.

17 Let me not be aſhamed, O LORD; for I have called upon thee: let the wicked be aſhamed, *and* let them be ſilent in the grave.

18 Let the lying lips be put to ſilence; which ſpeak grievous things proudly and contemptuouſly againſt the righteous.

19 *O* how great *is* thy goodneſs which thou haſt laid up for them that fear thee; *which* thou haſt wrought for them that truſt in thee, before the ſons of men!

20 Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues.

21 Bleſſed *be* the LORD: for he hath ſhewed me his marvellous kindneſs in a ſtrong city.

22 For I ſaid in my haſte, I am cut off from before thine eyes: nevertheleſs, thou heardeſt the voice of my ſupplications when I cried unto thee.

V. 21. *In a ſtrong city*—In Keilah: where God wonderfully preſerved me.

23 O love

23 O love the LORD, all ye his ſaints: *for* the LORD preſerveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the LORD.

PSALM XXXII.

1. *Bleſſedneſs conſiſteth in remiſſion of ſins.* 3. *Confeſſion of ſins giveth eaſe to the conſcience.* 8. *God's promiſes bring joy.*

A pſalm of David, Maſchil.

BLESSED *is he whoſe* tranſgreſſion *is* forgiven, *whoſe* ſin is covered.

2 Bleſſed *is* the man unto whom the LORD imputeth not iniquity, and in whoſe ſpirit *there is* no guile.

3 When I kept ſilence, by bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moiſture is turned into the drought of ſummer. Selah.

5 I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the LORD; and thou forgaveſt the iniquity of my ſin. Selah.

6 For this ſhall every one that is godly pray unto thee in a time when thou mayeſt be found: ſurely in the floods of great waters, they ſhall not come nigh unto him.

7 Thou *art* my hiding place; thou ſhalt preſerve me from trouble; thou ſhalt compaſs me about with ſongs of deliverance. Selah.

Title of the pſalm. *Maſchil*—Or, *an inſtructor*. This pſalm is fitly ſo called, becauſe it was compoſed for the information of the church, in that moſt important doctrine, the way to true bleſſedneſs.

8 I will

8 I will inſtruct thee and teach thee in the way which thou ſhalt go: I will guide thee with mine eye.

9 Be ye not as the horſe, *or* as the mule, *which* have no underſtanding: whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee.

10 Many ſorrows *ſhall be* to the wicked: but he that truſteth in the LORD, mercy ſhall compaſs him about.

11 Be glad in the LORD, and rejoice, ye righteous: and ſhout for joy, all *ye that are* upright in heart.

PSALM XXXIII.

1. *God is to be praiſed for his goodneſs,* 6. *for his power,* 12. *and for his providence.* 20. *Confidence is to be placed in God.*

REJOICE in the LORD, O ye righteous: *for* praiſe is comely for the upright.

2 Praiſe the LORD with harp: ſing unto him with the pſaltery, *and* an inſtrument of ten ſtrings.

3 Sing unto him a new ſong, play ſkilfully with a loud noiſe.

4 For the word of the LORD is right; and all his works *are done* in truth.

5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the LORD.

6 By the word of the LORD were the heavens made: and all the hoſt of them, by the breath of his mouth.

V. 1. *Rejoice in the Lord, O ye righteous* — Thankfulneſs for God's goodneſs in the works of creation, and providence, is the ſubject of this pſalm, which ſeems to be wrote as a meditation thereon.

7 He

7 He gathereth the waters of the ſea together as an heap: he layeth up the depth in ſtore-houſes.

8 Let all the earth fear the LORD: let all the inhabitants of the world ſtand in awe of him.

9 For he ſpake, and it was *done*; he commanded, and it ſtood faſt.

10 The LORD bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counſel of the LORD ſtandeth for ever, the thoughts of his heart to all generations.

12 Bleſſed *is* the nation whoſe God *is* the LORD; *and* the people *whom* he hath choſen for his own inheritance.

13 The LORD looketh from heaven; he beholdeth all the ſons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He faſhioneth their hearts alike; he conſidereth all their works.

16 There is no king ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength.

17 An horſe *is* a vain thing for ſafety: neither ſhall he deliver *any* by his great ſtrength.

18 Behold the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;

19 To deliver their ſoul from death, and to keep them alive in famine.

20 Our ſoul waiteth for the LORD: he *is* our help and our ſhield.

21 For

21 For our heart ſhall rejoice in him, becauſe we have truſted in his holy name.

22 Let thy mercy, O LORD, be upon us according as we hope in thee.

PSALM XXXIV.

1. *David praiſeth God, and exhorteth others thereto by his experience.* 8. *They are bleſſed that truſt in God.* 11. *He exhorteth to the fear of God.*

A pſalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

I Will bleſs the LORD at all times: his praiſe *ſhall* continually *be* in my mouth.

2 My ſoul ſhall make her boaſt in the LORD; the humble ſhall hear *thereof*, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I ſought the LORD, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened; and their faces were not aſhamed.

7 This poor man cried, and the LORD heard *him*, and ſaved him out of all his troubles.

8 The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taſte and ſee that the LORD *is* good; bleſſed *is* the man *that* truſteth in him.

9 O fear the LORD, ye his ſaints: for *there is* no want to them that fear him.

Title of the pſalm. *When*—A pſalm made upon that occaſion, though not at that time, when he counterfeited madneſs. Wherein whether he ſinned or not, is matter of diſpute; but this is undoubted, that his deliverance deſerved this ſolemn acknowledgment. *Abimelech*—Called *Achiſh*, 1 *Sam.* xxi. 10. But *Abimelech* ſeems to have been the common name of the kings of the *Philiſtines*, Gen. xx. 2. xxvi. 1. as *Pharaoh* was of the *Egyptians*.

10 The

10 The young lions do lack, and ſuffer hunger: but they that ſeek the LORD ſhall not want any good *thing*.

11 Come ye children, hearken unto me: I will teach you the fear of the LORD.

12 What man *is he that* deſireth life, *and* loveth *many* days, that he may ſee good?

13 Keep thy tongue from evil, and thy lips from ſpeaking guile.

14 Depart from evil, and do good; ſeek peace, and purſue it.

15 The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 The face of the LORD *is* againſt them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD *is* nigh unto them that are of a broken heart; and ſaveth ſuch as be of a contrite ſpirit.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones; not one of them is broken.

21 Evil ſhall ſlay the wicked; and they that hate the righteous ſhall be deſolate.

22 The LORD redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

PSALM. XXXV.

1. *David prayeth for his own ſafety, and his enemies confuſion.* 11. *He complaineth of their wrongful dealing.* 22. *Thereby he inciteth God againſt them.*

A pſalm of David.

PLEAD *my cauſe*, O LORD, with them that ſtrive with me: fight againſt them that fight againſt me.

2 Take hold of ſhield and buckler, and ſtand up for mine help.

3 Draw out alſo the ſpear, and ſtop *the way* againſt them that perſecute me; ſay unto my ſoul, I *am* thy ſalvation.

4 Let them be confounded and put to ſhame, that ſeek after my ſoul: let them be turned back and brought to confuſion that deviſe my hurt.

5 Let them he as chaff before the wind: and let the angel of the LORD chaſe *them*.

6 Let their way be dark and ſlippery: and let the angel of the LORD perſecute them.

7 For without cauſe have they hid for me their net *in* a pit, *which* without cauſe they have digged for my ſoul.

8 Let deſtruction come upon him at unawares; and let his net that he hath hid catch himſelf: into that very deſtruction let him fall.

9 And my ſoul ſhall be joyful in the LORD: it ſhall rejoice in his ſalvation.

V. 1. *Plead my cauſe, O LORD, &c*—This pſalm appears to have been written by David, when he was fiercely perſecuted by Saul; whoſe forces, which were unjuſtly raiſed againſt him, he beſeeches the Lord to diſperſe. The imprecations againſt his enemies in this, as in ſome other of the pſalms, have been thought unbecoming the mouth of a good man: but theſe imprecations muſt be conſidered as an appeal to God in a particular caſe. Beſides, they may be interpreted not as a prayer but a prediction, and rendered, *They ſhall be*, inſtead of, *Let them be*.

10 All

10 All my bones ſhall ſay, LORD, who is like unto thee, which deliverest the poor from him that is too ſtrong for him, yea, the poor and the needy from him that ſpoileth him?

11 Falſe witneſſes did riſe up: they laid to my charge *things* that I knew not.

12 They rewarded me evil for good, *to* the ſpoiling of my ſoul.

13 But as for me, when they were ſick, my clothing *was* ſackcloth: I humbled my ſoul with faſting; and my prayer returned into mine own boſom.

14 I behaved myſelf as though *he had been* my friend, *or* brother; I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine adverſity they rejoiced, and gathered themſelves together: *yea*, the abjects gathered themſelves together againſt me, and I knew *it* not; they did tear *me*, and ceaſed not:

16 With hypocritical mockers in feaſts: they gnaſhed upon me with their teeth.

17 LORD, how long wilt thou look on? reſcue my ſoul from their deſtructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praiſe thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cauſe.

20 For they ſpeak not peace; but they deviſe deceitful matters againſt *them that are* quiet in the land.

21 Yea,

21 Yea, they opened their mouth wide againſt me, *and* ſaid, Aha, aha, our eye hath ſeen *it*.

22 *This* thou haſt ſeen, O LORD: keep not ſilence; O LORD, be not far from me.

23 Stir up thyſelf, and awake to my judgment, *even* unto my cauſe, my God and my LORD.

24 Judge me, O LORD my God, according to thy righteouſneſs; and let them not rejoice over me.

25 Let them not ſay in their hearts, Ah, ſo would we have it: let them not ſay, We have ſwallowed him up.

26 Let them be aſhamed and brought to confuſion together that rejoice at mine hurt: let them be clothed with ſhame and diſhonour that magnify *themſelves* againſt me.

27 Let them ſhout for joy, and be glad, that favour my righteous cauſe: yea, let them ſay continually, Let the LORD be magnified, which hath pleaſure in the proſperity of his ſervant.

28 And my tongue ſhall ſpeak of thy righteouſneſs *and* of thy praiſe all the day long.

PSALM XXXVI.

1. *The grievous eſtate of the wicked.* 5. *The excellency of God's mercy.* 10. *David prayeth for favour to God's children.*

To the chief muſician, *a pſalm* of David, the ſervant of the LORD.

THE tranſgreſſion of the wicked ſaith within my heart, *that there* is no fear of God before his eyes.

V. 1. *The tranſgreſſion of the wicked,* — Probably this pſalm was written by David, about the beginning of his troubles, when Saul hated him, and endeavoured to hide his malignancy in his own breaſt.

2 For

2 For he flattereth himſelf in his own eyes until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit, he hath left off to be wiſe, *and* to do good.

4 He deviſeth miſchief upon his bed: he ſetteth himſelf in a way *that is* not good; he abhorreth not evil.

5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulneſs *reacheth* unto the clouds.

6 Thy righteouſneſs *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preſerveſt man and beaſt.

7 How excellent *is* thy loving kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings.

8 They ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſures.

9 For with thee *is* the fountain of life: in thy light ſhall we ſee light.

10 O continue thy loving kindneſs unto them that know thee; and thy righteouſneſs to the upright in heart.

11 Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are caſt down, and ſhall not be able to riſe.

PSALM XXXVII.

David perſuadeth to patience and confidence in God, by the different eſtate of the godly and the wicked.

A pſalm of David.

FRET

FRET not thyſelf becauſe of evil doers, neither be thou envious againſt the workers of iniquity.

2 For they ſhall ſoon be cut down like the graſs, and wither as the green herb.

3 Truſt in the LORD, and do good; *ſo* ſhalt thou dwell in the land, and verily thou ſhalt be fed.

4 Delight thyſelf alſo in the LORD; and he ſhall give thee the deſires of thine heart.

5 Commit thy way unto the LORD: truſt alſo in him; and he ſhall bring *it* to paſs.

6 And he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day.

7 Reſt in the LORD, and wait patiently for him: fret not thyſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.

8 Ceaſe from anger, and forſake wrath; fret not thyſelf in any wiſe to do evil.

9 For evil doers ſhall be cut off: but thoſe that wait upon the LORD, they ſhall inherit the earth.

10 For yet a little while and the wicked *ſhall* not *be*: yea, thou ſhalt diligently conſider his place, and it *ſhall* not *be*.

11 But the meek ſhall inherit the earth; and ſhall delight themſelves in the abundance of peace.

V. 1. *Fret not thyſelf becauſe of evil doers.*—It is evident from the whole tenour of this pſalm, that it was wrote for the conſolation of ſome righteous man; againſt whom ſome wicked wretch had laid ſchemes to deſtroy him. Moſt probably refers to Mephiboſheth, being calumniated, and villainouſly wronged by Ziba.

12 The

12 The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth.

13 The LORD ſhall laugh at him: for he ſeeth that his day is coming.

14 The wicked have drawn out the ſword, and have bent their bow, to caſt down the poor and needy, *and* to ſlay ſuch as be of upright converſation.

15 Their ſword ſhall enter in their own heart, and their bows ſhall be broken.

16 A little that a righteous man hath *is* better than the riches of many wicked.

17 For the arms of the wicked ſhall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright; and their inheritance ſhall be for ever.

19 They ſhall not be aſhamed in the evil time: and in the days of famine they ſhall be ſatisfied.

20 But the wicked ſhall periſh, and the enemies of the LORD *ſhall be* as the fat of lambs: they ſhall conſume; into ſmoke ſhall they conſume away.

21 The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth.

22 For *ſuch* as *be* bleſſed of him ſhall inherit the earth; and *they that* be curſed of him ſhall be cut off.

23 The ſteps of a *good* man are ordered by the LORD: and he delighteth in his way.

24 Though he fall, he ſhall not be utterly caſt down: for the LORD upholdeth *him* with his hand.

25 I have

25 I have been young, and *now* am old; yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.

26 *He is* ever merciful, and lendeth; and his ſeed *is* bleſſed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forſaketh not his ſaints; thy are preſerved for ever: but the ſeed of the wicked ſhall be cut off.

29 The righteous ſhall inherit the land, and dwell therein for ever.

30 The mouth of the righteous ſpeaketh wiſdom, and his tongue talketh of judgment.

31 The law of his God *is* in his heart; none of his ſteps ſhall ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he ſhall exalt thee to inherit the land: when the wicked are cut off, thou ſhalt ſee *it*.

35 I have ſeen the wicked in great power, and ſpreading himſelf like a green bay-tree.

36 Yet he paſſed away, and lo, he *was* not: yea, I ſought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the tranſgreſſors ſhall be deſtroyed together; the end of the wicked ſhall be cut off.

39 But the ſalvation of the righteous *is* of the LORD: *he is* their ſtrength in the time of trouble.

40 And

40 And the LORD ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him.

PSALM XXXVIII.

David moveth God to take compaſſion of his pitiful caſe.

A pſalm of David to bring to remembrance.

O LORD, rebuke me not in thy wrath: neither chaſten me in thy hot diſpleaſure.

2 For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore.

3 *There is* no ſoundneſs in my fleſh, becauſe of thine anger; neither *is there any* reſt in my bones, becauſe of my ſin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds ſtink, *and* are corrupt, becauſe of my fooliſhneſs.

6 I am troubled, I am bowed down greatly: I go mourning all the day long.

7 For my loins are filled with a loathſome *diſeaſe:* and *there is* no ſoundneſs in my fleſh.

8 I am feeble and ſore broken; I have roared by reaſon of the diſquietneſs of my heart.

9 LORD, all my deſire *is* before thee; and my groaning is not hid from thee.

V. 5. *My wounds ſtink and are corrupt*—A learned and judicious writer is of opinion, that the diſeaſe complained of by David in ſome of the verſes in this, and the three following pſalms, was the ſmall-pox; as many of the expreſſions, ſeem to correſpond with that diſtemper; but however that may be, we may enter into the beauties of theſe pſalms, if we ſuppoſe him under great afflictions, both of body and mind.

10 My heart panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo is gone from me.

11 My lovers and my friends ſtand aloof from my ſore; and my kinſmen ſtand afar off.

12 They alſo that ſeek after my life, lay ſnares *for me:* and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whoſe mouth *are* no reproofs.

15 For in thee, O LORD, do I hope: thou wilt hear, O LORD my God.

16 For I ſaid, *Hear me*, leſt *otherwiſe* they ſhould rejoice over me: when my foot ſlippeth, they magnify *themſelves* againſt me.

17 For I *am* ready to halt, and my ſorrow *is* continually before me.

18 For I will declare mine iniquity; I will be ſorry for my ſin.

19 But mine enemies *are* lively, *and* they are ſtrong: and they that hate me wrongfully are multiplied.

20 They alſo that render evil for good are mine adverſaries: becauſe I follow *the things that* good *is*.

21 Forſake me not, O LORD: O my God, be not far from me.

22 Make haſt to help me, O LORD my ſalvation.

PSALM

PSALM XXXIX.

1. *David's care of his thoughts.* 4. *His conſideration of the brevity and vanity of life.* 7. *Reverence of God's judgments,* 10. *And prayer, bridle impatience in him.*

To the chief muſician, *even* to Jeduthun, a pſalm of David.

I SAID, I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth with a bridle while the wicked is before me.

2 I was dumb with ſilence, I held my peace, *even* from good; and my ſorrow was ſtirred.

3 My heart was hot within me, while I was muſing the fire burned: *then* ſpake I with my tongue;

4 LORD, make me to know mine end, and the meaſure of my days what it *is*: *that* I may know how frail I *am*.

5 Behold, thou haſt made my days *as* an handbreadth: and mine age *is* as nothing before thee: verily every man at his beſt ſtate *is* altogether vanity. —Selah.

6 Surely every man walketh in a vain ſhew: ſurely they are diſquieted in vain: he heaped up *riches*, and knoweth not who ſhall gather them.

7 And now, LORD, what wait I for? my hope is in thee.

8 Deliver me from all my tranſgreſſions: make me not the reproach of the fooliſh.

Title of the pſalm. *Jeduthun*—One of the three chief maſters of the ſacred muſick, 1 Chron. xvi. 41, 42.

V. 1. *I ſaid, I will take heed to my ways*—There is good reaſon to believe David compoſed this pſalm on the death of Abſalom, after Joab had ſo bitterly reproached him for the public expreſſions of his grief; as he begins it with a reſolution to watch over his words and paſſions more narrowly than before.

9 I was

9 I was dumb, I opened not my mouth becauſe thou didſt *it*.

10 Remove thy ſtroke away from me: I am conſumed by the blow of thine hand.

11 When thou with rebukes, doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth: ſurely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a ſtranger with thee, *and* a ſojourner, as all my fathers *were*.

13 O ſpare me, that I may recover ſtrength, before I go hence, and be no more.

PSALM XL.

1. *The benefit of confidence in God.* 6. *Obedience is the beſt ſacrifice.* 11. *The ſenſe of David's evils inflameth his prayer.*

To the chief muſician, a pſalm of David.

I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock, *and* eſtabliſhed my goings.

3 And he hath put a new ſong in my mouth, *even* praiſe unto our God: many ſhall ſee *it* and fear, and ſhall truſt in the LORD.

4 Bleſſed *is* that man that maketh the LORD his truſt; and reſpecteth not the proud, nor ſuch as turn aſide to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou haſt done, and thy thoughts *which are* to us-ward: they cannot be reckoned up

up in order unto thee: *if* I would declare and ſpeak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didſt not deſire; mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required.

7 Then ſaid I, Lo, I come: in the volume of the book *it is* written of me:

8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

9 I have preached righteouſneſs in the great congregation: lo, I have not refrained my lips; O LORD, thou knoweſt.

10 I have not hid thy righteouſneſs within my heart; I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving kindneſs and thy truth from the great congregation.

11 With-hold not thou thy tender mercies from me, O LORD: let thy loving kindneſs and thy truth continually preſerve me.

12 For innumerable evils have compaſſed me about: mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me.

13 Be pleaſed, O LORD, to deliver me; O LORD make haſte to help me.

14 Let them be aſhamed and confounded to-

V. 6. *Sacrifice and offering thou didſt not deſire*—Theſe and the following words, in a proper ſenſe, belong only to the perſon and times of the Meſſiah. *Opened*—Hebrew *bored*. I have devoted myſelf to thy perpetual ſervice, and thou haſt accepted of me as ſuch, and ſignified ſo much by the *boring* of *mine ears*, according to the law and cuſtom in that caſe, Exodus xxi. 5, 6. The ſeventy Jewiſh interpreters, whom the apoſtle follows, Heb. x. 15. tranſlate theſe words, *a body haſt thou prepared me.*

gether

gether that ſeek after my ſoul to deſtroy it; let them be driven backward and put to ſhame that wiſh me evil.

15 Let them be deſolate for a reward of their ſhame, that ſay unto me, Aha, aha.

16 Let all thoſe that ſeek thee rejoice and be glad in thee: let ſuch as love thy ſalvation ſay continually, The LORD be magnified.

17 But I *am* poor and needy; *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

PSALM XLI.

1. *God's care of the poor.* 4. *David complaineth of his enemies treachery.*

To the chief muſician, a pſalm of David.

BLESSED *is* he that conſidereth the poor: the LORD will deliver him in time of trouble.

2 The LORD will preſerve him, and keep him alive; *and* he ſhall be bleſſed upon the earth: and thou wilt not deliver him into the will of his enemies.

3 The LORD will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs.

4 I ſaid, LORD, be merciful unto me: heal my ſoul; for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me, When ſhall he die, and his name periſh?

V. 1. *Bleſſed is he that conſidereth the poor*—The royal prophet commends, and bleſſes that temper of mind which inclines men to pity and compaſſion, towards thoſe who are poor, and afflicted with ſickneſs; aſſuring ſuch perſons, that they ſhall not fail of a reward from God.

6 And

6 And if he come to ſee *me*, he ſpeaketh vanity: his heart gathereth iniquity to it ſelf; *when* he goeth abroad, he telleth *it*.

7 All that hate me whiſper together againſt me: againſt me do they deviſe my hurt.

8 An evil diſeaſe, *ſay they*, cleaveth faſt unto him; and *now* that he lieth, he ſhall riſe up no more.

9 Yea, mine own familiar friend, in whom I truſted, which did eat of my bread, hath lifted up *his* heel againſt me.

10 But thou, O LORD, be merciful unto me, and raiſe me up, that I may requite them.

11 By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me.

12 And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever.

13 Bleſſed *be* the LORD God of Iſrael, from everlaſting and to everlaſting. Amen, and amen.

PSALM XLII.

1. *David's zeal to ſerve God in the temple.* 5. *He encourageth his ſoul to truſt in God.*

To the chief muſician Maſchil, for the ſons of Korah.

AS the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God.

2 My ſoul thirſteth for God: for the living God: when ſhall I come and appear before God?

3 My tears have been my meat day and night, while they continually ſay unto me, Where *is* thy God?

Title of the pſalm. *The ſons of Korah*—Who were an eminent order of ſingers in the houſe of God, 1 Chron. vi. 33.

4 When

4 When I remember theſe *things*, I pour out my ſoul in me: for I had gone with the multitude, I went with them to the houſe of God, with the voice of joy and praiſe, with a multitude that kept holy day.

5 Why art thou caſt down, O my ſoul? and *why* art thou diſquieted in me? hope thou in God: for I ſhall yet praiſe him *for* the help of his countenance.

6 O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar.

7 Deep calleth unto deep at the noiſe of thy water-ſpouts: all thy waves and thy billows are gone over me,

8 Yet the LORD will command his loving kindneſs in the day-time, and in the night his ſong *ſhall be* with me, *and* my prayer unto the God of my life.

9 I will ſay unto God my rock, Why haſt thou forgotten me? why go I mourning becauſe of the oppreſſion of the enemy?

10 *As* with a ſword in my bones, mine enemies reproach me: while they ſay daily unto me, Where *is* thy God?

11 Why art thou caſt down, O my ſoul? and why *art* thou diſquieted within me? hope

V. 5. *I ſhall yet praiſe him for the help of his countenance*—Heb. *for the ſalvations of his face*, for thoſe ſupports, deliverances and comforts which I doubt not I ſhall enjoy, both in his preſence and ſanctuary.

V. 7. *Deep calleth unto deep*—One affliction comes immediately after another, as if it were called for by the former: A metaphor taken from violent and ſucceſſive ſhowers of rain; which frequently come down from heaven, as it were *at the noiſe*, or call *of* God's *water-ſpouts*.

thou

thou in God: for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSALM XLIII.

1. *David praying to be reſtored to the temple, promiſeth to ſerve God joyfully.* 5. *He encourageth his ſoul to truſt in God.*

JUDGE me, O God, and plead my cauſe againſt an ungodly nation; O deliver me from the deceitful and unjuſt man.

2 For thou *art* the God of my ſtrength why doſt thou caſt me off? why go I mourning becauſe of the oppreſſion of the enemy?

3 O ſend out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praiſe thee, O God, my God.

5 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God: for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSALM XLIV.

1. *The church in memory of former favours,* 9. *complaineth of her preſent evils,* 17. *profeſſing her integrity,* 24. *ſhe fervently prayeth for ſuccour.*

To the chief muſician for the ſons of Korah, Maſchil.

V. 1. *Judge me, O God*—This and the foregoing pſalm, ſeem to have been wrote nearly at the ſame time, and on the ſame occaſion; when he was driven by Abſalom from his own palace, and from the houſe of God; after which he longs, with the moſt paſſionate and ardent deſire.

WE have heard with our ears, O God, our fathers have told us *what* work thou didſt in their days, in the times of old.

2 *How* thou didſt drive out the heathen with thy hand and plantedſt them; *how* thou didſt afflict the people, and caſt them out.

3 For they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them.

4 Thou art my king, O God: command deliverances for Jacob.

5 Through thee will we puſh down our enemies: through thy name will we tread them under that riſe up againſt us.

6 For I will not truſt in my bow: neither ſhall my ſword ſave me.

7 But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.

8 In God we boaſt all the day long, and praiſe thy name for ever. Selah.

9 But thou haſt caſt off, and put us to ſhame; and goeſt not forth with our armies.

10 Thou makeſt us to turn back from the enemy: and they which hate us ſpoil for themſelves.

11 Thou haſt given us like ſheep *appointed* for meat; and haſt ſcattered us among the heathen.

V. 1. *We have heard with our ears* —This pſalm, does not ſeem to have been compoſed by David, the people of Iſrael not being oppreſſed by foreign enemies in his days, as he here complains; but long after his time, probably in the time of Hezekiah, when Jeruſalem was invaded by the king of Aſſyria, 2 Kings xviii. 13. 17.

12 Thou

12 Thou ſelleſt thy people for nought, and doſt not increaſe *thy wealth* by their price.

13 Thou makeſt us a reproach to our neighbours, a ſcorn and a deriſion to them that are round about us.

14 Thou makeſt us a by-word among the heathen, a ſhaking of the head among the people.

15 My confuſion *is* continually before me, and the ſhame of my face hath covered me:

16 For the voice of him that reproacheth and blaſphemeth; by reaſon of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falſely in thy covenant.

18 Our heart is not turned back, neither have our ſteps declined from thy way.

19 Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.

20 If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange god:

21 Shall not God ſearch this out? for he knoweth the ſecrets of the heart.

22 Yea, for thy ſake are we killed all the day long; we are counted as ſheep for the ſlaughter.

23 Awake, why ſleepeſt thou, O LORD? ariſe, caſt *us* not off for ever.

24 Wherefore hideſt thou thy face? *and* forgetteſt our affliction and our oppreſſion?

V. 19. *Thou haſt ſore broken us in the place of dragons*—*Dragon* is a word that conveys no particular idea: as there is no creature, properly ſo called. The original word means noxious and diſagreeable animals, that frequent dark and inacceſſable coverts.

25 For

25 For our ſoul is bowed down to the duſt: our belly cleaveth unto the earth.

26 Ariſe for our help, and redeem us for thy mercy's ſake.

PSALM XLV.

1. *The majeſty and grace of Chriſt's kingdom.* 10. *The duty of the church, and the benefits thereof.*

To the chief muſician upon Shoſhannim, for the ſons of Korah, Maſchil, a ſong of loves.

MY heart is inditing a good matter: I ſpeak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath bleſſed thee for ever.

3 Gird thy ſword upon thy thigh, O *moſt* mighty, with thy glory and thy majeſty.

4 And in thy majeſty ride proſperouſly, becauſe of truth and meekneſs *and* righteouſneſs; and thy right hand ſhall teach thee terrible things.

5 Thine arrows *are* ſharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 Thy throne, O God, *is* for ever and ever: the ſceptre of thy kingdom is a right ſceptre.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God hath anointed

* Title of the pſalm. *Shoſhannim*—Is ſuppoſed to mean, an inſtrument of ſix ſtrings. *A ſong of loves*—Of the holy love which is between Chriſt and his church. The ſubject matter, as alſo the ſcope and deſign of this pſalm, is generally agreed, both by Jewiſh and Chriſtian, ancient and modern interpreters, to refer to the Meſſias, and his marriage with the church; as there are many things expreſſed in it, which do not refer to Solomon; upon whoſe marriage with Pharoah's daughter, it is ſuppoſed to have been written.

V. 1. *My heart is inditing*—Hebrew *boileth*, or *bubbleth up* like water over the fire.

thee

thee with the oil of gladneſs above thy fellows.

8 All thy garments *ſmell* of myrrh, and aloes, *and* caſſia; out of the ivory palaces, whereby they have made thee glad.

9 Kings daughters *were* among thy honourable women: upon thy right hand did ſtand the queen in gold of Ophir.

10 Hearken, O daughter, and conſider, and incline thine ear: forget alſo thine own people and thy father's houſe.

11 So ſhall the king greatly deſire thy beauty: for he *is* thy lord; and worſhip thou him.

12 And the daughter of Tyre *ſhall be there* with a gift: *even* the rich among the people ſhall intreat thy favour.

13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

14 She ſhall be brought unto the king in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee.

15 With gladneſs and rejoicing *ſhall* they *be* brought: they ſhall enter into the king's palace.

16 Inſtead of thy fathers ſhall be thy children, whom thou mayeſt make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore ſhall the people praiſe thee for ever and ever.

PSALM XLVI.

1. *The confidence which the church hath in God.* 8. *An exhortation to behold his works.*

To the chief muſician for the ſons of Korah, a ſong upon Alamoth.

GOD

GOD *is* our refuge and ſtrength, a very preſent help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea.

3 *Though* the waters thereof roar *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah.

4 *There is* a river the ſtreams whereof ſhall make glad the city of God; the holy *place* of the tabernacles of the moſt High.

5 God *is* in the midſt of her, ſhe ſhall not be moved: God ſhall help her, *and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hoſts *is* with us: the God of Jacob *is* our refuge. Selah.

8 Come, behold the works of the LORD, what deſolations he hath made in the earth.

9 He maketh wars to ceaſe unto the end of the earth; he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire.

10 Be ſtill and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hoſts *is* with us; the God of Jacob is our refuge. Selah.

PSALM XLVII.

The nations are exhorted chearfully to entertain the kingdom of Chriſt.

V. 1. *God is our refuge and ſtrength*—This pſalm, evidently appears to be a pious triumph in God, for ſome remarkable deliverances and ſucceſſes; probably thoſe mentioned, 2 Sam. chap. viii.

To

To the chief muſician, a pſalm for the ſons of Korah.

O Clap your hands, all ye people: ſhout unto God with the voice of triumph:

2 For the LORD moſt High *is* terrible: *he is* a great king over all the earth.

3 He ſhall ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a ſhout, the LORD with the ſound of a trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes.

7 For God *is* the king of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſs.

9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the ſhields of the earth *belong* unto God: he is greatly exalted.

PSALM XLVIII.

The ornaments and privileges of the church.

A ſong *and* pſalm for the ſons of Korah.

GREAT *is* the LORD, and greatly to be praiſed, in the city of our God, *in* the mountain of his holineſs.

2 Beautiful for ſituation, the joy of the whole

V. 1. *O clap your hands all ye people*—As the ark, was frequently carried before the hoſt of Iſrael to battle, when they obtained a victory they brought it back in triumph, to mount Zion; probably that was the occaſion of compoſing this pſalm; but it certainly has a reference to Chriſt's aſcenſion into heaven; which it deſcribes in a very exalted manner.

earth,

earth, *is* mount Zion, *on* the ſides of the north, the city of the great king.

3 God is known in her palaces for a refuge.

4 For lo, the kings were aſſembled, they paſſed by together.

5 They ſaw *it*, *and* ſo they marvelled; they were troubled, *and* haſted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakeſt the ſhips of Tarſhiſh with an eaſt wind.

8 As we have heard, ſo have we ſeen in the city of the LORD of hoſts, in the city of our God: God will eſtabliſh it for ever. Selah.

9 We have thought of thy loving kindneſs, O God, in the midſt of thy temple.

10 According to thy name, O God, ſo *is* thy praiſe unto the ends of the earth: thy right-hand is full of righteouſneſs.

11 Let mount Zion rejoice, let the daughters of Judah be glad, becauſe of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, conſider her palaces: that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.

V. 4. *For lo, the kings were aſſembled* — Either thoſe kings confederate againſt Jehoſhaphat, 2 Chron. xx. 1, 2. 10. when Moab, Ammon, and they of mount Seir, came againſt Jehoſhaphat, with an intention to fall upon Jeruſalem. And ver. 28. it is ſaid, after he had obtained the victory, he returned with the people *to Jeruſalem, with pſalteries and harps, &c.* At which time, it is probable this pſalm was ſung.

PSALM

PSALM XLIX.

1. *An earneſt perſuaſion to build the faith of the reſurrection, not on worldly power but on God.* 16. *Worldly proſperity is not to be admired.*

To the chief muſician, a pſalm for the ſons of Korah.

HEAR this all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor together.

3 My mouth ſhall ſpeak of wiſdom; and the meditation of my heart *ſhall be* of underſtanding.

4 I will incline mine ear to a parable: I will open my dark ſaying upon the harp.

5 Wherefore ſhould I fear in the days of evil, *when* the iniquity of my heels ſhall compaſs me about?

6 They that truſt in their wealth, and boaſt themſelves in the multitude of their riches;

7 None *of them* can by any means redeem *his* brother, nor give to God a ranſom for him:

8 (For the redemption of their ſoul *is* precious, and it ceaſeth for ever;)

9 That he ſhould ſtill live for ever; *and* not ſee corruption.

10 For he ſeeth *that* wiſe men die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to others.

11 Their inward thoughts *is that* their houſes *ſhall continue* for ever, *and* their dwelling-places to all generations: they call *their* lands after their own names.

V. 1. *Hear this all ye people*—The deſign of this pious meditation on death, was, no doubt, written to check the vanity and unreaſonable thirſt of mankind after riches, by ſetting the king of terrors before their eyes.

12 Nevertheleſs, man *being* in honour abideth not: he is like the beaſts *that* periſh.

13 This their way *is* their folly: yet their poſterity approve their ſayings. Selah.

14 Like ſheep they are laid in the grave; death ſhall feed on them; and the upright ſhall have dominion over them in the morning; and their beauty ſhall conſume in the grave from their dwelling.

15 But God will redeem my ſoul from the power of the grave: for he ſhall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed;

17 For when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him.

18 Though while he lived, he bleſſed his ſoul: and *men* will praiſe thee, when thou doeſt well to thyſelf.

19 He ſhall go to the generation of his fathers, they ſhall never ſee light.

20 Man *that is* in honour, and underſtandeth not, is like the beaſts *that* periſh.

PSALM L.

1. *The majeſty of God in the church.* 5. *His order to gather ſaints.* 7 *The pleaſure of God is not in ceremonies,* 14. *but in ſincerity of obedience.*

A pſalm of Aſaph.

Title of the pſalm, *Aſaph*—Who was not only the chief of the ſacred ſingers, but alſo a prophet, 1 *Chron.* xxv. 1. and a compoſer of ſeveral *pſalms*, 2 *Chron.* xxix. 30. It is probable, that he lived in the reign of ſome pious prince, perhaps Jehoſhaphat, or Hezekiah, when hypocriſy eminently prevailed among the people and judges; the former, placing all religion in ſacrifices and external ceremonies; the latter, never obſerving the precepts they expounded to the people. Both theſe vices the pious author endeavours to deſtroy.

THE

THE mighty God, *even* the LORD hath ſpoken, and called the earth from the riſing of the ſun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath ſhined.

3 Our God ſhall come, and ſhall not keep ſilence: a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.

4 He ſhall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my ſaints together unto me; thoſe that have made a covenant with me by ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God *is* judge himſelf. Selah.

7 Hear, O my people, and I will ſpeak, O Iſrael, and I will teſtify againſt thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy ſacrifices or thy burnt-offerings, *to have been* continually before me.

9 I will take no bullock out of thy houſe, *nor* he-goat out of thy folds.

10 For every beaſt of the foreſt *is* mine, *and* the cattle upon a thouſand hills.

11 I know all the fowls of the mountains: and the wild beaſts of the field *are* mine.

12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulneſs thereof.

13 Will I eat the fleſh of bulls, or drink the blood of goats?

14 Offer unto God thankſgiving; and pay thy vows unto the moſt High.

15 And

15 And call upon me in the day of trouble: I will deliver thee, and thou ſhalt glorify me.

16 But unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth?

17 Seeing thou hateſt inſtruction, and caſteſt my words behind thee.

18 When thou ſaweſt a thief, then thou conſentedſt with him, and haſt been partaker with adulterers.

19 Thou giveſt thy mouth to evil, and thy tongue frameth deceit.

20 Thou ſitteſt, *and* ſpeakeſt againſt thy brother; thou ſlandereſt thine own mother's ſon.

21 Theſe *things* haſt thou done, and I kept ſilence; thou thoughteſt that I was altogether *ſuch an one* as thyſelf: *but* I will reprove thee, and ſet *them* in order before thine eyes.

22 Now conſider this, ye that forget God, leſt I tear *you* in pieces, and *there be* none to deliver.

23 Whoſo offereth praiſe, glorifieth me: and to him that ordereth *his* converſation *aright* will I ſhew the ſalvation of God.

PSALM LI.

1. *David prayeth for remiſſion of ſins, whereof he maketh a deep confeſſion,* 6. *He prayeth for ſanctification.* 16. *God delighteth not in ſacrifice, but in ſincerity.* 18. *David prayeth for the church.*

To the chief muſician, a pſalm of David when Nathan the prophet came unto him after he had gone into Bath-ſheba.

HAVE

HAVE mercy upon me, O God, according to thy loving kindneſs: according unto the multitude of thy tender mercies blot out my tranſgreſſions.

2 Waſh me throughly from mine iniquity, and cleanſe me from my ſin.

3 For I acknowledge my tranſgreſſions, and my ſin *is* ever before me.

4 Againſt thee, thee only have I ſinned, and done *this* evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, *and* be clear when thou judgeſt.

5 Behold, I was ſhapen in iniquity; and in ſin did my mother conceive me.

6 Behold, thou deſireſt truth in the inward parts: and in the hidden *part* thou ſhalt make me to know wiſdom.

7 Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow.

8 Make me to hear joy and gladneſs: *that* the bones *which* thou haſt broken may rejoice.

9 Hide thy face from my ſins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right ſpirit within me.

11 Caſt me not away from thy preſence; and take not thy Holy Spirit from me.

V. 1. *Have mercy upon me O God*— The deepeſt marks of contrition and penitence, expreſſed with the greateſt humiliation, are found in this pſalm. It were ſincerely to be wiſhed, that all who copy after David's ſin, would equally imitate his repentance; and, deeply ſenſible of their heinous tranſgreſſions, would fly to the fountain open for ſin, and for uncleanneſs; that waſhing therein, they may not only be fairer than the full-blown lilly, but whiter than the new-fallen ſnow.

12 Reſtore

12 Reſtore unto me the joy of thy ſalvation; and uphold me with *thy* free ſpirit.

13 *Then* will I teach tranſgreſſors thy ways; and ſinners ſhall be converted unto thee.

14 Deliver me from blood-guiltineſs, O God, thou God of my ſalvation: *and* my tongue ſhall ſing aloud of thy righteouſneſs.

15 O LORD, open thou my lips; and my mouth ſhall ſhew forth thy praiſe.

16 For thou deſireſt not ſacrifice; elſe would I give *it*: thou delighteſt not in burnt-offering.

17 The ſacrifices of God *are* a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe.

18 Do good in thy good pleaſure unto Zion: build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with burnt-offering, and whole burnt-offering: then ſhall they offer bullocks upon thine altar.

PSALM LII.

1. *David condemning the ſpiteſulneſs of Doeg, propheſieth his deſtruction.* 6. *The righteous ſhall rejoice at it,*

To the chief muſician, Maſchil, a pſalm of David when Doeg the Edomite came and told Saul, and ſaid unto him, David is come to the houſe of Ahimelech.

WHY boaſteſt thou thyſelf in miſchief, O mighty man? the goodneſs of God *endureth* continually.

2 Thy tongue deviſeth miſchiefs; like a ſharp razor working deceitfully.

V. 1. *Why boaſteſt thou thyſelf in miſchief, O mighty man?* — David ſpeaks ironically. O valiant captain! To kill a few weak and unarmed perſons, with their families, &c. See note on 1 Sam. xxii. 10, 19.

3 Thou

3 Thou loveſt evil more than good; *and* lying rather than to ſpeak righteouſneſs. Selah.

4 Thou loveſt all devouring words, O *thou* deceitful tongue.

5 God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous alſo ſhall ſee, and fear, and ſhall laugh at him.

7 Lo, *this is* the man *that* made not God his ſtrength: but truſted in the abundance of his riches, *and* ſtrengthened himſelf in his wickedneſs.

8 But I *am* like a green olive-tree in the houſe of God: I truſt in the mercy of God for ever and ever.

9 I will praiſe thee for ever, becauſe thou haſt done *it:* and I will wait on thy name; for *it is* good before thy ſaints.

PSALM LIII.

1. *David deſcribeth the corruption of a natural man.* 4. *He convinceth the wicked by the light of their own conſcience.* 6. *He glorieth in the ſalvation of God.*

To the chief muſician upon Mahalath, Maſchil, *a pſalm* of David.

THE fool hath ſaid in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

Title of the pſalm. *Mahalath*—A muſical inſtrument; a kind of flute.

V. 1. *The fool hath ſaid in his heart*—This pſalm, a few words excepted, is the ſame as pſalm xiv. See the note on that pſalm.

2 God

2 God looked down from heaven upon the children of men, to ſee if there were *any* that did underſtand, that did ſeek God.

3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 There were they in great fear *where* no fear was: for God hath ſcattered the bones of him that encampeth *againſt* thee; thou haſt put *them* to ſhame, becauſe God hath deſpiſed them.

6 Oh, that the ſalvation of Iſrael *were come* out of Zion! when God bringeth back the captivity of his people, Jacob ſhall rejoice, *and* Iſrael ſhall be glad.

PSALM LIV.

1. *David complaining of the Ziphims, prayeth for ſalvation.* 4. *Upon his confidence in God's help, he promiſeth ſacrifice.*

To the chief muſician, on Neginoth, Maſchil, *a pſalm* of David, when the Ziphims came and ſaid to Saul, Doth not David hide himſelf with us?

SAVE me, O God, by thy name, and judge me by thy ſtrength.

2 Hear my prayer O God; give ear to the words of my mouth.

3 For ſtrangers are riſen up againſt me, and oppreſſors ſeek after my ſoul: they have not ſet God before them. Selah.

V. 3. *For ſtrangers are riſen up*— The Ziphites, whom, though Iſraelites, he calls *ſtrangers* in regard of their barbarous and perfidious carriage.

4 Behold

4 Behold, God *is* mine helper: the LORD *is* with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies: cut them off in thy truth.

6 I will freely ſacrifice unto thee: I will praiſe thy name, O LORD; for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath ſeen *his deſire* upon mine enemies.

PSALM LV.

1. *David in his prayer complaineth of his fearful caſe.* 9. *He prayeth againſt his enemies, of whoſe wickedneſs and treachery he complaineth.* 16. *He comforteth himſelf in God's preſervation of him, and confuſion of his enemies.*

To the chief muſician on Neginoth, Maſchil, a pſalm of David.

GIVE ear to my prayer, O God; and hide not thyſelf from my ſupplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noiſe.

3 Becauſe of the voice of the enemy, becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me, and in wrath they hate me.

4 My heart is ſore pained within me: and the terrors of death are fallen upon me.

5 Fearfulneſs and trembling are come upon me, and horror hath overwhelmed me.

6 And I ſaid, Oh, that I had wings like a dove! *for then* would I fly away, and be at reſt.

V. 1. *Give ear to my prayer O God*— When the royal prophet fled ſuddenly from Jeruſalem, in the beginning of Abſalom's rebellion; and when news was brought him, that Ahithophel was among the conſpirators, he poured out his ſoul to God in prayer, in the words of this pſalm.

V. 6. *O that I had wings like a dove*—

Holy and celeſtial dove,
Give me wings of faith and love,
Help me from myſelf to flee,
Help me to eſcape to thee.
Come thou bleſſed ſpirit come,
Bear me to my happy home;
On that everlaſting ſhore,
Vanities are vain no more.

7 Lo, *then* would I wander far off, *and* remain in the wilderneſs. Selah.

8 I would haſten my eſcape from the windy ſtorm *and* tempeſt.

9 Deſtroy, O LORD, *and* divide their tongues: for I have ſeen violence and ſtrife in the city.

10 Day and night they go about it upon the walls thereof: miſchief alſo and ſorrow *are* in the midſt of it.

11 Wickedneſs *is* in the midſt thereof: deceit and guile depart not from her ſtreets.

12 For *it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did magnify *himſelf* againſt me; then I would have hid myſelf from him.

13 But *it was* thou, a man, mine equal, my guide and mine acquaintance.

14 We took ſweet counſel together, *and* walked unto the houſe of God in company.

15 Let death ſeize upon them, *and* let them go down quick into hell: for wickedneſs *is* in their dwellings, *and* among them.

16 As for me, I will call upon God: and the LORD ſhall ſave me.

17 Evening and morning and at noon will I pray, and cry aloud: and he ſhall hear my voice.

18 He hath delivered my ſoul in peace from the battle *that was* againſt me: for there were many with me.

19 God ſhall hear and afflict them, even he that abideth of old; Selah: becauſe they have no changes, therefore they fear not God.

20 He hath put forth his hands againſt ſuch as

as be at peace with him: he hath broken his covenant.

21 *The words* of his mouth were ſmoother than butter, but war *was* in his heart: his words were ſofter than oil, yet *were* they drawn ſwords.

22 Caſt thy burden upon the LORD, and he ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved.

23 But thou O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their days: but I will truſt in thee.

PSALM LVI.

1. *David praying to God in confidence of his word, complaineth of his enemies.* 9. *He profeſſeth his confidence in God's word and promiſeth to praiſe him.*

To the chief muſician upon Jonath-elem-rechokim, Michtam of David, when the Philiſtines took him in Gath.

BE merciful unto me, O God: for man would ſwallow me up; he fighting daily opreſſeth me.

2 Mine enemies would daily ſwallow *me* up: for *they be* many that fight againſt me, O thou Moſt High.

3 What time I am afraid, I will truſt in thee.

4 In God I will praiſe his word, in God I have put my truſt; I will not fear what fleſh can do unto me.

5 Every day they wreſt my words: all their thoughts *are* againſt me for evil.

Title of the pſalm. *Jonath-elem-rechokim*, which is ſuppoſed to be the name of a ſong. Or rather, as the word implies, *a dove in the remote woods*; which ſeems to be agreeable to his preſent circumſtances, being at this time fleeing for fear of Saul, and taking ſhelter in the country of the Philiſtines, in remote and ſolitary places.

6 They

6 They gather themſelves together, they hide themſelves, they mark my ſteps, when they wait for my ſoul.

7 Shall they eſcape by iniquity? in *thine* anger caſt down the people, O God.

8 Thou telleſt my wanderings: put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then ſhall mine enemies turn back: this I know; for God *is* for me.

10 In God will I praiſe *his* word: in the LORD will I praiſe *his* word.

11 In God have I put my truſt: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praiſes unto thee.

13 For thou haſt delivered my ſoul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

PSALM LVII.

1. *David in prayer fleeing unto God, complaineth of his dangerous caſe.* 17. *He encourageth himſelf to praiſe God.*

To the chief muſician, Al-taſchith, Michtam of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me: for my ſoul truſteth in thee: yea, in the ſhadow of thy wings will I make my refuge until *theſe* calamities be overpaſt.

2 I will cry unto God moſt high: unto God that performeth *all things* for me.

Title of the pſalm. *Al-taſchith*— The word ſignifies, *deſtroy not.* Which ſome think to be a preface, containing the ſum of the pſalm; which was compoſed, on the occaſion of David's being in the cave with Saul; and when his ſervants offered to diſpatch him, David replied as in this title, *Al-taſchith*, deſtroy him not.

3 He

3 He ſhall ſend from heaven, and ſave me *from* the reproach of him that would ſwallow me up. Selah. God ſhall ſend forth his mercy and his truth.

4 My ſoul *is* among lions: *and* I lie *even among* them that are ſet on fire, *even* the ſons of men, whoſe teeth *are* ſpears and arrows, and their tongue a ſharp ſword.

5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 They have prepared a net for my ſteps: my ſoul is bowed down: they have digged a pit before me, into the midſt whereof they are fallen *themſelves*. Selah.

7 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

8 Awake up, my glory; awake pſaltery and harp: I *myſelf* will awake early.

9 I will praiſe thee, O LORD, among the people: I will ſing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens, *let* thy glory *be* above all the earth.

PSALM LVIII.

1. *David reproveth wicked judges,* 3. *Deſcribeth the nature of the wicked,* 6. *And devoteth them to God's judgments,* 10. *Whereat the righteous ſhall rejoice.*

To the chief muſician, Al-taſchith, Michtam of David.

DO ye indeed ſpeak righteouſneſs, O congregation? do ye judge uprightly, O ye ſons of men?

V. 1. *Do ye indeed ſpeak righteouſneſs*—This, and the next pſalm ſeem to have been written before the preceeding one; but have all the title of *Al-taſchith*, from that remarkable particular before-mentioned.

2 Yea,

2 Yea, in heart ye work wickedneſs; ye weigh the violence of your hands in the earth.

3 The wicked are eſtranged from the womb: they go aſtray, as ſoon as they be born, ſpeaking lies.

4 Their poiſon *is* like the poiſon of a ſerpent: *they are* like the deaf adder *that* ſtoppeth her ear;

5 Which will not hearken to the voice of charmers, charming never ſo wiſely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow to ſhoot* his arrow, let them be as cut in pieces.

8 As a ſnail *which* melteth, let *every one of them* paſs away? *like* the untimely birth of a woman, *that* they may not ſee the ſun.

9 Before your pots can feel the thorns, he ſhall take them away as with a whirlwind, both living, and in *his* wrath.

10 The righteous ſhall rejoice when he ſeeth the vengeance: he ſhall waſh his feet in the blood of the wicked.

11 So that a man ſhall ſay, Verily *there is* a reward for the righteous; verily he is a God that judgeth in the earth.

PSALM LIX.

1. *David prayeth to be delivered from his enemies.* 6. *He complaineth of their cruelty.* 8. *He truſteth in God.* 11. *He prayeth againſt them.* 16. *He praiſeth God.*

To the chief muſician, Al-taſchith, Michtam of David; when Saul ſent, and they watched the houſe to kill him.

DELIVER

DELIVER me from mine enemies, O my God: defend me from them that riſe up againſt me.

2 Deliver me from the workers of iniquity, and ſave me from bloody men.

3 For lo, they lie in wait for my ſoul: the mighty are gathered againſt me: not *for* my tranſgreſſion, nor *for* my ſin O LORD.

4 They run and prepare themſelves without *my* fault; awake to help me, and behold.

5 Thou therefore, O LORD God of hoſts, the God of Iſrael, awake to viſit all the heathen: be not merciful to any wicked tranſgreſſors. Selah.

6 They return at evening: they make a noiſe like a dog, and go round about the city.

7 Behold, they belch out with their mouth: ſwords *are* in their lips: For who, *ſay they*, doth hear?

8 But thou, O LORD, ſhalt laugh at them: thou ſhalt have all the heathen in deriſion.

9 *Becauſe of* his ſtrength, will I wait upon thee: for God *is* my defence.

10 The God of my mercy ſhall prevent me: God ſhalt let me ſee *my deſire* upon mine enemies.

11 Slay them not, leſt my people forget: ſcatter them by thy power; and bring them down, O LORD our ſhield.

12 *For* the ſin of their mouth *and* the words of their lips, let them even be taken in their pride: and for curſing and lying *which* they ſpeak.

13 Conſume *them* in wrath, conſume *them*, that they *may* not *be*: and let them know that

V. 1. *Deliver me*—See notes on the two preceeding pſalms.

God

God ruleth in Jacob, unto the ends of the earth. Selah.

14 And at evening let them return: *and* let them make a noiſe like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not ſatisfied.

16 But I will ſing of thy power; yea, I will ſing aloud of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing: for God *is* my defence, *and* the God of my mercy.

PSALM LX.

1. *David complaining to God of former judgment,* 4. *Now upon better hope, prayeth for deliverance.* 6. *Comforting himſelf in God's promiſes, he craveth that help whereon he truſteth.*

To the chief muſician upon Shuſhan-eduth, Michtam of David to teach; when he ſtrove with Aram-naharaim and with Aram-zobah; when Joab returned, and ſmote of Edom in the valley of Salt twelve thouſand.

O GOD, thou haſt caſt us off, thou haſt ſcattered us, thou haſt been diſpleaſed: O turn thyſelf to us again.

2 Thou haſt made the earth to tremble; thou haſt broken it: heal the breaches thereof; for it ſhaketh.

3 Thou haſt ſhewed thy people hard things:

Title of the pſalm. *Shuſhan-eduth*—This ſeems to be the name of an inſtrument, or tune, then well known, but now unknown and forgotten. *Aram-naharaim*—The Syrians (ſo called from Aram, the ſon of Shem, Gen. x. 22.) of the two rivers, or of Meſopotamia, the country between Tygris and Euphrates. *Aram-zobah*—The Syrians of Zobah, part of Syria ſo called.

thou

thou haſt made us to drink the wine of aſtoniſhment.

4 Thou haſt given a banner to them that fear thee, that it may be diſplayed becauſe of truth. Selah.

5 That thy beloved may be delivered; ſave *with* thy right hand, and hear me.

6 God hath ſpoken in his holineſs; I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manaſſeh *is* mine; Ephraim alſo *is* the ſtrength of mine head; Judah *is* my law-giver.

8 Moab *is* my waſh-pot; over Edom will I caſt out my ſhoe; Philiſtia, triumph thou becauſe of me.

9 Who will bring me *into* the ſtrong city? who will lead me into Edom?

10 Wilt not thou, O God, *which* hadſt caſt us off? and *thou*, O God, *which* didſt not go out with our armies?

11 Give us help from trouble: for vain *is* the help of man.

12 Through God ſhall we do valiantly: for he *it is that* ſhall tread down our enemies.

PSALM LXI.

1. *David fleeth to God upon his former experience.* 4. *He voweth perpetual ſervice unto him becauſe of his promiſes.*

To the chief muſician upon Neginah, *a pſalm* of David.

HEAR my cry, O God; attend unto my prayer.

V. 1. *Hear my cry*—This pſalm was wrote in ſome time of David's diſtreſs, either by Saul, or Abſalom; probably, when he fled to Mahanaim.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou haſt been a ſhelter for me, *and* a ſtrong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will truſt in the covert of thy wings. Selah.

5 For thou, O God, haſt heard my vows: thou haſt given *me* the heritage of thoſe that fear thy name.

6 Thou wilt prolong the king's life: *and* his years as many generations.

7 He ſhall abide before God for ever: O prepare mercy and truth *which* may preſerve him.

8 So will I ſing praiſe unto thy name for ever, that I may daily perform my vows.

PSALM LXII.

1. *David profeſſing his confidence in God, diſcourageth his enemies.* 5. *In the ſame confidence he encourageth the godly.* 9. *No truſt to be put in worldly things.* 11. *Power and mercy belong to God.*

To the chief muſician, to Jeduthun, a pſalm of David.

TRULY my ſoul waiteth upon God: from him *cometh* my ſalvation:

2 He only *is* my rock and my ſalvation: *he is* my defence; I ſhall not be greatly moved.

3 How long will ye imagine miſchief againſt a man? ye ſhall be ſlain all of you: as a bowing wall *ſhall ye be, and as* a tottering fence.

V, 1. *Truly my ſoul waiteth upon God: from him cometh my ſalvation*— David in this pſalm, uſes the ſtrongeſt expreſſions of confidence in God, earneſtly exhorting others to truſt in him.

4 They

4 They only conſult to caſt *him* down from his excellency: they delight in lies: they bleſs with their mouth, but they curſe inwardly. Selah.

5 My ſoul, wait thou only upon God: for my expectation *is* from him.

6 He only *is* my rock and my ſalvation: *he is* my defence; I ſhall not be moved.

7 In God *is* my ſalvation and my glory: the rock of my ſtrength, *and* my refuge *is* in God.

8 Truſt in him at all times, ye people; pour out your heart before him: God is a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.

10 Truſt not in oppreſſion, and become not vain in robbery: if riches increaſe, ſet not your heart *upon them.*

11 God hath ſpoken once, twice have I heard this; that power *belongeth* unto God.

12 Alſo unto thee, O LORD, *belongeth* mercy: for thou rendereſt to every man according to his work.

PSALM LXIII.

1. *David's thirſt for God.* 4. *His manner of bleſſing God.* 9. *His confidence of his enemies deſtruction, and his own ſafety.*

A pſalm of David, when he was in the wilderneſs of Judah.

O God, thou *art* my God: early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is;

2 To

2 To ſee thy power and thy glory, ſo *as* I have ſeen thee in the ſanctuary.

3 Becauſe thy loving kindneſs *is* better than life: my lips ſhall praiſe thee.

4 Thus will I bleſs thee, while I live: I will lift up my hands in thy name.

5 My ſoul ſhall be ſatisfied as *with* marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 Becauſe thou haſt been my help, therefore in the ſhadow of thy wings will I rejoice.

8 My ſoul followeth hard after thee: thy right hand upholdeth me.

9 But thoſe *that* ſeek my ſoul to deſtroy *it*, ſhall go into the lower parts of the earth.

10 They ſhall fall by the ſword: they ſhall be a portion for foxes.

11 But the king ſhall rejoice in God: every one that ſweareth by him ſhall glory: but the mouth of them that ſpeak lies ſhall be ſtopped.

PSALM LXIV.

1. *David prayeth for deliverance, complaining of his enemies.* 7. *He promiſeth himſelf to ſee ſuch an evident deſtruction of them that the righteous ſhall rejoice at it.*

To the chief muſician, a pſalm of David.

HEAR my voice, O God, in my prayer: preſerve my life from fear of the enemy.

V. 10, *A portion for foxes*—Their carcaſes ſhall become a prey to wild and ravenous creatures.

V. 1. *Preſerve my life from fear of the enemy*,—Saul, whoſe envy was rendered more malignant towards David, through the falſe calumnies of him, by ſome of the ſycophants of his court; in memory of which he compoſed this pſalm.

2 Hide

2 Hide me from the ſecret counſel of the wicked; from the inſurrection of the workers of iniquity:

3 Who whet their tongue like a ſword, *and* bend *their bows to ſhoot* their arrows, *even* bitter words:

4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not.

5 They encourage themſelves *in* an evil matter; they commune of laying ſnares privily; they ſay, Who ſhall ſee them?

6 They ſearch out iniquities; they accompliſh a diligent ſearch; both the inward *thought* of every one *of them*, and the heart, *is* deep.

7 But God ſhall ſhoot at them *with* an arrow: ſuddenly ſhall they be wounded.

8 So they ſhall make their own tongue to fall upon themſelves: all that ſee them ſhall flee away.

9 And all men ſhall fear, and ſhall declare the work of God: for they ſhall wiſely conſider of his doing.

10 The righteous ſhall be glad in the Lord, and ſhall truſt in him: and all the upright in heart ſhall glory.

PSALM LXV.

1. *David praiſeth God for his grace.* 4. *The bleſſedneſs of God's choſen.* 5. *His general providence.*

To the chief muſician, a pſalm *and* ſong of David.

PRAISE waiteth for thee, O God, in Sion: and unto thee ſhall the vow be performed.

V. 1. *Praiſe, &c.*—This pſalm, eſpecially the latter part of it, David compoſed after ſome great drought, which threatened the land with famine.

2 O thou

2 O thou that heareſt prayer, unto thee ſhall all fleſh come.

3 Iniquities prevail againſt me: *as for* our tranſgreſſions, thou ſhalt purge them away.

4 Bleſſed *is the man whom* thou chooſeſt and cauſeſt to approach *unto thee, that* he may dwell in thy courts: we ſhall be ſatisfied with the goodneſs of thy houſe, *even* of thy holy temple.

5 *By* terrible things in righteouſneſs wilt thou anſwer us, O God of our ſalvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the ſea.

6 Which by his ſtrength ſetteth faſt the mountains; *being* girded with power.

7 Which ſtilleth the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people.

8 They alſo that dwell in the uttermoſt parts are afraid at thy tokens: thou makeſt the outgoings of the morning and evening to rejoice.

9 Thou viſiteſt the earth and watereſt it: thou greatly enricheſt it with the river of God, *which* is full of water: thou prepareſt them corn, when thou haſt ſo provided for it.

10 Thou watereſt the ridges thereof abundantly: thou ſettleſt the furrows thereof: thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof.

11 Thou crowneſt the year with thy goodneſs; and thy paths drop fatneſs.

12 They drop *upon* the paſtures of the wilderneſs: and the little hills rejoice on every ſide.

13 The

13 The paſtures are clothed with flocks: the valleys alſo are covered over with corn: they ſhout for joy, they alſo ſing.

PSALM LXVI.

1. *David exhorteth to praiſe God,* 5. *To obſerve his great works,* 8. *And to bleſs him for his gracious benefits.* 12. *He voweth for himſelf religious ſervice to God.* 16. *He declareth God's ſpecial goodneſs to himſelf.*

To the chief muſician, a ſong *or* pſalm.

MAKE a joyful noiſe unto God, all ye lands:

2 Sing forth the honour of his name: make his praiſe glorious.

3 Say unto God, How terrible *art thou in* thy works? through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee.

4 All the earth ſhall worſhip thee, and ſhall ſing unto thee; they ſhall ſing *to* thy name. Selah.

5 Come and ſee the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the ſea into dry land: they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever: his eyes behold the nations: let not the rebellious exalt themſelves. Selah.

8 O bleſs our God, ye people. and make the voice of his praiſe to be heard.

V. 1. *Make a joyful noiſe unto God*—The author, and the time, of compoſing this pſalm is uncertain: it is evidently a thankſgiving for ſome great deliverance: ſome, conceive it to be that, out of Babylon.

9 Which

9 Which holdeth our ſoul in life, and ſuffereth not our feet to be moved.

10 For thou, O God, haſt proved us: thou haſt tried us as ſilver is tried.

11 Thou broughteſt us into the net; thou laideſt affliction upon our loins.

12 Thou haſt cauſed men to ride over our heads; we went through fire and through water; but thou broughteſt us out into a wealthy *place.*

13 I will go into thine houſe with burnt-offerings; I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath ſpoken when I was in trouble.

15 I will offer unto thee burnt-ſacrifices of fatlings, with the incenſe of rams; I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my ſoul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the LORD will not hear *me:*

19 *But* verily God hath heard *me;* he hath attended to the voice of my prayer.

20 Bleſſed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

1. *A prayer for the enlargement of God's kingdom,* 3. *To the joy of the people,* 6. *And the increaſe of God's bleſſings.*

To the chief muſician on Neginoth, a pſalm *or* ſong.

GOD

GOD be merciful unto us, and bleſs us; *and* cauſe his face to ſhine upon us. Selah.

2 That thy way may be known upon earth, thy ſaving health among all nations.

3 Let the people praiſe thee, O God: let all the people praiſe thee.

4 O let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Selah.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 *Then* ſhall the earth yield her increaſe; *and* God, *even* our own God ſhall bleſs us.

7 God ſhall bleſs us; and all the ends of the earth ſhall fear him.

PSALM LXVIII.

1. *A prayer at the removing of the ark.* 4. *An exhortation to praiſe God for his mercies,* 7. *for his care of the church,* 19. *and for his great works.*

To the chief muſician, a pſalm *or* ſong of David.

LET God ariſe, let his enemies be ſcattered: let them alſo that hate him flee before him.

2 As ſmoke is driven away, *ſo* drive *them* away: as wax melteth before the fire, *ſo* let the wicked periſh at the preſence of God.

3 But let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice.

4 Sing unto God, ſing praiſes to his name:

V. 1. *God be merciful unto us*—This pſalm contains a prayer for the church of Iſrael, as alſo for the Gentile world.

V. 1. *Let God ariſe*—The occaſion of this pſalm, was David's tranſlation of the ark to Zion, after it had been long neglected in the reign of Saul. The language is grand and beautiful: in one paſſage it prophetically refers to our Lord's aſcenſion.

extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherleſs, and a judge of the widows, *is* God in his holy habitation.

6 God ſetteth the ſolitary in families: he bringeth out thoſe which are bound with chains: but the rebellious dwell in a dry *land.*

7 O God, when thou wenteſt forth before thy people, when thou didſt march through the wilderneſs; Selah:

8 The earth ſhook, the heavens alſo dropped at the preſence of God: *even* Sinai itſelf *was moved* at the preſence of God, the God of Iſrael.

9 Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, haſt prepared of thy goodneſs for the poor.

11 The LORD gave the word: great *was* the company of thoſe that publiſhed *it.*

12 Kings of armies did flee apace: and ſhe that tarried at home divided the ſpoil.

15 Though ye have lien among the pots, *yet ſhall ye be as* the wings of a dove covered with ſilver, and her feathers with yellow gold.

14 When the Almighty ſcattered kings in it, it was *white* as ſnow in Salmon.

15 The hill of God *is as* the hill of Baſhan; an high hill, *as* the hill of Baſhan.

16 Why leap ye, ye high hills? *this is* the

V. 4, *Jah*—Is an abbreviation of the great and incommunicable name *Jehovah*, which the Heathens pronounced *Jao.*

hill

hill *which* God deſireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 The chariots of God are twenty thouſand, *even* thouſands of angels: the LORD *is* among them *as* in Sinai, in the holy *place.*

18 Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, *for* the rebellious alſo, that the LORD God might dwell *among them.*

19 Bleſſed *be* the LORD, *who* daily loadeth us *with benefits, even* the God of our ſalvation. Selah.

20 He that is our God, *is* the God of ſalvation; and unto God the LORD *belong* the iſſues from death.

21 But God ſhall wound the head of his enemies; *and* the hairy ſcalp of ſuch an one as goeth on ſtill in his treſpaſſes.

22 The LORD ſaid, I will bring again from Baſhan, I will bring *my people* again from the depths of the ſea:

23 That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the ſame.

24 They have ſeen thy goings, O God; *even* the goings of my God, my King, in the ſanctuary.

25 The ſingers went before, the players on inſtruments *followed* after; amongſt *them were* the damſels playing with timbrels.

26 Bleſs ye God in the congregations; *even* the LORD, from the fountain of Iſrael.

V. 21. *Hairy ſcalp* — In ancient times many people uſed to wear long and ſhaggy hair, that their looks might be more terrible to their enemies.

27 There

27 There *is* little Benjamin *with* their ruler, the princes of Judah, *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us.

29 Becauſe of thy temple at Jeruſalem ſhall kings bring preſents unto thee.

30 Rebuke the company of ſpear men, the multitude of bulls, with the calves of the people, *till every one* ſubmit himſelf with pieces of ſilver: ſcatter thou the people *that* delight in war.

31 Princes ſhall come out of Egypt; Ethiopia ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O ſing praiſes *unto* the LORD. Selah:

33 To him that rideth upon the heavens of heavens *which were* of old; lo, he doth ſend out his voice, *and that* a mighty voice.

34 Aſcribe ye ſtrength unto God: his excellency *is* over Iſrael, and his ſtrength *is* in the clouds.

35 O God, *thou art* terrible out of thy holy places: the God of Iſrael *is* he that giveth ſtrength and power unto *his* people. Bleſſed *be* God.

PSALM LXIX.

1. *David complaineth of his affliction.* 13. *He prayeth for deliverance.* 22. *He devoteth his enemies to deſtruction.* *He praiſeth God with thankſgiving.*

To the chief muſician upon Shoſhannim, *A pſalm* of David.

SAVE

SAVE me, O God: for the waters are come in unto my ſoul.

2 I ſink in deep mire, where *there is* no ſtanding: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail, while I wait for my God.

4 They that hate me without a cauſe are more than the hairs of mine head: they that would deſtroy me, *being* mine enemies wrongfully, are mighty: then I reſtored *that* which I took not away.

5 O God, thou knoweſt my fooliſhneſs; and my ſins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hoſts, be aſhamed for my ſake: let not thoſe that ſeek thee be confounded for my ſake, O God of Iſrael.

7 Becauſe for thy ſake I have borne reproach; ſhame hath covered my face.

8 I am become a ſtranger unto my brethren, and an alien unto my mother's children.

9 For the zeal of thine houſe hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

10 When I wept, *and chaſtened* my ſoul with faſting, that was to my reproach.

11 I made ſackcloth alſo my garment; and I became a proverb to them.

12 They that ſit in the gate ſpeak againſt me; and *I was* the ſong of the drunkards.

V. 1. *Save me, O God*—Whatever was the occaſion of David's compoſing this pſalm, it is certain that it breathes the language of an humble, lowly, penitent heart. There are alſo ſome paſſages in it, which are very applicable to our Lord's treatment by the Jews.

13 But

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me in the truth of thy ſalvation.

14 Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me, neither let the deep ſwallow me up, and let not the pit ſhut her mouth upon me.

16 Hear me, O LORD; for thy loving-kindneſs *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy ſervant; for I am in trouble; hear me ſpeedily.

18 Draw nigh unto my ſoul, *and* redeem it: deliver me becauſe of mine enemies.

19 Thou haſt known my reproach, and my ſhame, and my diſhonour: mine adverſaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heavineſs: and I looked *for ſome* to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me alſo gall for my meat; and in my thirſt they gave me vinegar to drink.

22 Let their table become a ſnare before them: and *that which ſhould have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened that they ſee not; and make their loins continually to ſhake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let

25 Let their habitation be deſolate; *and* let none dwell in their tents.

26 For they perſecute *him* whom thou haſt ſmitten; and they talk to the grief of thoſe whom thou haſt wounded.

27 Add iniquity to their iniquity: and let them not come into thy righteouſneſs.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and ſorrowful: let thy ſalvation, O God, ſet me up on high.

30 I will praiſe the name of God with a ſong, and will magnify him with thankſgiving.

31 *This* alſo ſhall pleaſe the LORD better than an ox *or* bullock that hath horns and hoofs.

32 The humble ſhall ſee *this*, *and* be glad: and your heart ſhall live that ſeek God.

33 For the LORD heareth the poor, aud deſpiſeth not his priſoners.

34 Let the heaven and earth praiſe him, the ſeas, and every thing that moveth therein.

35 For God will ſave Zion, and will build the cities of Judah: that they may dwell there, and have it in poſſeſſion.

36 The ſeed alſo of his ſervants ſhall inherit it: and they that love his name ſhall dwell therein.

PSALM LXX.

David ſoliciteth God to the ſpeedy deſtruction of the wicked, and preſervation of the godly.

To the chief muſician, *a pſalm* of David, to bring to remembrance.

MAKE

MAKE *haſte*, O God, to deliver me; make haſte to help me, O LORD.

2 Let them be aſhamed and confounded that ſeek after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt.

3 Let them be turned back for a reward of their ſhame, that ſay, Aha, aha.

4 Let all thoſe that ſeek thee rejoice, and be glad in thee: and let ſuch as love thy ſalvation ſay continually, Let God be magnified.

5 But I *am* poor and needy: make haſte unto me, O God; thou *art* my help and my deliverer; O LORD, make no tarrying.

PSALM LXXI.

1. *David in confidence of faith, and experience of God's favour, prayeth both for himſelf, and againſt the enemies of his ſoul.* 14. *He promiſeth conſtancy.* 17, *He prayeth for perſeverance.* 19. *He praiſeth God, and promiſeth to do it chearfully.*

IN thee, O LORD, do I put my truſt: let me never be put to confuſion.

2 Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me.

3 Be thou my ſtrong habitation, whereunto I may continually reſort: thou haſt given commandment to ſave me; for thou *art* my rock and my fortreſs.

4 Deliver me, O my God, out of the hand

V. 1. *Make haſte, O God, to deliver me*—This pſalm is copied almoſt word for word from the fortieth; which probably, David uſed in his diſtreſſes, and which might occaſion the title, *to bring to remembrance.*

V. 1. *In thee, O Lord*—David wrote this pſalm in his old age: the former part is prayer, the latter praiſe and thankſgiving.

of

of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O LORD God: *thou art* my truſt from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praiſe *ſhall be* continually of thee.

7 I am as a wonder unto many: but thou *art* my ſtrong refuge.

8 Let my mouth be filled *with* thy praiſe *and with* thy honour all the day.

9 Caſt me not off in the time of old age; forſake me not when my ſtrength faileth.

10 For mine enemies ſpeak againſt me; and they that lay wait for my ſoul take counſel together,

11 Saying, God hath forſaken him: perſecute and take him; for *there is* none to deliver *him*.

12 O God, be not far from me: O my God, make haſte for my help.

13 Let them be confounded *and* conſumed that are adverſaries to my ſoul: let them be covered *with* reproach and diſhonour that ſeek my hurt.

14 But I will hope continually, and will yet praiſe thee more and more.

15 My mouth ſhall ſhew forth thy righteouſneſs *and* thy ſalvation all the day: for I know not the numbers *thereof*.

16 I will go in the ſtrength of the Lord GOD, I will make mention of thy righteouſneſs, *even* of thine only.

17 O God, thou haſt taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now alſo when I am old and grey-headed, O God, forſake me not: untill I have ſhewed thy ſtrength unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteouſneſs alſo, O God *is* very high, who haſt done great things: O God, who *is* like unto thee!

20 *Thou* which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth.

21 Thou ſhalt increaſe my greatneſs, and comfort me on every ſide.

22 I will alſo praiſe thee with the pſaltery, *even* thy truth, O my God: unto thee will I ſing with the harp, O thou Holy One of Iſrael.

23 My lips ſhall greatly rejoice when I ſing unto thee; and my ſoul, which thou haſt redeemed.

24 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded, for they are brought unto ſhame that ſeek my hurt.

PSALM LXXII.

1. *David praying for Solomon, ſheweth the goodneſs and glory of his kingdom in type, and of Chriſt's in truth.* 18. *He bleſſeth God.*

A pſalm for Solomon.

V. 20, *Shalt quicken me again*—By theſe words it is plain, David believed a reſurrection; in which ſenſe, they are certainly to be underſtood.

GIVE

GIVE the king thy judgments, O God, and thy righteouſneſs unto the king's ſons.

2 He ſhall judge thy people with righteouſneſs, and thy poor with judgment.

3 The mountains ſhall bring peace to the people, and the little hills, by righteouſneſs.

4 He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor.

5 They ſhall fear thee as long as the ſun and moon endure, throughout all generations.

6 He ſhall come down like rain upon the mown graſs; as ſhowers *that* water the earth.

7 In his days ſhall the righteous flouriſh; and abundance of peace ſo long as the moon endureth.

8 He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth.

9 They that dwell in the wilderneſs ſhall bow before him; and his enemies ſhall lick the duſt.

10 The kings of Tarſhiſh and of the iſles ſhall bring preſents: and the kings of Sheba and Seba ſhall offer gifts.

11 Yea, all kings ſhall fall down before him: all nations ſhall ſerve him.

12 For he ſhall deliver the needy when he crieth: the poor alſo, and *him* that hath no helper.

V. 1, *Give the king thy judgments* —It is probable David dictated this pſalm, when he gave orders to proclaim Solomon king. Divers paſſages do not agree to Solomon, nor to any king; but the Meſſiah.

13 He

13 He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy.

14 He ſhall redeem their ſoul from deceit and violence; and precious ſhall their blood be in his ſight.

15 And he ſhall live, and to him ſhall be given of the gold of Sheba: prayer alſo ſhall be made for him continually; *and* daily ſhall he be praiſed.

16 There ſhall be an handful of corn in the earth upon the top of the mountains: the fruit thereof ſhall ſhake like lebanon, and *they* of the city ſhall flouriſh like graſs of the earth.

17 His name ſhall endure for ever: his name ſhall be continued as long as the ſun: and *men* ſhall be bleſſed in him: all nations ſhall call him bleſſed.

18 Bleſſed *be* the LORD God, the God of Iſrael, who only doeth wondrous things.

19 And bleſſed *be* his glorious name for ever: and let the whole earth be filled *with* his glory. Amen, and amen.

20 The prayers of David the ſon of Jeſſe are ended.

PSALM LXXIII.

1. *The prophet prevailing in a temptation,* 2. *Sheweth the occaſion of it, the proſperity of the wicked;* 13. *The wound given thereby, diffidence,* 15. *And victory over it, knowledge of God's purpoſe in deſtroying of the wicked, and ſuſtaining the righteous.*

A pſalm of Aſaph.

V. 20. *The prayers*—Or as the Septuagint reads, *the pſalms of David are ended.* This pſalm is the laſt which David compoſed: for this was wrote but a little before his death.

TRULY

TRULY God *is* good to Iſrael, *even* to ſuch as are of a clean heart.

2 But as for me, my feet were almoſt gone; my ſteps had well nigh ſlipped.

3 For I was envious at the fooliſh, *when* I ſaw the proſperity of the wicked.

4 For *there are* no bands in their death: but their ſtrength *is* firm.

5 They *are* not in trouble *as other* men: neither are they plagued like *other* men.

6 Therefore pride compaſſeth them about as a chain; violence covereth them *as* a garment.

7 Their eyes ſtand out with fatneſs: they have more than heart could wiſh.

8 They are corrupt, and ſpeak wickedly *concerning* oppreſſion, they ſpeak loftily.

9 They ſet their mouth againſt the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither; and waters of a full *cup* are wrung out to them.

11 And they ſay, How doth God know? and is there knowledge in the Moſt High?

12 Behold, theſe *are* the ungodly, who proſper in the world, they increaſe *in* riches.

13 Verily I have cleanſed my heart in vain, and waſhed my hands in innocency.

14 For all the day long have I been plagued, and chaſtened every morning.

15 If I ſay, I will ſpeak thus: behold, I ſhould offend *againſt* the generation of thy children.

V. 1. *Truly God is good to Iſrael* —The ſubject of this pſalm, is the ſame as the 37th. The author deſcribing what a heavy temptation it is to the faithful, to ſee the wicked proſper, while the righteous are afflicted.

16 When

16 When I thought to know this, it *was* too painful for me;

17 Until I went into the ſanctuary of God: *then* underſtood I their end.

18 Surely thou didſt ſet them in ſlippery places: thou caſtedſt them down into deſtruction.

19 How are they *brought* into deſolation, as in a moment! they are utterly conſumed with terrors.

20 As a dream when *one* awaketh; *ſo*, O LORD, when thou awakeſt thou ſhalt deſpiſe their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So fooliſh *was* I, and ignorant: I was *as* a beaſt before thee.

23 Nevertheleſs, I *am* continually with thee: thou haſt holden *me* by my right hand.

24 Thou ſhalt guide me with thy counſel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I deſire beſides thee.

26 My fleſh and my heart faileth: *but* God *is* the ſtrength of my heart, and my portion for ever.

27 For lo, they that are far from thee ſhall periſh: thou haſt deſtroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my truſt in the Lord GOD, that I may declare all thy works.

PSALM

PSALM LXXIV.

1. *The prophet complaineth of the deſolation of the ſanctuary.*
10. *He moveth God to help, in conſideration of his power,*
18. *Of his reproachful enemies, of his children, and of his covenant.*

Maſchil of Aſaph.

O God, why haſt thou caſt *us* off for ever? *why* doth thine anger ſmoke againſt the ſheep of thy paſture?

2 Remember thy congregation *which* thou haſt purchaſed of old; the rod of thine inheritance *which* thou haſt redeemed; this mount Zion, wherein thou haſt dwelt.

3 Lift up thy feet unto the perpetual deſolations; *even* all that the enemy hath done wickedly in the ſanctuary.

4 Thine enemies roar in the midſt of thy congregations; they ſet up their enſigns *for* ſigns.

5 *A man* was famous according as he had lifted up axes upon the thick trees:

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have caſt fire into thy ſanctuary, they have defiled *by caſting down* the dwelling-place of thy name to the ground.

8 They ſaid in their hearts, Let us deſtroy them together: they have burned up all the ſynagogues of God in the land.

9 We ſee not our ſigns: *there is* no more any

Title of the pſalm. *Aſaph*—Not compoſed by that famous Aſaph, who flouriſhed in David's time, but by ſome of his poſterity, who is called by their father's name; as this pſalm ſpeaks of the deſtruction of the temple and of Jeruſalem, and of God's people by the Chaldeans.

prophet,

prophet, neither *is there* among us any that knoweth how long.

10 O God, how long ſhall the adverſary reproach? ſhall the enemy blaſpheme thy name for ever?

11 Why withdraweſt thou thy hand, even thy right hand? pluck *it* out of thy boſom.

12 For God *is* my king of old, working ſalvation in the midſt of the earth.

13 Thou didſt divide the ſea by thy ſtrength: thou brakeſt the heads of the dragons in the waters.

14 Thou brakeſt the heads of leviathan in pieces, *and* gaveſt him *to be* meat to the people inhabiting the wilderneſs.

15 Thou didſt cleave the fountain and the flood: thou driedſt up mighty rivers.

16 The day *is* thine, the night alſo *is* thine: thou haſt prepared the light and the ſun.

17 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the fooliſh people have blaſphemed thy name.

19 O deliver not the ſoul of thy turtle-dove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.

20 Have reſpect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

V. 15. *Thou driedſt up mighty rivers* —Jordan and the Red Sea; for the ſea itſelf; yea, a greater ſea than that, is called *a river*, Jonah ii. 3. where the Hebrew word is the ſame which is here uſed. And the ſame title is expreſsly given to the ſea, by Homer, and other antient writers.

21 O Let

21 O let not the oppreſſed return aſhamed: let the poor and needy praiſe thy name.

22 Ariſe, O God, plead thine own cauſe: remember how the fooliſh man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of thoſe that riſe up againſt thee increaſeth continually.

PSALM LXXV.

1. *The prophet praiſeth God,* 2. *And promiſeth to judge uprightly.* 4. *He rebuketh the proud by conſideration of God's providence.* 9. *He praiſeth God.*

To the chief muſician, Al-taſchith, a pſalm *or* ſong of Aſaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for that thy name *is* near, thy wondrous works declare.

2 When I ſhall receive the congregation, I will judge uprightly.

3 The earth and all the inhabitants thereof are diſſolved: I bear up the pillars of it. Selah.

4 I ſaid unto the fools, deal not fooliſhly: and to the wicked, Lift not up the horn.

5 Lift not up your horn on high: ſpeak *not* with a ſtiff neck;

6 For promotion *cometh* neither from the eaſt, nor from the weſt, nor from the ſouth.

7 But God *is* the judge: he putteth down one, and ſetteth up another.

V. 5. *Lift not up your horn*—A metaphor taken from untamed oxen, which will not bow their heads to receive the yoke.

8 For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the wicked of the earth ſhall wring *them* out, *and* drink *them*.

9 But I will declare for ever: I will ſing praiſes to the God of Jacob.

10 All the horns of the wicked alſo will I cut off; *but* the horns of the righteous ſhall be exalted.

PSALM LXXVI.

1. *A declaration of God's majeſty in the Church.* 11. *An exhortation to ſerve him reverently.*

To the chief muſician on Neginoth, a pſalm *or* ſong of Aſaph.

IN Judah *is* God known: his name *is* great in Iſrael.

2 In Salem alſo is his tabernacle, and his dwelling-place in Zion.

3 There brake he the arrows of the bow, the ſhield, and the ſword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The ſtout-hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have found their hands.

V. 8. *For in the hand of the Lord*—God is here compared to the maſter of a feaſt, who then uſed to diſtribute portions of meat and drink to the ſeveral gueſts. *A cup*—Of vengeance. *Red*—Such as the beſt wine of Judea was.

V. 2. *In Salem*—In Jeruſalem: which was antiently called Salem.

V. 4. *The mountains of prey*—The greateſt kings and empires of the earth, which in prophetic writings are often compared to mountains. And they are called mountains *of prey*, becauſe they generally were eſtabliſhed by tyranny, and maintained by preying upon their own ſubjects, or other kingdoms.

6 At

6 At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep.

7 Thou, *even* thou *art* to be feared; and who may ſtand in thy ſight when once thou art angry?

8 Thou didſt cauſe judgment to be heard from heaven; the earth feared, and was ſtill,

9 When God aroſe to judgment, to ſave all the meek of the earth. Selah.

10 Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain.

11 Vow, and pay unto the LORD your God: let all that be round about him bring preſents unto him that ought to be feared.

12 He ſhall cut off the ſpirit of princes; *he is* terrible to the kings of the earth.

PSALM LXXVII.

1. *The pſalmiſt ſheweth what fierce combat he had with diffidence.* 10. *The victory which he had by conſideration of God's great and gracious works.*

To the chief muſician, to Jeduthun, a pſalm of Aſaph.

I Cried unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I ſought the LORD: my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted.

3 I remembered God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah.

4 Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak.

5 I have conſidered the days of old, the years of ancient times.

6 I call

6 I call to remembrance my ſong in the night: I commune with mine own heart, and my ſpirit made diligent ſearch.

7 Will the Lord caſt off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promiſe fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.

10 And I ſaid, This *is* my infirmity: *but I will remember* the years of the right hand of the Moſt High.

11 I will remember the works of the LORD; ſurely I will remember thy wonders of old.

12 I will meditate alſo of all thy work, and talk of thy doings;

13 Thy way, O God, *is* in the ſanctuary; who *is ſo* great a God as *our* God?

14 Thou *art* the God that doeſt wonders: thou haſt declared thy ſtrength among the people.

15 Thou haſt with *thine* arm redeemed thy people, the ſons of Jacob and Joſeph. Selah.

16 The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled.

17 The clouds poured out water; the ſkies ſent out a ſound: thine arrows alſo went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world, the earth trembled and ſhook.

V. 15. *Thou haſt with thine arm redeemed thy people*—Thou O Lord, haſt claimed thy right to the equity of the redemption of thy people, whom thou hadſt ſold into the hands of their enemies. The Hebrew word here uſed has a particular reference to the privilege, which the neareſt relation among the Jews, had to redeem his kinſman, &c.

19 Thy

19 Thy way *is* in the ſea, and thy path in the great waters, and thy footſteps are not known.

20 Thou leddeſt thy people like a flock by the hand of Moſes and Aaron.

PSALM LXXVIII.

1. *An exhortation both to learn and to preach the law of God.* 9. *The ſtory of God's wrath againſt the incredulous and diſobedient.* 67. *The Iſraelites being rejected, God choſe Judah, Zion, and David.*

Maſchil of Aſaph.

GIVE ear, O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark ſayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, ſhewing to the generation to come the praiſes of the LORD, and his ſtrength, and his wonderful works that he hath done.

5 For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers that they ſhould make them known to their children:

6 That the generation to come might know *them, even* the children *which* ſhould be born; *who* ſhould ariſe and declare *them* to their children;

V. 19. *Thy way is in the ſea*—That broad path through the boiſterous waves, which no human knowledge can trace, and which the waters have overflown, and obliterated.

V. 1. *Give ear, O my people, to my law*—This pſalm, is an epitome of the hiſtory of the Iſraelites, from their coming out of Egypt, to the time that David aſcended the throne. The compoſer of it, ſets before the eyes of the people, the benefits their fathers had received, with their ſhameful ingratitude in return; as alſo the puniſhments inflicted on them for ſo hateful a crime.

7 That

7 That they might ſet their hope in God, and not forget the works of God, but keep his commandments;

8 And might not be as their fathers, a ſtubborn and rebellious generation; a generation *that* ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God.

9 The children of Ephraim, *being* armed *and* carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refuſed to walk in his law:

11 And forgat his works, and his wonders that he had ſhewed them.

12 Marvellous things did he in the ſight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 He divided the ſea, and cauſed them to paſs through, and he made the waters to ſtand as an heap.

14 In the day-time alſo he led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wilderneſs, and gave *them* drink as out of the great depths.

16 He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers.

17 And they ſinned yet more againſt him, by provoking the Moſt High in the wilderneſs.

18 And they tempted God in their heart, by aſking meat for their luſt.

19 Yea, they ſpake againſt God; they ſaid, Can God furniſh a table in the wilderneſs?

V. 12. *In the field of Zoan*—An ancient and eminent city of Egypt, and Zoan probably, was uſed as an appellation for the land of Egypt, by taking, as is uſual, a part for the whole.

20 Behold

20 Behold, he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people?

21 Therefore the LORD heard *this*, and was wroth: ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael.

22 Becauſe they believed not in God, and truſted not in his ſalvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven.

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels food: he ſent them meat to the full.

26 He cauſed an eaſt wind to blow in the heaven: and by his power he brought in the ſouth wind.

27 He rained fleſh alſo upon them, as duſt, and feathered fowls like as the ſand of the ſea.

28 And he let *it* fall in the midſt of their camp, round about their habitations.

29 So they did eat and were well filled: for he gave them their own deſire.

30 They were not eſtranged from their luſt: but while their meat *was* yet in their mouths;

31 The wrath of God came upon them, and ſlew the fatteſt of them, and ſmote down the choſen *men* of Iſrael.

32 For all this they ſinned ſtill, and believed not for his wondrous works.

33 Therefore their days did he conſume in vanity, and their years in trouble.

34 When

34 When he ſlew them, then they ſought him, and they returned and enquired early after God.

35 And they remembered that God *was* their rock, and the high God their redeemer.

36 Nevertheleſs they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they ſtedfaſt in his covenant.

38 But he, *being* full of compaſſion, forgave *their* iniquity and deſtroyed *them* not: yea, many a time turned he his anger away, and did not ſtir up all his wrath.

39 For he remembered that they *were but* fleſh: a wind that paſſeth away, and cometh not again.

40 How oft did they provoke him in the wilderneſs, *and* grieve him in the deſert!

41 Yea, they turned back and tempted God, and limited the Holy One of Iſrael.

42 They remembered not his hand, *nor* the day when he delivered them from the enemy.

43 How he had wrought his ſigns in Egypt, and his wonders in the field of Zoan;

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He ſent divers ſorts of flies among them, which devoured them, and frogs which deſtroyed them.

46 He gave alſo their increaſe unto the caterpillar, and their labour unto the locuſt.

47 He

47 He deſtroyed their vines with hail, and their ſycamore trees with froſt.

48 He gave up their cattle alſo to the hail, and their flocks to hot thunder-bolts.

49 He caſt upon them the fierceneſs of his anger, wrath and indignation and trouble, by ſending evil angels *among them.*

50 He made way to his anger; he ſpared not their ſoul from death, but gave their life over to the peſtilence;

51 And ſmote all the firſt born in Egypt; the chief of *their* ſtrength in the tabernacles of Ham:

52 But made his own people to go forth like ſheep, and guided them in the wilderneſs, like a flock.

53 And he led them on ſafely, ſo that they feared not: but the ſea overwhelmed their enemies.

54 And he brought them to the border of his ſanctuary, *even to* this mountain, *which* his right hand had purchaſed.

55 He caſt out the heathen alſo before them, and divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tents.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies;

57 But turned back, and dealt unfaithfully like their fathers: they were turned aſide like a deceitful bow.

58 For they provoked him to anger with their

V. 47. *Sycamore-trees*—Under theſe and the vines, all other trees are comprehended. The liturgy tranſlation reads, mulberry-trees; but ſycamore-trees ſeems more agreeable to the original: it was a wood of great repute in Egypt, for making mummy-cheſts, and ſacred boxes.

high places, and moved him to jealouſy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhored Iſrael:

60 So that he forſook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his ſtrength into captivity, and his glory into the enemies hand.

62 He gave the people over alſo unto the ſword; and was wroth with his inheritance.

63 Their fire conſumed their young men; and their maidens were not given to marriage.

64 Their prieſts fell by the ſword; and their widows made no lamentation.

65 Then the LORD awaked as one out of ſleep, *and* like a mighty man that ſhouteth by reaſon of wine.

66 And he ſmote his enemies in the hinder parts: he put them to a perpetual reproach.

67 Moreover, he refuſed the tabernacle of Joſeph, and choſe not the tribe of Ephraim:

68 But choſe the tribe of Judah, the mount Zion, which he loved.

69 And he built his ſanctuary like high *palaces*, like the earth which he hath eſtabliſhed for ever.

70 He choſe David alſo his ſervant, and took him from the ſheep-folds:

71 From following the ewes great with young, he brought him to feed Jacob his people, and Iſrael his inheritance.

V. 61. *Delivered his ſtrength into captivity*—The ark, called God's *ſtrength*, 1 Chron. xvi. 11. becauſe it was the ſign and pledge of his ſtrength put forth on his peoples behalf.

72 So

72 So he fed them according to the integrity of his heart; and guided them by the ſkilfulneſs of his hands.

PSALM LXXIX.

1. *The pſalmiſt complaineth of the deſolation of Jeruſalem.* 8. *He prayeth for deliverance,* 13. *And promiſeth thankfulneſs.*

A pſalm of Aſaph.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled: they have laid Jeruſalem on heaps.

2 The dead bodies of thy ſervants have they given *to be* meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth.

3 Their blood have they ſhed like water round about Jeruſalem: and *there was* none to bury *them.*

4 We are become a reproach to our neighbours. a ſcorn and deriſion to them that are round about us.

5 How long, LORD? wilt thou be angry for ever? ſhall thy jealouſy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waſte his dwelling place.

8 O remember not againſt us former iniqui-

V. 1. *O God the heathen are come into thine inheritance*—The deſtruction of Jeruſalem by the Chaldeans, was doubtleſs the ſad occaſion for compoſing this pſalm..

V. 7. *They have devoured Jacob*—They were indeed the inſtruments of thy vengeance; but executed their commiſſion with ſuch cruelty; that, not content with the conqueſt of Iſrael, they have endeavoured our total exterpation.

ties;

ties; let thy tender mercies ſpeedily prevent us; for we are brought very low.

9 Help us, O God of our ſalvation, for the glory of thy name: and deliver us, and purge away our ſins for thy name's ſake.

10 Wherefore ſhould the heathen ſay, Where *is* their God? let him be known among the heathen in our ſight *by* the revenging of the blood of thy ſervants *which is* ſhed.

11 Let the ſighing of the priſoner come before thee: according to the greatneſs of thy power preſerve thou thoſe that are appointed to die;

12 And render unto our neighbours ſeven fold into their boſom, their reproach wherewith they have reproached thee, O LORD.

13 So we thy people and ſheep of thy paſture will give thee thanks for ever: we will ſhew forth thy praiſe to all generations.

PSALM LXXX.

1. *The pſalmiſt in his prayer complaineth of the miſeries of the church.* 8. *God's former favours are turned into judgments.* 14. *He prayeth for deliverance.*

To the chief muſician upon Shoſhannim-Eduth, a pſalm of Aſaph.

GIVE ear, O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock; thou that dwelleſt *between* the cherubims, ſhine forth.

Title of the pſalm. *Shoſhannim-Eduth*—The name of a muſical inſtrument of ſix ſtrings, which were generally uſed in ſolemn thankſgivings.

V. 1. *Thou that leadeſt Joſeph like a flock*—Alluding to the peculiar art and cuſtom of the Hebrew ſhepherds, who were ſo converſant among their flocks, that they knew every individual ſheep, called them all by their names, and led them whitherſoever they pleaſed.

2 Before

2 Before Ephraim and Benjamin and Manaſſeh ſtir up thy ſtrength and come *and* ſave us.

3 Turn us again, O God, and cauſe thy face to ſhine; and we ſhall be ſaved.

4 O LORD God of hoſts, how long wilt thou be angry againſt the prayer of thy people?

5 Thou feedeſt them with the bread of tears, and giveſt them tears to drink in great meaſure.

6 Thou makeſt us a ſtrife unto our neighbours; and our enemies laugh among themſelves.

7 Turn us again, O God of hoſts, and cauſe thy face to ſhine; and we ſhall be ſaved.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen and planted it.

9 Thou preparedſt *room* before it, and didſt cauſe it to take deep root, and it filled the land.

10 The hills were covered with the ſhadow of it, and the boughs thereof *were like* the goodly cedars.

11 She ſent out her boughs unto the ſea, and her branches unto the river.

12 Why haſt thou then broken down her hedges, ſo that all they which paſs by the way do pluck her?

13 The boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it.

14 Return, we beſeech thee, O God of hoſts: look down from heaven, and behold and viſit this vine:

15 And the vineyard, which thy right hand hath planted, and the branch *that* thou madeſt ſtrong for thyſelf.

16 *It*

16 *It is* burned with fire; *it is* cut down: they periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the ſon of man *whom* thou madeſt ſtrong for thyſelf.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hoſts, cauſe thy face to ſhine; and we ſhall be ſaved.

PSALM LXXXI.

1. *An exhortation to a ſolemn praiſing of God.* 4. *God challengeth that duty by reaſon of his benefits.* 8. *God exhorting to obedience, complaineth of their diſobedience. which proveth their own hurt.*

To the chief muſician upon Gittith, *a pſalm* of Aſaph.

SING aloud unto God our ſtrength: make a joyful noiſe unto the God of Jacob.

2 Take a pſalm, and bring hither the timbrel, the pleaſant harp with the pſaltery.

3 Blow up the trumpet in the new-moon, in the time appointed, on our ſolemn feaſt-day.

4 For this *was* a ſtatute for Iſrael, *and* a law of the God of Jacob.

5 This he ordained in Joſeph *for* a teſtimony, when he went out through the land of Egypt: *where* I heard a language *that* I underſtood not.

6 I removed his ſhoulder from the burden: his hands were delivered from the pots.

7 Thou calledſt in trouble, and I delivered thee: I anſwered thee in the ſecret place of thunder:

V. 1. *Sing aloud unto God our ſtrength: make a joyful noiſe unto the God of Jacob*—This pſalm ſeems to have been compoſed for the ſolemn feaſt, held on the firſt day of the ſeventh month, which was called *a memorial of blowing of trumpets*, ſee note on Lev. xxiii. 24.

thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will teſtify unto thee: O Iſrael, if thou wilt hearken unto me;

9 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any ſtrange god.

10 I *am* the LORD thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Iſrael would none of me:

12 So I gave them up unto their own hearts luſt: *and* they walked in their own counſels.

13 O that my people had hearkened unto me, *and* Iſrael had walked in my ways!

14 I ſhould ſoon have ſubdued their enemies, and turned my hand againſt their adverſaries.

15 The haters of the LORD ſhould have ſubmitted themſelves unto him: but their time ſhould have endured for ever.

16 He ſhould have fed them alſo with the fineſt of the wheat: and with honey out of the rock ſhould I have ſatisfied thee.

PSALM LXXXII.

1. *The pſalmiſt having exhorted the judges,* 5. *And reproved their negligence,* 8. *Prayeth God to judge.*

A pſalm of Aſaph.

GOD ſtandeth in the congregation of the mighty; he judgeth among the gods.

V. 1. *God ſtandeth in the congregation*—This pſalm was compoſed by Aſaph the ſeer, in the days of Hezekiah; toadmoniſh thoſe who preſided in the courts of juſtice, that as God ſurveyed all their actions, it was highly incumbent on them to judge righteouſly.

2 How

2 How long will ye judge unjuſtly, and accept the perſons of the wicked? Selah.

3 Defend the poor and fatherleſs: do juſtice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they underſtand; they walk on in darkneſs; all the foundations of the earth are out of courſe.

6 I have ſaid, Ye *are* gods; and all of you *are* children of the Moſt High.

7 But ye ſhall die like men, and fall like one of the princes.

8 Ariſe, O God, judge the earth: for thou ſhalt inherit all nations.

END OF VOL. II.

25 SE 60

A N

INDEX TO VOLUME II.

SHEWING

Where to find the moſt remarkable Paſſages in I. SAMUEL, II. SAMUEL, I. KINGS, II. KINGS, I. CHRONICLES, II. CHRONICLES, EZRA, NEHEMIAH, ESTHER, JOB and 82 of the Pſalms; alſo pointing to the Year before CHRIST wherein many remarkable Events happened, by the Date fixed between Parentheſis, *thus*, The Birth of Samuel (1171) Years before Chriſt.

I. SAMUEL.

Chap. I. Elkanah and his two wives. Hannah is inſulted by Peninnah on account of her barrenneſs. Her prayer to God for a child. Samuel is born, (1171) And Hannah preſenteth him to the LORD, according to her vow.

II. Hannah's ſong in thankſulneſs to God. The ſin of Eli's ſons. Samuel's miniſtry. Eli bleſſeth Elkanah and his wife, who beareth more children. Eli reproveth his ſons. A prophecy againſt Eli's houſe.

III. The manner in which the word of the LORD was firſt revealed to Samuel. God ſheweth to Samuel the deſtruction of Eli's houſe. Samuel adjured by Eli telleth him the viſion. Samuel is favoured by God, and acknowledged for a prophet in Iſrael.

IV. The Iſraelites are ſmitten by the Philiſtines. They fetch the ark; but are ſmitten again, the ark taken, and Eli's ſons ſlain. Eli hearing the news falleth backward, and breaketh his neck, (1141) The travail and death of Phinehas's wife.

V. The Philiſtines bring the ark into the houſe of Dagon. Dagon falleth down. The men of Aſhdod, of Gath, and of Ekron are ſmitten with emerods.

VI. The Philiſtines counſel how to ſend back the ark. They bring it on a new cart to Beth-ſhemeſh. The Beth-ſhemites are ſmitten for looking into the ark. They ſend to the inhabitants of Kirjath-jearim to fetch it.

VII. The ark remains at Kirjath-jearim twenty years (1120) At the exhortation of Samuel the Iſraelites repent at Mizpeh. The people are alarmed with an irruption of the Philiſtines. Samuel prayeth and ſacrificeth. The Philiſtines are ſubdued. Samuel judgeth Iſrael.

VIII. By the occaſion of the ill government of Samuel's ſons the Iſraelites aſk a king. Samuel is diſpleaſed. He ſetteth before them by God's command the manner of a king. The people ſtill continue their importunity.

IX. Saul deſpairing to find his father's aſſes, by the counſel of his ſervant, and direction of young maidens, according to God's revelation, cometh to Samuel. Samuel entertaineth Saul.

X. Samuel anointeth Saul, and giveth him three ſigns in confirmation of what he had told him. Saul's heart is changed; the ſigns come to paſs; and he propheſieth. On his return he concealeth from his uncle the matter of the kingdom. At Mizpeh, Saul, is choſen king by lot, (1095) He returneth home.

XI. Nahaſh the Ammonite maketh war againſt Jabeſh-gilead. They ſend to Saul and are delivered. The people call for the death of thoſe who have vilified Saul. His kingdom is joyfully renewed to him at Gilgal.

XII. Samuel teſtifieth his integrity. He reproveth the people of ingratitude. He terrifieth them with thunder in harveſt-time; and comforteth them in God's mercy.

XIII. Saul's ſelect band. The Philiſtines great hoſt. The Iſraelites diſtreſs. Saul weary of ſtaying for Samuel, ſacrificeth. Samuel reproveth him. The Philiſtines ſend out three bands of ſpoilers. The policy of the Philiſtines in ſuffering no ſmith in Iſrael.

XIV. Jonathan miraculouſly ſmiteth the Philiſtine garriſon. The Philiſtines ſeized with a panic beat down one another. Saul perceiving the tumult enquireth of God. Saul's unadviſed adjuration hindereth the victory. Jonathan taken by lot, and ſentenced to die, is reſcued by the people. Saul's victories. His family.

XV. Saul is ſent to deſtroy Amalek. He favoureth the Kenites; ſmiteth the Amalekites; but ſpareth Agag, and the beſt of the ſpoil. His diſobedience diſpleaſeth the LORD. Samuel denounceth to him God's rejection of him, (1079) Saul's fruitleſs humiliation. Samuel heweth Agag in pieces. He and Saul part, and meet no more.

XVI. Samuel by God's direction goeth to Beth-lehem, under pretence of a ſacrifice. Jeſſe's ſeven ſons paſs before him, but are not approved by God. David is ſent for, approved, and anointed. An evil ſpirit troubleth Saul, who is relieved by David's muſic.

XVII. The armies of the Iſraelites and Philiſtines being ready to battle. Goliath cometh proudly forth to challenge a combat. David accepteth the challenge. He refuſeth Saul's armour, and with a ſling and a ſtone ſlayeth the giant, (1063) Saul enquireth, and taketh notice of him.

XVIII. Jonathan loveth David. The women's ſong in honour of David's victory exciteth Saul's envy; who in his fury ſeeketh to kill him. Saul feareth David for his wiſdom and good ſucceſs. He offereth him his eldeſt daughter for a ſnare, but giveth her to another. David bringeth two hundred foreſkins of the Philiſtines, and has Michal given him to wife.

XIX. Jonathan diſcloſeth his father's purpoſe to kill David. He perſuadeth his father to reconciliation. Saul's malicious rage breaketh out again. Michal's ſtratagem to ſave David, by putting an image in the bed. David cometh to Samuel.

XX. David conſulteth with Jonathan how to provide for his ſafety. The friendly league between them confirmed by oath. They agree upon a token. David abſenting himſelf from the king's table is excuſed by Jonathan; Saul being enraged ſeeketh to kill Jonathan. Jonathan informeth David of his danger by the token agreed on. The two friends take a loving leave of each other.

XXI. David cometh to Nob, and obtaineth of Ahimelech hallowed bread: Doeg is preſent. David aſketh for a ſword, and receiveth the ſword of Goliath. He fleeth to Gath, where to ſave his life he feigneth himſelf mad.

XXII. Men reſort to David at Adullam. Doeg accuſeth Ahimelech. Saul commandeth to kill the prieſts. Abiathar eſcapeth after David.

XXIII. David enquiring of the LORD reſcueth Keilah. Saul purpoſeth to beſiege him at Keilah. God ſheweth him of Saul's coming, and the treachery of the Keilites. He eſcapeth to Ziph, whither Jonathan cometh and comforteth him. The Ziphites diſcover him to Saul, who purſueth him cloſely in Maon, but is called off by an invaſion of the Philiſtines. David dwelleth at En-gedi.

XXIV. David in a cave at En-gedi cutteth off Saul's ſkirt, but ſpareth his life. He urgeth this as a proof of his innocency. Saul acknowledgeth his fault, taketh an oath of David, and departeth.

XXV. Samuel dieth, (1060) David provoked to deſtroy Nabal. Abigail by her wiſdom preventeth him. Nabal dieth. David taketh Abigail and Ahinoam to be his wives.

XXVI. Saul

XXVI. Saul cometh to Hachilah againſt David. David in the trench ſtayeth Abiſhai from killing Saul, but taketh his ſpear and cruſe. David reproveth Abner's negligence. Saul confeſſes his ſin, and returns home.

XXVII. Saul hearing that David was fled to Gath ſeeketh no more for him. David beggeth Ziklag of Achiſh. He invadeth ſome other countries, but perſuadeth Achiſh that he warred againſt Judah.

XXVIII. Achiſh putteth confidence in David. Saul, who had before deſtroyed the workers with familiar ſpirits, afraid of the hoſt of the Philiſtines, and forſaken of God, goeth to a witch at En-dor to raiſe up Samuel. Saul being informed by Samuel of his approaching ruin, fainteth. He is prevailed on to take ſome refreſhment.

XXIX. David marcheth with the Philiſtines: their princes are offended therewith. Achiſh diſmiſſeth him with commendations of his fidelity.

XXX. The Amalekites ſpoil Ziklag. David encouraged by God, purſueth them, and overtaketh them, and recovereth the ſpoil: He ſends preſents to his friends.

XXXI. Saul having loſt his army, and his ſons, killeth himſelf, (1056) The Philiſtines triumph over the dead carcaſes. They of Jabeſh-gilead recover the bodies by night.

II. SAMUEL.

I. An Amalekite bringeth to David the news of the Iſraelites defeat, and chargeth himſelf with Saul's death. David and his men mourn thereat. The Amalekite is ſlain by David's command. David's lamentation over Saul and Jonathan.

II. David by God's direction goeth up to Hebron, and is made king of Judah. Abner maketh Iſh-boſheth king of Iſrael. A ſkirmiſh between Abner's and Joab's men brings on a battle, wherein the men of Iſrael are worſted. Aſahel purſuing Abner is ſlain by him.

III. During the war David ſtill waxeth ſtronger. Abner diſpleaſed with Iſh-boſheth, revolteth to David. Joab killeth Abner. David curſeth Joab, and mourneth for Abner.

IV. The Iſraelites being troubled at the death of Abner, Baanah and Rechab ſlay Iſh-boſheth. David cauſeth them to be ſlain, and Iſh-boſheth's head to be buried.

V. The tribes come to Hebron, and anoint David king over Iſrael, (1048) His age and reign. He taketh Zion from the Jebuſites, and calleth it the city of David. Hiram ſendeth him timber and workmen to build him an houſe. Eleven ſons are born to him at Jeruſalem. David ſmiteth the Philiſtines at Baal-perazim.

VI. David fetcheth the ark from Kirjath-jearim on a new cart, (1042) Uzzah for touching the ark is ſmitten dead. David bringeth it into Zion, ſacrificing and dancing before it. Michal's barrenneſs.

VII. Nathan, firſt approving David's purpoſe to build God an houſe, afterward by the word of the LORD forbiddeth it, but with aſſurance of favour, and a promiſe of eſpecial bleſſings in his ſeed. David's thankſgiving.

VIII. David ſubdueth the Philiſtines, and maketh the Moabites tributaries. He ſmiteth Hadadezer and the Syrians. Toi king of Hamath ſendeth his ſon with preſents unto David, which he dedicateth to God. He putteth garriſons in Edom. David's principal officers.

IX. David is informed by Ziba of Mephiboſheth the ſon of Jonathan; whom he ſendeth for, and kindly entertaineth for Jonathan's ſake. He reſtoreth him all the family poſſeſſions of Saul, and maketh Ziba his farmer.

X. David

X. David's ambaſſadors diſgracefully treated by Hánun, (1037) Joab and Abiſhai overcome the Ammonites. Hadadezer ſendeth a new army of Syrians under Shobach, which is defeated by David, and their general ſlain.

XI. While Joab beſiegeth Rabbah. David committeth adultery with Uriah's wife. Uriah by David's order is placed in the front of the battle, and ſlain, (1035) Joab ſendeth the news thereof to David. David taketh Bath-ſheba to wife, who beareth a ſon.

XII. Nathan's parable of the ewe lamb. His application of it to David, who humbles himſelf, and is pardoned. The death of the new-born child, with David's behaviour thereon. Solomon is born, (1034) Rabbah is taken.

XIII. Amnon loving Tamar, and feigning ſickneſs, raviſheth her. He hateth her, and turneth her away. She retireth to her brother Abſalom's houſe. Abſalom cauſeth Amnon to be murdered, and fleeth to Geſhur.

XIV. Joab ſuborneth a woman of Tekoah to incline the king's heart to fetch home Abſalom. Joab bringeth him to Jeruſalem. Abſalom's beauty; his children. After two years he gets admittance to the king.

XV. Abſalom ſtealeth the hearts of the people. He maketh a conſpiracy, (1024) David fleeth from Jeruſalem. Zadok and Abiathar are ſent back with the ark. David and his company go up to mount Olivet weeping. He prayeth to God to defeat Ahithophel's counſel.

XVI. Ziba by falſe ſuggeſtions obtaineth his maſter's inheritance. Shimei curſeth David at Bahurim. Huſhai inſinuateth himſelf into Abſalom's counſels. By Ahithophel's counſel Abſalom goeth in to his father's concubines.

XVII. Ahithophel's counſel is defeated by Huſhai's, according to God's appointment. Huſhai ſendeth intelligence ſecretly to David, who in haſte paſſeth over Jordan. Ahithophel hangeth himſelf.

XVIII. David viewing the armies, giveth them charge not to hurt Abſalom. The men of Iſrael are ſmitten. Abſalom is ſlain by Joab, (1023) David mourneth for Abſalom.

XIX. Joab cauſeth David to ceaſe his mourning. The Iſraelites are earneſt to bring the king back. David ſendeth to the prieſts to incite them of Judah. Shimei is pardoned. Mephiboſheth cometh to meet David, and half his land is reſtored to him.

XX. Sheba revolteth with the men of Iſrael. Amaſa, made captain of the hoſt, is ſlain by Joab. Joab purſueth Sheba to Abel. By the perſuaſion of a wiſe woman Sheba's head is thrown over the wall, and the city ſaved. David's great officers.

XXI. The three years famine on account of the Gibeonites ceaſe upon hanging ſeven of Saul's ſons. Rizpah's kindneſs unto the dead. David burieth the bones of Saul and Jonathan, (1021) David's men ſlay four giants.

XXII. A pſalm of thankſgiving for God's powerful deliverance and manifold bleſſings.

XXIII. David's laſt words, ſhewing the confidence of the juſt, and the diſtreſs of the wicked. A catalogue of his mighty men.

XXIV. David numbereth the people, (1017) He having three plagues propounded by Gad, repenteth, and chooſeth the three days peſtilence. His interceſſion to God.

I. KINGS.

Chap. I. Abiſhag cheriſheth David in his extreme age. Adonijah, David's darling, uſurpeth the kingdom. Solomon by David's appointment is anointed king by Zadok and Nathan. Adonijah, fleeing to the horns of the altar, is diſmiſſed my Solomon.

II. David having given a charge to Solomon, dieth, (1015) Solomon ſucceedeth. Adonijah is put to death. Joab is ſlain. Shimei is confined to Jeruſalem;

Jeruſalem; but going to Gath in defiance of the king's order is put to death.

III. Solomon marrieth Pharoah's daughter. (1014) His choice of wiſdom, which he obtaineth with riches and honour. His judgment between the two harlots.

IV. Solomon's chief officers of ſtate. His twelve officers who provided for his houſhold each in his month. The peace, and largeneſs of his kingdom. His ſtables. His extraordinary wiſdom.

V. Hiram ſendeth to congratulate Solomon; and furniſheth timber to build the temple. The number of workmen and labourers employed in preparing materials for the building.

VI. The building of the temple begun, (1012) The dimenſions of it. The windows and chambers. God's promiſe concerning the houſe. The oracle. The cherubims within it. How long it was building.

VII. The building of Solomon's houſe; of the houſe of the foreſt of Lebanon; of the houſe of Pharoah's daughter. The various works which Hiram made for Solomon's temple.

VIII. The dedication of the temple; the ark is brought into the holy place. A cloud filleth the houſe. (1004) Solomon bleſſeth God for the performance of his word to David. His prayer. He again bleſſeth the people. His ſacrifice of peace-offerings.

IX. God in a ſecond viſion maketh a covenant with Solomon. The mutual preſents of Solomon and Hiram. The Canaanites are ſubjected to a tribute of bond-ſervice. Solomon's yearly ſolemn ſacrifices. His navy, which fetcheth gold from Ophir.

X. The queen of Sheba, hearing of Solomon's wiſdom, cometh to ſee him, (992) and maketh him preſents. Solomon's yearly revenue in gold. His golden targets and ſhields, his throne of ivory, and rich veſſels. Strangers bring him preſents. Horſes, chariots, &c. brought out of Egypt.

XI. Solomon's numerous wives and concubines in his old age ſeduce him to idolatry. God threateneth to rend the greateſt part of the kingdom from his family. His adverſaries. Solomon's acts, reign, and death, (975) Rehoboam ſucceedeth him.

XII. Rehoboam rejecting the good advice of his father's old counſellers, ten tribes revolt from him. Jeroboam made king of Iſrael. He ſetteth up the idolatrous worſhip of golden calves at Beth-el and Dan.

XIII. A man of God out of Judah propheſieth againſt the altar in Beth-el. Jeroboam's hand withereth; and at the prayer of the prophet is reſtored. The prophet for diſobeying God's command is ſlain by a lion. Jeroboam ſtill perſiſteth in his evil courſes.

XIV. Abijah being ſick, Jeroboam ſendeth his wife diſguiſed with preſents to the prophet Ahijah at Shiloh. Ahijah forewarned, denounceth God's judgment againſt Jeroboam's houſe. Ahijah dieth. Jeroboam dieth. Rehoboam's wicked reign. Shiſhak king of Egypt ſpoileth Jeruſalem, Rehoboam dieth. (958)

XV. Abijam's wicked reign. He dieth, and Aſa ſucceedeth him. Aſa's good reign. He dying, Jehoſhaphat ſucceedeth. Nadab's wicked reign. He is ſlain by Baaſha, who ſucceedeth him, and executeth Ahijah's prophecy againſt Jeroboam's houſe, Baaſha's wicked reign.

XVI. Jehu's prophecy againſt the houſe of Baaſha. Baaſha dieth. Zimri's conſpiracy. He executeth Jehu's prophecy againſt Baaſha's houſe. Omri's wicked reign, and death. Ahab's wicked reign. Joſhua's curſe fulfilled upon Hiel the rebuilder of Jericho. (918)

XVII. Elijah, propheſying againſt Ahab, (910) is ſent to the brook Cherith, where the ravens fed him. He is ſent to a widow at Zarephath, and miraculouſly

miraculouſly recruiteth her barrel of meal and cruſe of oil. The widow's ſon dieth, and is reſtored to life by Elijah.

XVIII. Elijah meeteth with Obadiah, and ſendeth him to call Ahab. Ahab being reproved, gathereth all Baal's prophets, who invoke their God for rain in vain. Elijah praying is anſwered by fire from heaven; the people own the LORD to be God. Baal's prophets are ſlain, (906) Elijah obtaineth rain.

XIX. Jezebel threatening Elijah for ſlaying Baal's prophets, he fleeth to Beer-ſheba. In the wilderneſs he is twice ſtrengthened with food brought him by an angel, and he reacheth Horeb after having faſted forty days and forty nights. Thence God ſends him to anoint Hazael, Jehu, and Eliſha. Eliſha followeth Elijah.

XX. Ben-hadad king of Syria beſiegeth Samaria. The Syrians are defeated. They come again the next year againſt Ahab, and are again defeated. They humble themſelves, and Ahab receiveth Ben-hadad kindly, and diſmiſſeth him. A prophet reproveth Ahab.

XXI. Ahab grieveth at being denied Naboth's vineyard. Jezebel comforteth him, and cauſeth Naboth to be ſtoned on a falſe accuſation of blaſphemy. Elijah denounceth God's judgments againſt Ahab and Jezebel. Ahab humbling himſelf, the puniſhment is deferred to his ſon's days.

XXII. Ahab, ſeduced by falſe prophets, is ſlain at Ramoth-gilead, (897) The dogs lick up his blood. Jehoſhaphat's good reign; his acts. He dieth, and is ſucceeded by Jehoram. Ahaziah's wicked reign.

II KINGS.

Chap. I. Moab rebelleth. Ahaziah, ſending to Baal-zebub concerning the event of his ſickneſs, hath his judgment by Elijah. Elijah twice bringeth fire from heaven upon Ahaziah's meſſengers, who were ſent to apprehend him. Ahaziah dieth, and is ſucceeded by Jehoram.

II. Elijah divideth Jordan with his mantle; and, conditionally granting Eliſha's requeſt of a double portion of his ſpirit, is taken up into heaven in a fiery chariot, (896) Eliſha divideth Jordan. He healeth the waters of Jericho. Bears deſtroy the children that mocked him.

III. Jehoram's reign. Meſha king of Moab rebelleth. Jehoram with Jehoſhaphat and the king of Edom goeth againſt him; and being diſtreſſed for water, Eliſha obtaineth it for them. The Moabites are defeated.

IV. Eliſha multiplieth a poor widow's oil. He obtained a ſon for a Shunammite woman. The child dieth, and is reſtored to life by Eliſha. He healeth the deadly pottage at Gilgal. He miraculouſly ſatisfieth an hundred men with twenty barley loaves.

V. Naaman, captain of the Syrian hoſt, is cured of his leproſy, (894) Naaman acknowledgeth the true God, and cannot prevail on Eliſha to accept his preſents. Gehazi, Eliſha's ſervant, for accepting a preſent from Naaman is ſmitten with leproſy.

VI. Eliſha cauſeth iron to ſwim. He diſcloſeth and diſappointeth the counſels of the king of Syria, who ſendeth troops to apprehend him in Dothan. Eliſha's ſervant, terrified at ſeeing them, is encouraged with a viſion of horſes and chariots of fire. The Syrian army is ſtruck with blindneſs. Ben-hadad beſiegeth Samaria, which cauſeth ſo great a famine, that women eat their own children. The king ſendeth to ſlay Eliſha.

VII. Eliſha propheſieth incredible plenty in Samaria. Four lepers venture into the camp of the Syrians, and bring tidings of their haſty flight. The king ſpoileth the Syrian tents, which bringeth about the plenty foretold. The unbelieving lord is trodden to death.

VIII. The

VIII. The Shunammite hath her land reſtored. Hazael killeth Bed-hadad his maſter, and ſucceedeth him. Jehoram's wicked reign. He dieth, and is ſucceeded by Ahaziah.

IX. Jehu is anointed. He is proclaimed king. He killeth Joram in the field of Naboth. Ahaziah is ſlain. Jezebel eaten by dogs, (884)

X. Jehu cauſeth ſeventy of Ahab's children to be beheaded. He ſlayeth two and forty of Ahaziah's brethren. He ſlayeth at once all the worſhippers of Baal. He followeth Jeroboam's ſins. Hazael ſmiteth Iſrael. Jehu dieth; his ſon Jehoahaz ſucceedeth him, (856)

XI. Jehoaſh, being ſaved from Athaliah's maſſacre, is anointed king by Jehoiada. Athaliah is ſlain. Jehoiada reſtoreth the worſhip of God, aboliſheth that of Baal, and fixeth the king on his throne.

XII. Jehoaſh reigneth well as long as Jehoiada liveth. Jehoaſh repaireth the temple of the LORD. Hazael is diverted from his deſign againſt Jeruſalem by preſents. Jehoaſh is ſlain by his ſervants; Amaziah ſucceedeth.

XIII. The wicked reign of Jehoahaz. Hazael diſtreſſeth Iſrael. Jehoahaz dieth; Joaſh ſucceedeth him. His bad reign. Eliſha dieth; (838) the Moabites invade the land; a dead body is reſtored to life on touching Eliſha's bones. Hazael dieth; Joaſh thrice defeateth Ben-hadad king of Syria.

XIV. Amaziah's good reign. Jehoaſh dieth, and is ſucceeded by Jeroboam. Amaziah is ſlain by a conſpiracy. The people make his ſon Azariah king of Judah. Jeroboam's bad reign. He dieth, and Zechariah his ſon ſucceedeth him.

XV. Azariah's good reign. He is ſmitten with leproſy, dieth, and is ſucceedeth by Jotham. An account of divers other kings. Jotham's good reign; he dieth, and is ſucceeded by Ahaz his ſon.

XVI. Ahaz reigneth wickedly. He cauſeth a new altar to be made for burnt-offerings; and ſpoileth the temple of its ornaments. He dieth, and is ſucceeded by Hezekiah his ſon, (726)

XVII. Hoſhea's wicked reign. Shalmaneſer king of Aſſyria taketh Samaria, and carrieth Iſrael away captive for their wickedneſs. The ſtrange nations which are tranſplanted into the land of Iſrael, are plagued with lions.

XVIII. Hezekiah's good reign. He aboliſheth idolatry, and proſpereth. In his time Samaria is taken, and Iſrael carried away captive for their ſins. Sennacherib invadeth Judah, and receiveth tribute of Hezekiah. Sennacherib ſendeth Rab-ſhekah, who inſulteth Hezekiah, and in a blaſphemous ſpeech ſoliciteth the people to revolt.

XIX. Hezekiah ſendeth to Iſaiah for his prayers. Iſaiah returneth an anſwer of comfort. Sennacherib ſendeth a blaſphemous letter to Hezekiah. Hezekiah's prayer. Iſaiah propheſieth the overthrow of Sennacherib. An angel deſtroyeth the Aſſyrian army; Sennacherib is ſlain at Nineveh by his own ſons.

XX. Hezekiah receiving a meſſage of death, upon his prayer is promiſed an addition of fifteen years to his life. The ſun goeth ten degrees backward for a ſign. Berodach-baladan ſendeth to congratulate Hezekiah on his recovery. Iſaiah foretelleth the Babyloniſh captivity, Hezekiah dieth: Manaſſeh ſucceedeth him, (698)

XXI. Manaſſeh's wicked reign, and great idolatry. Prophecies uttered againſt Judah for his wickedneſs. Manaſſeh dieth: Amon ſucceedeth. Amon's wicked reign. He is ſlain by a conſpiracy of his ſervants; the people ſlay the murderers, and make Joſiah king. Amon's acts and burial.

XXII. Joſiah's good reign. He taketh care for the repair of the temple. Hilkiah having found a book of the law, it is read before the king. Huldah propheſieth the deſtruction of Jeruſalem.

XXIII. Joſiah

XXIII. Joſiah cauſeth the book of the law to be read. He reneweth the covenant of the LORD, and deſtroyeth idolatry. He is ſlain in a battle with Pharaoh-nechoh; Jehoahaz his ſon ſucceedeth him; but is depoſed in three months, and Jehoiakim made king.

XXIV. Jehoiakim rebelling, procureth his own ruin. Jehoiakim dieth, and is ſucceeded by Jehoiachin. Jeruſalem is taken, and Jehoiachin and the chief perſons carried captive to Babylon. Zedekiah's evil reign.

XXV. Jeruſalem is again beſieged and taken. Zedekiah fleeing, is taken, his ſons ſlain, and his eyes put out. Nebuzar-adan having burned the temple, carrieth the people away captive to Babylon.

I. CHRONICLES.

I. Adam's line to Noah. The ſons of Japheth. The ſons of Ham. The ſons of Shem. Shem's line to Abraham. Iſhmael's ſons. The ſons of Keturah. The poſterity of Abraham by Eſau. The ſons of Seir. The king's of Edom. The dukes of Edom.

II. The ſons of Iſrael. The poſterity of Judah. The children of Jeſſe. The poſterity of Caleb the ſon of Hezron. The poſterity of Hezron by the daughter of Machir. Jerahmeel's poſterity. Sheſhan's poſterity. Another branch of Caleb's poſterity. The poſterity of Caleb the ſon of Hur.

III. The ſons of David. His line to Zedekiah. The ſucceſſors of Jeconiah,

IV. The poſterity of Judah by Caleb the ſon of Hur. The iſſue of Aſhur, the poſthumous ſon of Hezron. Concerning Jabez, and his prayer. The poſterity of Shelah; and of Simeon. Their conqueſt of Gedor, and the Amalekites in mount Seir.

V. The line and habitations of Reuben, The chief men and habitations of Gad. The number of men of war of Reuben, Gad, and the half tribe of Manaſſeh; their conqueſts. The habitations of that half tribe. Their captivity becauſe of their ſins.

VI. The ſons of Levi. The line of Eleazar down to the captivity. The families of the Levites. The ſons of Gerſhom; of Kohath; and of Merari. The ſingers appointed by David. The office of Aaron and his ſons; Aaron's line to Ahimaaz. The cities of the prieſts and Levites.

VII. The ſons of Iſſachar; of Benjamin; of Naphtali; of Manaſſeh; of Ephraim. The ſubſequent poſterity of Ephraim by Beriah; their habitations. The ſons of Aſher.

VIII. The ſons and chief men of Benjamin. The ſtock of Saul and Jonathan.

IX. The original of Iſrael and Judah's genealogies. The diſtribution of thoſe who returned to their poſſeſſions after the captivity. The Iſraelites who inhabited Jeruſalem on their return; and the prieſts, and the Levites who reſided there, attending upon their ſeveral charges. Saul and Jonathan's ſtock.

X. Saul's overthrow and death. The Philiſtines triumph. Jabeſh-gilead's kindneſs towards Saul and his ſons. Saul's ſin: for which the kingdom was tranſlated from him to David.

XI. David is made king over Iſrael at Hebron. He winneth the caſtle of Zion from the Jebuſites: Joab for his valour is made chief: David's proſperity through God's bleſſing. A catalogue of David's mighty men.

XII. The companies that came to David at Ziklag. The armies that came to him at Hebron.

XIII. David fetcheth the ark from Kirjath-jearim. Uzza being ſmitten, the ark is left at the houſe of Obed-edom.

XIV. Hiram

XIV. Hiram ſendeth timber and builders to David. The proſperity of David's kingdom. His additional wives and children after his acceſſion to the kingdom. His two ſignal victories over the Philiſtines.

XV. David's order about bringing the ark from the houſe of Obed-edom. He and all Iſrael perform it with great demonſtrations of joy. Michal deſpiſeth David for dancing before the ark.

XVI. David's feſtival ſacrifice. He ordereth a choir to ſing thankſgiving. The pſalm of thankſgiving. He appointeth miniſters, porters, prieſts, and muſicians, to attend continually on the ark.

XVII. Nathan firſt approving David's purpoſe to build God an houſe, afterwards by the word of the LORD forbiddeth it, but with aſſurance of favour, and a promiſe of eſpecial bleſſings in his ſeed. His prayer and thankſgiving.

XVIII. David ſubdueth the Philiſtines, and the Moabites. He ſmiteth Hadarezer, and the Syrians. Tou king of Hamath ſendeth his ſon with preſents to bleſs David, who dedicateth them, and the ſpoils he had taken, to God.

XIX. David's meſſengers ſent to comfort Hanun, are diſgraceſully treated. The Ammonites ſtrengthened by the Syrians are overcome by Joab. Hadarezer ſendeth a new army of Syrians, which is defeated by David, and their general ſlain.

XX. Rabbah is beſieged by Joab, ſpoiled by David, and the people tortured. Three overthrows of the Philiſtines.

XXI. David ordereth Joab to number the people. Joab returneth the number to the king. God is diſpleaſed; David repenteth. Gad being ſent from God to propoſe one out of three plagues to David's choice, he chooſeth the three days peſtilence.

XXII. David prepareth for the building of the temple. His inſtruction and charge to Solomon. He chargeth the princes of Iſrael to aſſiſt his ſon in the work.

XXIII. Solomon made king. The Levites ordered. The ſons of Gerſhon, of Kohath, and of Merari. The office of the Levites.

XXIV. The diviſions of the ſons of Aaron into four and twenty orders. The Kohathites, and the Merarites divided by lot.

XXV. The number and offices of the ſingers. Their diviſion by lot into four and twenty orders.

XXVI. The diviſions of the porters. The gates aſſigned by lot. The Levites that had the charge of the treaſures. Officers and judges.

XXVII. The twelve captains for every ſeveral month. The princes of the twelve tribes. The numbering of the people hindered. David's ſeveral officers.

XXVIII. David exhorteth to the fear of God. His charge to Solomon to build the temple. He giveth him patterns for the form of it, and gold and ſilver for the materials. He encourageth him with aſſurances of divine and human aſſiſtance.

XXIX. David by his example cauſeth the princes and people to offer willingly for the ſervice of the temple. His prayer and thankſgiving. The proſperity and majeſty of Solomon's reign. David's reign and death.

II. CHRONICLES.

Chap. I. The ſolemn offering of Solomon at Gibeon. God appeareth to him there, and leaveth to his choice what bleſſing to aſk: he aſketh wiſdom, to which God addeth riches and honour. Solomon's forces and opulence.

II. Solomon's labourers for the building of the temple. His meſſage to Huram. Huram's kind anſwer.

III. The place and time of building the temple. The meaſure and ornaments of the houſe. The cherubims that were therein. The two great pillars.

IV. The altar of braſs. The molten ſea. The ten lavers, candleſticks, and tables. The inſtruments of gold.

V. The temple finiſhed, and the dedicated treaſures depoſited therein. The ark with great ſolemnity brought into the moſt holy place. God being praiſed giveth a ſign of his favour.

VI. Solomon having bleſſed the people, bleſſeth God. His prayer at the conſecration of the temple. The ſpecial petitions contained in it.

VII. God giving teſtimony to Solomon's prayer, the people worſhip him. Solomon's ſacrifices at the ſolemnity of the dedication of the temple.

VIII. Solomon's buildings. The Gentiles made tributaries. Solomon's yearly ſacrifices. Solomon's navy fetcheth gold from Ophir.

IX. The queen of Sheba admireth Solomon's wiſdom. Solomon's riches. His reign and death; Rehoboam ſucceedeth him.

X. Rehoboam refuſing the old men's counſel, followeth the indiſcreet counſel of the young men. The ten tribes revolting kill Hadoram, and make Rehoboam flee.

XI. Rehoboam raiſeth an army to reduce Iſrael, but is forbidden to proceed by the prophet Shemaiah. Rehoboam's wives and children.

XII. Rehoboam forſaketh the Lord is puniſhed by Shiſhak's invaſion: he and the princes repenting at the preaching of Shemaiah are delivered from deſtruction, but not from ſpoil. The reign and death of Rehoboam.

XIII. Abijah maketh war againſt Jeroboam: He declareth the right of his cauſe: truſting in God he overcometh Jeroboam. The wives and children of Abijah.

XIV. Abijah dieth; Aſa ſucceeding deſtroyeth idolatry. Having peace he ſtrengthened his kingdom with forts. He overcometh Zerah, and ſpoileth the Ethiopians.

XV. The prophecy of Azariah the ſon of Oded. Aſa hearing it putteth away idolatry, and aſſembleth the whole body of his people at Jeruſalem; they enter into covenant with God. He removeth Maachah his mother from being queen on account of her idolatry.

XVI. Aſa by the aid of Syrians, diverteth Baaſha from building of Ramah. He ſeeketh not to God in his diſeaſe, but to the phyſicians. His death and burial.

XVII. Jehoſhaphat reigneth well, and proſpereth. He ſendeth Levites to teach Judah. The neighbouring kingdoms awed by God dare not diſturb him. His greatneſs, captains, and armies.

XVIII. Jehoſhaphat goeth with Ahab againſt Ramoth-gilead. Jehoſhaphat propoſeth to enquire of God; Ahab's falſe prophets aſſure him of ſucceſs. Micaiah is ſent for. Who foretelleth Ahab's death. He is ill treated and ſent to priſon. Ahab goeth in diſguiſe to the battle; is ſlain by an arrow ſhot at a venture.

XIX. Jehoſhaphat is reproved by Jehu for having joined in alliance with Ahab. He viſiteth his kingdom. His inſtructions to the judges whom he appointed in the cities of Judah; and to the prieſts and Levites, who exerciſed judgment at Jeruſalem.

XX. Jehoſhaphat invaded by the Moabites and others, proclaimeth a faſt. His prayer. The prophecy of Jahaziel. Jehoſhaphat exhorteth the people, and appointeth ſingers to praiſe the LORD. The enemies deſtroy one another, and leave much ſpoil for Iſrael. Jehoſhaphat joineth with Ahaziah in ſending ſhips to Tarſhiſh.

XXI. Jehoſhaphat's death: Jehoram ſucceedeth him. His wicked reign. Edom and Libnah revolt. Elijah's written prophecy againſt him. His incurable diſeaſe, loathſome death, and burial.

XXII. Ahaziah

XXII. Ahaziah ſucceedeth Jehoram: his wicked reign. His confederacy with Jehoram the ſon of Ahab, with whom he is ſlain by Jehu. Athaliah having deſtroyed all the ſeed royal of Judah, ſave Joaſh, who was hid by his aunt Jehoſhabeath, uſurpeth the kingdom.

XXIII. Jehoiada, having taken meaſures for his ſecurity, maketh Joaſh king. Athaliah is ſlain. Jehoiada reſtoreth the worſhip of God, and ſettleth the king on his throne.

XXIV. Joaſh reigneth well all the days of Jehoiada. His care and orders for the repairs of the temple. Jehoiada's death and honourable burial. Joaſh falleth away to idolatry, and putteth to death Zechariah. Joaſh is ſlain by a conſpiracy of his ſervants. Amaziah ſucceedeth him.

XXV. Amaziah beginneth his reign well. His juſtice in puniſhing the murderers of his father. He gathereth a great army, but at the word of a prophet diſmiſſeth them, who depart in great anger. He ſmiteth the Edomites in the valley of ſalt. His challenge to Joaſh, which endeth in his overthow, and in the taking and ſpoiling of Jeruſalem. The remainder of his reign.

XXVI. Uzziah ſucceedeth his father. He invadeth the prieſt's office, and is ſmitten with leproſy. He dieth, and Jotham ſucceedeth him.

XXVII. Jotham reigning well proſpereth. His buildings. He ſubdueth the Ammonites. His acts, reign, and death: Ahaz ſucceedeth him.

XXVIII. Ahaz reigning very wickedly is ſmitten by the kings of Syria and Iſrael. The Iſraelites, having carried many thouſands of Judah captive to Samaria, at the remonſtrance of the prophet Oded ſend them home. Ahaz calleth the king of Aſſyria to his aid. His acts and death: Hezekiah ſucceedeth him.

XXIX. Hezekiah's good reign. He reſtoreth religion, and exhorteth the Levites to cleanſe the houſe of God. The Levites ſanctify themſelves, and cleanſe the houſe. Hezekiah offereth ſolemn ſacrifices, wherein the Levites ſhew a more forward zeal than the prieſts.

XXX. Hezekiah proclaimeth a ſolemn paſſover to be kept in the ſecond month, and calleth all Judah and Iſrael to the celebration of it. The aſſembly, having deſtroyed the altars of idolatry in Jeruſalem, keep the feaſt fourteen days. The prieſts bleſs the people.

XXXI. The people's zeal in deſtroying idolatry. Hezekiah ordereth the courſes of the prieſts and Levites. The people's forwardneſs in bringing in firſt fruits and tithes. Hezekiah appointeth officers to diſpoſe of thoſe offerings. His ſincerity of heart.

XXXII. Sennacherib invaded Judah. His blaſphemous meſſage and letters. Hezekiah and Iſaiah cry to heaven for aid; Hezekiah praying in his ſickneſs is miraculouſly recovered. He dieth; Manaſſeh ſucceedeth him.

XXXIII. Manaſſeh's wicked reign. He is carried into Babylon. Upon his prayer he is releaſed. Amon ſucceeds him; he dieth. Joſiah ſucceeds him.

XXXIV. Joſiah's good reign. He provideth for the repairs of the temple. Hilkiah having found the book of the law, it is read before the king. Huldah propheſieth the deſtruction of Jeruſalem. Joſiah cauſeth the book to be read, and reneweth the covenant between God and the people.

XXXV. Joſiah cauſeth a ſolemn paſſover to be kept. He goeth to fight with Pharaoh-necho, and is ſlain in battle at Megiddo. His acts.

XXXVI. Jehoahaz ſucceeds Joſiah; is depoſed by Pharaoh-necho: Jehoiakim made king. He reigneth wickedly; is carried by Nebuchadnezzar to Babylon. Jehoiachin made king, and after a year's reign carried to Babylon: Zedekiah made king, and reigneth wickedly. The utter deſtruction of Jeruſalem, and the deſolation of the land for ſeventy years. The proclamation of Cyrus.

INDEX TO VOL. II.

E Z R A.

Chap. I. The proclamation of Cyrus, for the building of the temple, (536) The people provide for their return. Cyrus reſtoreth the veſſels of the temple to Sheſhbazzar.

II. The number that return of the people. The whole number of them with their ſubſtance. Their oblations for the building of the temple.

III. The altar is ſet up. Under the direction of Zerubbabel and Jeſhua, the foundation of the temple is laid amidſt the rejoicing of ſome, and the weeping of others.

IV. The adverſaries of the Jews endeavour to hinder the work. They write to Artaxerxes. His anſwer and decree to ſtop the progreſs of the work. The building is ſuſpended for a time.

V. Zerubbabel and Jeſhua begin again to build in the reign of Darius. Tatnai and Shethar-boznai are not able to prevent them from proceeding. Their letter to Darius concerning the building.

VI. Darius maketh a new decree for the advancement of the building, (519) Tatnai and Shethar-boznai aſſiſting according to the king's decree, the temple is finiſhed. The feaſt of the dedication and the paſſover is kept.

VII. Ezra's pedigree: he goeth up to Jeruſalem. The gracious commiſſion of Artaxerxes to him, (457) Ezra bleſſeth God for this favour.

VIII. The companions of Ezra who returned. He reviews them at Ahava; ſendeth to Iddo for miniſters for the temple ſervice. Proclaimeth a faſt. Commiteth the holy treaſures to the cuſtody of the prieſts. Cometh ſafe with his company to Jeruſalem. The king's commiſſion delivered.

IX. Ezra mourneth for the intermarriages of the people with ſtrangers. He prayeth to God with confeſſion of ſins.

X. Shechaniah encourageth Ezra to reform the ſtrange marriages. Ezra mourning, aſſembleth the people. At his exhortation they promiſe amendment. The names of thoſe who had married ſtrange Wives.

N E H E M I A H.

Chap. I. Nehemiah underſtanding by Hanani the miſery of Jeruſalem, mourneth, faſteth, and prayeth. His prayer.

II. Artaxerxes ſendeth Nehemiah to Jeruſalem, (445) He vieweth the ruins. And inciteth the Jews to build.

III. The names and order of them that builded the wall.

IV. While the enemies ſcoff Nehemiah prayeth. He ſetteth a watch, armeth the labourers, and inſtructs them how to proceed in caſe of an alarm.

V. The Jews complain of their debt, mortgage, and bondage. Nehemiah cauſeth reſtitution, forbeareth his own allowance, and keepeth up hoſpitality at his own expence.

VI. Sanballat attempts to terrify Nehemiah. The wall is finiſhed. Traiterous correſpondence between the nobles of Judah and Tobiah.

VII. Nehemiah committeth the charge of Jeruſalem to Hanani and Hananiah. A regiſter found of the genealogy of them, which came at the firſt out of Babylon. The whole number with their ſubſtance. Their oblations.

VIII. The manner of reading and hearing the law. Nehemiah, Ezra, and the Levites, comfort the people. The feaſt of Tabernacles kept in a ſolemn manner.

IX. A ſolemn faſt and general humiliation. The Levites acknowledge God's manifold goodneſs, and confeſs their own wickedneſs.

X. The names of them that ſealed the covenant. The ſeveral particulars of it enumerated, and the people bind themſelves to obſerve them.

XI. The rulers, the voluntary men, and the tenth man choſen by Lot, dwell at Jeruſalem. A catalogue of their names. The reſidue of the people dwell in other cities.

XII. The

XII. The prieſts which came up with Zerubbabel. The ſucceſſion of high prieſts. The ſolemn dedication of the wall. The offices of the prieſts and Levites appointed.

XIII. Iſrael ſeparated from the mixed multitude. Eliaſhib prepares a chamber in the temple for Tobiah. Nehemiah at his return cauſeth the chambers to be cleanſed, and reforms certain abuſes.

E S T H E R.

Chap. I. Ahaſuerus's royal feaſts, (519) Vaſti's diſobedience. The king conſulteth with his wiſe men and putteth her away.

II. Ahaſuerus aſſembles the virgins of his kingdom to chooſe a queen. Eſther is prefered by Hegai, and is elected. Mordecai diſcovers a plot againſt the king's life, (514)

III. Haman advanced by the king and deſpiſed by Mordecai, ſeeketh revenge upon the Jews. He caſts lots and obtains a commiſſion to extirpate them.

IV. The great mourning of Mordecai and the Jews. Mordecai preſſes Eſther to interceed with the king. She deſireth the Jews to faſt.

V. Eſther obtaining favour with the king, invites him and Haman to a banquet. Finding encouragment from the king, ſhe invites them to a ſecond. Haman, by the advice of his wife and friends, prepares a gallows for Mordecai.

VI. Providence recommends Mordecai to the king's favour. Haman is conſtrained to do him public honour. Haman's wife and friends foretell his fall.

VII. Eſther at the banquet petitions for her own life and the lives of her people. She accuſeth Haman. The king commandeth him to be hanged, on the gallows he had prepared for Mordecai, (510)

VIII. Mordecai advanced. The king authoriſes the Jews to defend themſelves. Mordecai's honours; and the Jews rejoice.

IX. The Jews ſlay their enemies, and Haman's ten ſons. The feaſt of Purim inſtituted.

X. The greatneſs of Ahaſuerus; and of Mordecai.

J O B.

Chap. I. Job's piety, wealth, and religious concern for his children. Satan appeareth before God, and obtaineth leave to tempt Job. Job receives ſucceſſive accounts of his calamities.

II. Satan obtaineth further leave to tempt Job. He ſmiteth him with ſore boils. Job rebuketh his wife for tempting him to curſe God. He is viſited by three of his friends.

III. Job curſeth the day of his birth. He complaineth of life becauſe of his anguiſh.

IV. Eliphaz accuſes Job of hypocriſy. Maintains that none but wicked men are afflicted. Relates his fearful viſion.

V. Eliphaz proceeds to ſhew that the end of the wicked is miſery: That man is born to trouble; That God ſhould be ſought to in affliction. And the happy iſſue of God's correction.

VI. Job ſheweth that his complaints are not without cauſe. He wiſheth for death. He accuſeth his friends of unkindneſs.

VII. Job bemoaning himſelf, excuſeth his deſire of death. He expoſtulates with God for ſo ſeverely viſiting him.

VIII. Bildad ſhews God's juſtice in dealing with men according to their works. He appeals to antiquity to prove the deſtruction of the wicked. He applies his argument to the caſe of Job.

IX. Job acknowledging God's juſtice, ſheweth there is no contending with

Job—*Moſes* is thought to have wrote the Book of *Job*, whilſt among the *Midianites*, before Chriſt about 1520 years.

him.

him. Diſclaimeth all thought of juſtifying himſelf, but inſiſteth that a man's innocence is not to be judged by the afflictions of this life.

X. Embittered by his ſufferings Job expoſtulateth with God. He complains of life, and prayeth for a little reſpite before death.

XI. Zophar ſharply reproveth Job. He ſheweth that the counſels of God are unſearchable, and the bleſſings given to true repentance.

XII. Job blames his friends for their arrogant pretentions to ſuperior knowledge: He ſheweth that wicked men often proſper: And acknowledgeth the divine wiſdom and power.

XIII. Job reproveth his friends for their falſe reaſoning. Profeſſeth his confidence in God. Intreateth to know his ſins and the cauſe of his affliction.

XIV. Job entreateth God for favour, by the ſhortneſs of life, and certainty of death: He wiſheth for a place of ſhelter, where to wait his appointed change.

XV. Eliphaz reproveth Job of impiety in juſtifying himſelf. He proves from tradition the diſquietude of wicked men.

XVI. Job accuſeth his friends of inhumanity towards him. Pathetically deſcribeth his unhappy caſe. Proteſting his innocence, and appeals to God.

XVII. Job bemoaneth himſelf, but encourageth the righteous. His hope is no longer in life but in death.

XVIII. Bildad reproveth Job of preſumption and impatience. The calamities of the wicked.

XIX. Job complaining of his friends cruelty ſheweth that he hath miſery enough to gratify it. He pleads for pity. His confidence in a future reſurrection.

XX. Zophar ſheweth in his turn the certain downfall and portion of the wicked.

XXI. Job ſheweth that he hath reaſon to be grieved. Sometimes the wicked do proſper. Sometimes their deſtruction is manifeſt. The happy and unhappy are alike in death.

XXII. Eliphaz ſheweth that man's goodneſs doth not profit God. He accuſeth Job of divers ſins, to which cauſe he imputes his calamities. He exhorteth him to repentance with promiſes of mercy.

XXIII. Job longeth to appear before God in confidence of his mercy. He aſſerts his own integrity, but is troubled at the immutable counſel of God.

XXIV. Job ſheweth that wicked men often go unpuniſhed; and die as all other men.

XXV. Bildad ſheweth that man cannot be juſtified before God.

XXVI. Job reproving Bildad's uncharitable ſpirit, acknowledgeth the power and wiſdom of God, to be infinite and unſearchable.

XXVII. Job proteſteth his ſincerity and integrity. The bleſſings of the wicked frequently turned into curſes.

XXVIII. Job ſheweth, that man may ſearch deep into nature, but the underſtanding of God's ways is beyond his reach.

XXIX. Job recalls to mind his former proſperity and honour, and his upright conduct in the uſe of it.

XXX. Job lamenteth his honour being turned into extreme contempt; and his proſperity into the deepeſt diſtreſs.

XXXI. Job maketh a ſolemn proteſtation of his integrity in various duties.

XXXII. Elihu is diſſatisfied with Job and his three friends. He excuſeth the boldneſs of his youth. And ſheweth his zeal to ſpeak.

XXXIII. Elihu offereth himſelf inſtead of God, to reaſon with Job in ſincerity and meekneſs. God is not accountable to man for his ways.

XXXIV. Elihu ſolicits the attention of Job and his friends. God's perfection

ſections will not ſuffer him to be unjuſt. Man ought to humble himſelf before God.

XXXV. Our good or evil cannot extend to God. If God heareth not the cry of the afflicted, it is becauſe they do not addreſs him as they ſhould.

XXXVI. Elihu ſheweth that God is juſt in his ways. That Job's offences hindered God's bleſſings. God's works to be magnified.

XXXVII. God is terrible in his great works; and his wiſdom unſearchable in them.

XXXVIII. God out of the whirlwind challengeth Job to anſwer; and by enumerating his works, convinceth Job of ignorance.

XXXIX. God proceedeth to ſhew his power, and man's weakneſs, by inſtances from the animal creation.

XL. God challengeth Job to anſwer. Job humbleth himſelf. God calleth upon Job to ſhew by inſtances of power, that he is able to ſave himſelf.

XLI. God's great power ſeen in the leviathan.

XLII. Job ſubmitteth himſelf to God. God preferring Job's cauſe, accepts and bleſſes him. Job's children. His age, and death.

PSALMS.

PSALM I. The happineſs of the godly. The unhappineſs of the ungodly.

II. The kingdom of Chriſt. Kings are exhorted to ſubmit to it.

III. A pſalm of David, when he fled from Abſalom his ſon.

IV. To the chief muſician on Neginoth, a pſalm of David.

V. To the chief muſician upon Nehiloth. a pſalm of David.

VI. To the chief muſician on Neginoth upon Sheminith, a pſalm of David.

VII. Shiggaion of David, which he ſang unto the LORD, concerning the words of Cuſh the Benjamite.

VIII. To the chief muſician upon Gittith, a pſalm of David.

IX. To the chief muſician upon Muth-labben, a pſalm of David.

X. David complaineth to God of the outrage of the wicked.

XI. David encourageth himſelf in God againſt his enemies.

XII. To the chief muſician upon Sheminith, a pſalm of David.

XIII. David complaineth of delay in help. He prayeth for preventing grace.

XIV. David deſcribeth the corruption of a natural man.

XV. David deſcribeth a citizen of Zion.

XVI. David fleeth to God for preſervation. *Michtam of David.*

XVII. David in confidence of his integrity, craveth defence of God.

XVIII. David praiſeth God for his manifold and marvellous bleſſings.

XIX. The creatures ſhew God's glory; David prayeth for grace.

XX. The church bleſſeth the king in his exploits. Her confidence in God.

XXI. A thankſgiving for victory. Confidence of further ſucceſs.

XXII. To the chief muſician upon Aijeleth Shahar, a pſalm of David.

XXIII. David's confidence in God's grace.

XXIV. God's lordſhip in the world. The citizens of his ſpiritual kingdom.

XXV. David's confidence in prayer. He prayeth for remiſſion of ſins.

XXVI. David reſorteth unto God, in confidence of his integrity.

XXVII. David ſuſtaineth his faith by the power of God, and by prayer.

XXVIII. David prayeth againſt his enemies. He bleſſeth God.

XXIX. David exhorteth princes to give glory to God.

XXX. David praiſeth God for his deliverance. He exhorteth others, &c.

XXXI. David ſhewing his confidence in God, craveth his help.

XXXII. Bleſſedneſs conſiſteth in remiſſion of ſins. God's promiſes bring joy.

XXXIII. God is to be praiſed for his goodneſs, his power, and providence.

XXXIV. A pſalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

XXXV. David prayeth for his own ſafety, and his enemies confuſion.

XXXVI. The

XXXVI. The grievous eſtate of the wicked. The excellency of God's mercy.
XXXVII. David perſuadeth to patience and confidence in God.
XXXVIII. David moveth God to take compaſſion of his pitiful caſe.
XXXIX. David's care of his thoughts. His conſideration of the vanity of life.
XL. The benefit of confidence in God. Obedience is the beſt ſacrifice.
XLI. God's care of the poor. David complaineth of his enemies treachery.
XLII. David's zeal to ſerve God in the temple.
XLIII. David praying to be reſtored to the temple, promiſeth to ſerve God.
XLIV. The church in memory of former favours, complaineth of her evils.
XLV. Upon Shoſhannim, for the ſons of Korah, Maſchil, a ſong of loves.
XLVI. To the chief muſician for the ſons of Korah, a ſong upon Alamoth.
XLVII. The nations are exhorted to entertain the kingdom of Chriſt.
XLVIII. The ornaments and privileges of the church.
XLIX. An earneſt perſuaſion to build the faith of the reſurrection.
L. The majeſty of God in the church. His order to gather ſaints.
LI. To the chief muſician, a pſalm of David when Nathan the prophet came unto him after he had gone in to Bath-ſheba.
LII. Maſchil, a pſalm of David when Doeg the Edomite came and told Saul, and ſaid unto him, David is come to the houſe of Ahimelech.
LIII. To the chief muſician upon Mahalath, Maſchil, a pſalm of David.
LIV. David complaining of the Ziphims, prayeth for ſalvation.
LV. David comforteth himſelf in God's preſervation of him.
LVI. David praying to God in confidence of his word.
LVII. Al-taſchith, Michtam of David, when he fled from Saul in the cave.
LVIII. David reproveth wicked judges. Deſcribeth the nature of the wicked.
LIX. David prayeth to be delivered from his enemies.
LX. David complaining to God of former judgments, prayeth for deliverance.
LXI. David fleeth to God upon his former experience. He voweth perpetual ſervice.
LXII. David profeſſing his confidence in God, diſcourageth his enemies.
LXIII. A pſalm of David, when he was in the wilderneſs of Judah.
LXIV. David prayeth for deliverance, complaining of his enemies.
LXV. David praiſeth God for his grace. The bleſſedneſs of God's choſen.
LXVI. David exhorteth to praiſe God, and to obſerve his great works.
LXVII. A prayer for the enlargement of God's kingdom.
LXVIII. A prayer at the removing of the ark. An exhortation to praiſe God for his mercies.
LXIX. David complaineth of his affliction. He prayeth for deliverance.
LXX. David ſoliciteth God to the ſpeedy deſtruction of the wicked.
LXXI. David prayeth both for himſelf, and againſt the enemies of his ſoul.
LXXII. David praying for Solomon, ſheweth the goodneſs of his kingdom.
LXXIII. The prophet prevailing in a temptation. A pſalm of Aſaph.
LXXIV. The prophet complaineth of the deſolation of the ſanctuary.
LXXV. The prophet praiſeth God, and promiſeth to judge uprightly.
LXXVI. A declaration of God's majeſty in the church.
LXXVII. The pſalmiſt ſheweth what fierce combat he had with diffidence.
LXXVIII. An exhortation both to learn and to preach the law of God.
LXXIX. The pſalmiſt complaineth of the deſolation of Jeruſalem.
LXXX. The pſalmiſt in his prayer complaineth of the miſeres of the church.
LXXXI. An exhortation to a ſolemn praiſing of God.
LXXXII. The pſalmiſt exhorteth the judges, and reproveth their negligence.

25 SE 60